Intercultural Stimulation in Indigenous World; Colta - Ecuador

Bacilio Pomaina Pilamunga ¹, Ana Lorena Lema Paltan ², Fanny Marylin Lascano Vera ³, Karen Michelle Santos Villarreal ⁴

¹ Instituto Superior Jatun Yachag Wasi
², ³ Centro de Estudios y Gobernabilidad de la Provincia de Chimborazo
⁴ Universidad Nacional de Chimborazo

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Abstract

Intercultural stimulation in the indigenous mute is conceived as teaching and learning methodologies, which is evidenced in ritual, path, orality, minga, art, and symbology, in these processes the value of the Duality, tripartition, and quadripartition. The present work is a study carried out in the communities of Ocpote of the canton Colta province of Chimborazo Ecuador; Whose work involved compilation, systematization, and validation with the local population, in which a primer of stimulation of intercultural approach was designed. The family and community formation document addresses the educational aspect of a community, spiritual, historical, cultural, social, and also specifies the techniques and methodologies of indigenous teaching in both language and culture. In the indigenous context the formation of the human being does not begin from the birth of the human being but much more before the fertilization, that is to say, from the infatuation and its surroundings. The primer has been applied in the educational and family environment during these years, prior to the presentation, at the International Symposium on Indigenous Languages and Cultures of Latin America. Under these epistemic and methodological approaches, Andean or indigenous education is the way to recover the dignity of human beings based on wisdom, knowledge, and science, so that they are constructors of their own history and their development; So the role of the intercultural educator is to be a problem maker, questioner, and systematizer of experiences. This article proposes to answer the following questions.

What is intercultural stimulation in the indigenous world?
What are the methodologies of indigenous teaching?
What are the spaces of indigenous education?
What are the areas and levels of indigenous education?

Keywords: Education and Andean stimulation techniques and methodologies Indigenous teaching

Introduction

The present research refers to intercultural stimulation in the indigenous world, which can be defined as an initial system of indigenous teaching and learning, based on ancestral knowledge. The characteristic of this system is very little known in the official educational field, but it is a current practice applied by the indigenous communities of Ecuador; As a result of this practice, there have been several interpretations, questions, even to consider as a practice that threatens the rights of children and illness. Below these first fruits, there are several concerns among them, there is intercultural stimulation, the methodologies of indigenous teaching and learning, indigenous teaching and learning practices affect the rights of children and illness. With the purpose of knowing these concerns, the present research is developed, since it is a transcendental community interest for the reclamation of its knowledge and knowledge. On the other hand, it seeks to systematize criteria, methods, techniques and values that strengthen the intercultural perspective of knowledge for the community.

For the development of the present investigation, we use the methodology of the focal group, which is based on the qualitative epistemology, is a study of our non-probabilistic. This is followed by a series of interviews with taitas (sages), mamas (wise), teachers, boys and girls from the Ocpote Los Angeles Community; The interviewed item did not have a defined number, but the profile of the content of the discussion, among them: intercultural stimulation, fundamentals, stages, techniques, areas and levels of indigenous education.

The purpose of research had the following objectives:

- To gather the knowledge of intercultural stimulation through orality in the key players of the Los Angeles Ocpote Community.
- To systematize the knowledge of intercultural stimulation through participative methods of validation to generate guidelines of community orientation.
- To demonstrate the practice of intercultural stimulation in the parents, parents, and relatives of the community through observation, to determine aspects of diffusion.

The present cultural educational study addresses the following themes: Territorial and cultural context; Notions of stimulation of intercultural approach; Fundamentals of intercultural stimulation; Techniques, spaces, areas, and levels of indigenous education.

Territorial and Cultural Context

The community of Ocpotes Los Angeles, are located in the Republic of Ecuador, province of Chimborazo, Colta, Sicalpa parish, next to the plateau of the western cordillera; To 6 km from the cantonal head (Riobamba), is an indigenous
community of historical, social and cultural events. The
community is descended from the Sicalpa people, a village
that was part of the Puruhá nation that ancestrally
constituted an Ayllu Llacta (people) and ayllu (families),
under a political, social, legal, economic, cultural,
philosophical and spiritual structure. During our
investigation, we visited Llactakuna (village) and Ayllukuna
(families) of the village Sicalpa, in which we find that there
is still the dress and dialectic in the grandparents and
grandmothers of the Ocpotes communities.

The most important thing is that the names of llacta, ayllu,
cerros, surnames and natural boundaries, identified with
the clothing and the dialectic of each Ayllu Llacta (town), are
still preserved in the orality.

Under these territorial structures, the Llacatas (People) of
Ocpotes are configured with their own juridical, political,
cultural and spiritual dynamics. At the beginning the
denominated Ocpote Llacta was formed in a single territory,
with the creation of the communities in the decades of the
70, it was unstructured and divided into the following
communities: Ocpote Guáyalo, Ocpote Yavirag, Ocpote
Concepción, Ocpote La Merced, Ocpote San Vicente, Ocpote
Villa María, Ocpote Centro, Ocpote San Luis, Ocpote
Rumipamba, Ocpote Los Angeles, Ocpote Tablarumi and
Ocpotillo Chico. The word OCPOTE (Balla, 2015) comes from
the indigenous meaning, arises from the union of meanings:
OCPO = ocpocho, is a tuna of hawthorn that is found in fences
and chaparros; POTE = poteg, is a small traditional bush of
the community with long leaves and purple flowers. The
Spanish translation means Llacata (Town) of ESPINO and
ARBUSTO.

According to the indigenous experience, the inhabitants of
this community have very different clothing to other
geographical areas. The men wore long-sleeved shirts,
bell-toed trousers, sometimes they wore samaro (lamb’s
wool trousers), an azal (a leather whip) as a symbol of
command or power, the poncho kusma is also a type of thin
poncho, used under the main) of blue or red color.

Instead, the women convert two anacos (black cloth cloak
that covers from the waist to the ankles) in a black
nightgown that covers from the neck to the knees. This
garment was accompanied by the cloth (red or green cloth
covering the back and chest), anaco, chagalli (mantle
that covers from the navel to the ankles above the anaco),
earnuffs (pearl necklaces that Are placed in the lower part
of the ear), the strips of kawiña (thick tape of hand-woven
color that is wrapped in several turns Around the waist), the
cap (a thick stick that fastens the cloth), the macana (white
mantle to load the lunch), the ribbon to tie the hair, the
shreds of thin pearls placed in the hands) and the Necklaces
(mullos of thick beads that are placed in the neck) of several
colors.

The Ocpotes clothing is different in the dress and dialect, the
most preferred colors of the Ocpotes is black, red, blue and
wax, the dialect that differentiates Opotes is the use of shi
phonetic termination in expressions with a Strong accent at
the end of the word. See photo.

\begin{center}
\includegraphics[width=0.4\textwidth]{image1.png}
\includegraphics[width=0.4\textwidth]{image2.png}
\end{center}

\textbf{Photography 05/08/2010: Manuel and María de Ocpotes}

\section*{Intercultural Focus Stimulation Nociones}

It is evident that the subject of stimulation in the daily life
there are different precepts, approaches, and models for its
application, next to some perspectives of stimulation
according to authors:

For the author Orlando Terré, president of the World
Association of Education; the stimulation is the set of means,
techniques, and activities, applied in a systemic and
sequential form, from birth to six years, with the objective
of developing to the maximum their cognitive, physical and
psychic capacities.

Instead for Dr. Alejandro Medina Salas of the Mexican
Journal of Physical Medicine and Rehabilitation; is defined
as a set of actions that maximize the physical, mental and
psychosocial abilities of the child through repetitive,
continuous and systematized stimulation.

While the guide magazine of early stimulation written by
ADRA editors of PERU; It defines it as a set of exercises,
games and other activities that are given to children in a repetitive way in their first years of life, with the aim of developing to the maximum their physical, emotional, social and learning capacities.

With the precepts exposed; Then the definition from the indigenous context. Intercultural stimulation (Guacho, 2015) is a method of Training for life to the human being; This implies connection with family, community, nature and cultural values, in an integral and inalienable link between human, natural, ancestral and divine community, it is not only to educate individuals in humanism, but in an integral context of life.

Divine community; Represented by the Pachakamak (God).

The community of ancestors; Represented by deceased ancestors.

Natural community; Represented by the material beings of the earth (Flora, fauna, minerals, springs, among others).

Human community; Represented by the current society (beings Humans or inhabitants).

In some taitas (scholars) (Balla, 2015), it is considered as a pedagogy, a way to recover the dignity of human beings based on Andean wisdom, knowledge, and community science. It focuses on teaching for life, through seeing, hearing, feeling and acting, which allows the strengthening of local ways of life, activating cultural participation and awareness; To this is added the struggle for the claim of collective rights and their knowledge.

From this cultural dimension it is necessary that intercultural stimulation starts from the infatuation of the couples and the phase is concluded when the child acquires its autonomy, later it initiates another phase of education and learning, that is to say the education to the new being Human, is not only concluded in the stimulation, the teaching transcends until becoming taita (wise), for which, there are methods, areas, and levels of Andean education. The teaching of indigenous parents focuses on disseminating Andean wisdom, sharing the experience and assessing complementarity (what the father knows or mothers, transmits it and their multiplication generates a complementary knowledge), reciprocity (learn And taught at the same time) and proportionality (a knowledge for each one); These everyday knowledge allow us to return to the new times, where the methodology, spaces, and the Andean training area has a place and a space, still latent in the times of postmodernity, globalization and educational homogenization.

The education of knowledge (Mullo, 2015) is not only about making secular education but for indigenous people, in addition to receiving this education, we must also strengthen collective skills and abilities; The family, the community, and nature, which are the main axes of teaching and collective learning. With these epistemic precepts, it can be noted that there is a difference between conventional stimulation and intercultural stimulation, but what is the difference, then the fundamentals, stages, and techniques of intercultural stimulation.

Basis Epistemological from Stimulation in the World Indigenous

Intercultural stimulation (Cachiguango, 2007), is based on an integral, "holistic" conception of the universe, nature as mother earth where all beings are a part, including humans. The human being belongs to nature and nature to the human being; To demonstrate this cosmic connection, it is indispensable the cosmic connection of the Chacana, also called Southern Cross or Square Cross, which constitutes the synthesis of the system of laws of formation and symbolic composition of the Andean geometric iconology, likewise, it is an astronomical concept linked to the Knowledge of indigenous peoples, with the yachag (knowing), munay (amar), ruray (do) and munay (power). See chart

Prepared by: Bacilio Pomaina Pilamunga

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Stimulation in the indigenous world (Cepeda, 2015) is linked to teaching and training for LIFE; For which they contain the following phases: energizing, knowing how to differentiate, relationship with the environment and know-how. In each of these phases is the yachag, the munay, the ruray and the ushay, which is achieved through connection with the elements of life (air, water, fire, and land).

**The Energetization Phase:** corresponds to the initial stimulation, which begins with the estimation in the maternal womb, manteo (pregnancy binding), intercultural birth, maito (wrapping) and ritual of intensification of the new being. Throughout this phase, the child is accompanied by activities, clean energy, according to the requirement and socio-cultural context. See chart.

**The Phase of Saber Differentiate:** after the birth of the new human being, the other phase begins, which is in charge of the father, mother and their relatives; Who teach through advice, songs, simulations, differences, things, aspects and cultural values for life. This stage is considered the first years of birth when imparting this knowledge, the boy or girl, feel ready for the next phase. See chart.

**The Relation with the Environment Phase:** depending on the development of cognitive, physical and psychic abilities, it is considered from one year onwards; In this phase, the child is prepared to relate to the environment of the natural elements: air, water, fire, and earth. In which it differentiates, applies or relates, with the values, codes, and precepts acquired in the previous phases. See chart.

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The Phase of Knowledge: generally this stage comes off from 2 to 3 years of birth, in which the boy or girl, puts into practice the teaching of the knowledge of parents, family, and community. This stage is precisely the simulation, the entrepreneurship, the leadership, and above all the cultural precepts of his people; It is not concluded at this stage the teaching of knowledge, it transcends training in areas and levels. See chart.

Infatuation.

It is a time of reunion of

In all these phases is present: yachag (knowing and managing epistemology), munay (love, passion, and intuition for life), ruray (doing, experiencing and building) and ushay (power, energy, and power).

Based on this indigenous epistemology, intercultural stimulation is based; The sounds of Andean instruments, games, poetry and among others are part of the everyday ancestral knowledge in the Octavo Los Angeles community of Colta Ecuador.

Stages of Intercultural Stimulation in the Indigenous World

Intercultural stimulation in the indigenous world (Guacho, 2015), consists of three essences for life: the infatuation known as the pact, the marriage that is consolidated with the sirichi (indigenous honeymoon), the formation and teaching of the Human being for life; Each of these stages, contains knowledge, cultural codes and multiple precepts to understand and life and its environment.
Infatuation: It is a time of reunion of couples, a space for reflection and commitment among couples; in these spaces, the idea of having a son or daughter is born, how it should be a new being, how to raise it, what name to put it, what the Taita (wise) mentors would be, and in the end it is consolidated as an ethical cultural pact of fulfillment to reach marriage. This space in indigenous thought is where stimulation begins, life does not begin from the birth of the human being but much more before fertilization.

Marriage: It is the official act of public and community partners to start that cultural ethical pact, achieved in infatuation, which is consumed with the SIRICHI (indigenous honeymoon), is a ceremony of the dual union of the bride and groom; Therefore marriage is a commitment of dual life, union for life, irrevocable commitment of separation, even in difficult times.

The yachag (doctor or indigenous sage), in a community ceremony, saw this past and gives faith for the fulfillment of the parts, for which he chains the couple, with a beautiful band of symbology, and accompanied by words and advice of life, Takes for granted the conjugal bond. See photo.

Photography marriage taken: 03/16/2006

Training and education: It is an essential stage of intercultural stimulation, which is part of the first stimuli in the maternal womb (canticles, rites, and cultural customs), if there is any alteration before delivery, applies the manteo (pregnancy bind), the pregnancy is monitored by the midwife, later the midwife prepares for the intercultural birth, after the child is born, the maito (wrapping) is made and finally delivered to the mother after an intensification ritual. See chart.
Stimulation Techniques in the Indigenous World

It is defined (Balla, 2015) with the methodologies of indigenous teaching, which constitute the teachings of the ancestors, through practices, rites, symbols, and ceremonies; By means of oral routes (seeing, hearing, doing and feeling). They are methodological techniques that disseminate the cultural, historical, laws, visions, precepts, cultural codes, poems and everyday knowledge of Generation to generation. The teaching methodologies collected in the Ocpote communities are described below.

Ritual: are Andean cultural practices that are established as the most Ancient ceremonies known and are related to birth, marriage, death, healing and divine veneration. These practices become teaching and learning methods for individuals. Through these practices are transmitted values, meaning, symbols and daily practices for good living and social harmony.

Tour: are access roads where passing is usually the Knowledge that also constitutes spaces of communication between living beings, which are evidenced by seeing, hearing, doing and feeling. The tour is an observation tour, is a technique of teaching and learning for children, where they practice seeing, hearing and making a certain knowledge.

Orality: are stories of historical events, laws and precepts, Songs, and poems, sentences, and thoughts, which have been transmitted orally from generation to generation in a place and space preset between the facilitator and the student. It is a method of teaching and learning from the experience, practice, preservation, conduct and counseling.

Minga: the Minga is a collective activity to fulfill a job or work Community; A place where knowledge and knowledge are shared. It is a collective space where a teaching and learning process is generated, based on the experience, practice, and counseling, in which activity is linked to the child and the girl.

Imitation: is a mental process that enables learning from Observation of family and community activities; By observing the consequences of that behavior on the survival of the other, by supposing that it is a social model or even to gain its approval or belong to a group.

Symbology: is a symbolic representation, which represents the duality (Representation to two elements), tripartition (representation to three elements) and quadripartition (representation to four elements); Through the symbols is taught the meaning, connotation, and practice of ancestral values for social harmony. In this practice is represented the boy and the girl; Which is evident in the dress, in the cultural codes of celebrations and ceremonies.

Duality: Male - female; Day - night, moon - the sun; Female and male plants.

Tripartition: the cycle of human life (born, develops and dies); Dimension of understanding space (sky, earth, and underworld). Quadripartition: natural elements of life (water, air, fire, and earth); Four sacred celebrations (two solstices and two equinoxes).

Intercultural Stimulation Practice in the Daily

In the Ocpotes communities, even today, mothers and fathers practice intercultural stimulation in their daughters and sons, then a systematization of the most common practices that are used to educate, The daily practices of the community environment, according to the criteria of Taitas (sages) and mamas (sages), are traditionally subdivided into 4 age ranges and commonly used different techniques.

0 - One Year: the most common practices in this age is to strengthen the Observation and intuition of the child to
achieve the identification of objects or subjects. For which the technique of ritual and travel is used.

Photography: travel in the natural and familiar environment

1 Year and Older: the most common practices in this age is to promote Independence and action of the child. For which the technique of travel and morality is used.

Photography: family and community oral conversation

2 Years and Older: the most common practices in this age is to develop Skill and imagination in boy and girl. For which the technique of orality and symbology is used.
3 Years and Older: the most common practices in this age is to develop and enhance the doing for life as a child or girl. For which the imitation and minga technique is used. This traditional practice is seen by advocates of children's rights, such as child labor or inadequate activity; For the actors of this community is a learning technique that shapes the childhood to face the rest and the destinies of life.

In addition to these practices, they also consider it important (Trade, 2014) to change the position of the child every two hours (first 6 months), according to the points of the Andean cross. The child in his subconscious learns to place himself in the four cardinal points, which represent the four sacred elements of life.

The colors, the smells of the plants, the sounds of the Andean instruments and the murmurs of the birds are part of the long hours of games that the infant shares every day with his parents, this practice allows to develop the perception, intelligence, and motor skills. In addition, they activate the senses like the smell, the taste, the sight and the touch, they become therapeutic tools Andean musical instruments and plants of the orchards.

Flowers of vivid colors and subtle aromas are important allies in the development of smell; Which allows to differentiate the colors and relate them to nature; Is vital and propitious, to do barefoot the land of the parents' chakra, for the connection with the earth and where the energy of the Pacha Mama is acquired. These are the daily and daily practices that still persists in the community Los Angeles Ocpote, it does with love the elderly and with a considerable acceptance the young couples of the community.

Spaces of Stimulation and Training in the Indigenous World

Enamoramiento-Tupanakuy: is a meeting space between a single man and a single woman to plan the procreation of life. In this encounter dreams, longings, the compatibility of values and knowledge are expressed; On the basis of this prediction, the gestation of a new human being is fecundated in thought.
Maternal belly-Mamapak Wisha: During the nine months, the new learning and conceives the life of his mother and surroundings. It is a space conducive to teaching and learning values, customs and visions, through massages, allocations and cultural codes.

Fogón-Tushpa: is the first space where the new human being learns to relate and start his learning tasks for life, the daily place of preparation of food for the family. The stove is the first cradle of teaching and learning of the new being.

Territory- Kawsana Llacta: is a space of teaching and learning where the human being is related to nature, in this space the new being begins to love, respect and coexist.

Chacra-Murifukuna Ashpa: is understood as a laboratory or learning classroom, where the person makes known his goodness and defects.

Community- Ayllí Llacta: is a community space for children, youth, women, and adults; Where one learns and cultivates harmony, solidarity, respect and obedience to one another.

Educational Institution-Yachana Wasi: is an official institution of education and training, where reasoning, science, and technological advances are imparted to coexist in current life. On the basis of these Learning, the indigenous boy or girl does not come to the official school empty of knowledge and knowledge, as has been considered official science.

Areas of Stimulation and Training in the Indigenous World

The Andean education (Guacho, 2015) always existed in the indigenous communities, constituting one of the pillars of life, with its own methodologies and spaces, that coexisted in a territory, produced their products, under norms and authorities, that were never recognized in the estates of the colonial state. The following are the main areas of ancestral authorities, that were never recognized in the estates of the colonial state. The following are the main areas of ancestral authorities, that were never recognized in the estates of the colonial state.

Territory: is an area of knowledge about natural ordering, sacred sites, hydrography, ecosystems and their concepts to understand pachamama and its correlation; The Andean student must possess this knowledge to face life and its challenges.

Soberanía alimentaria: is an area of knowledge that must have an Andean man or woman on crops, seeds, cultural value, gastronomy, agroecological production technique and nutritional benefits for human coexistence. Government and administration. It is an area of knowledge on major law, community administration, collective rights, collective ethics and indigenous justice with its human and natural legacy, which are bases with which to form a new Andean being.

Development: is an area of knowledge about community vision, life plan and fair trade that feeds the human being, the community and the Pachamama; An integral and global vision in which the Andean individual must be educated.

Medicine: is a branch of knowledge about an alternative system of medicine that harmonizes the interior of the human being and its correlations with the soul, spirit, and body; The Andean student must possess this knowledge to live a life of peace and harmony.

Population: is an area of knowledge about the origin, history, mythology, poetry, clothing, linguistics and the forms of life that each village or culture possesses. The Andean woman and man must possess this knowledge to strengthen and enhance their culture.

Levels of Education in the Indigenous World

Just as traditional official education (Guacho, 2015) has its levels of education, in the indigenous world there are also several levels. The article in question is a part of the training considered intercultural stimulation, learning and teaching, in the indigenous world is not concluded, is a permanent process of learning, is concluded when, when you leave this world. Below are the levels of education in the indigenous world.

Wawakuna (childhood): Intercultural stimulation from 0 years to 12 years is encouraged at this level, education focuses on learning for life from life.

Wambrakuna (adolescence and youth): at this level is the intellectual training that goes from 12 years until marriage, education focuses on the experience and accumulation of experiences from life.

Runa (adults): at this level the intellectual application of what is learned is propitious, ranging from marriage to the first communal, social or political position; Education focuses on being a guide to experiences from their lived experiences.

Taitas (sages): it is a maximum level that can be reached the rune, usually at this level come people past 45 years of this, who are wise, guiding and advisers of life experiences. To these wise people come Wambrakuna and rune to teach them; Are respected by the community, possessors of great intellectual knowledge, that the seized community would benefit.

Conclusions

In our journey, experiencing the practice of ancestral knowledge; states that intercultural stimulation is a method of training for living human beings, this implies the relationship or connection with the four communities of environment an integral link (natural, human, divine and ancestral), and therefore is an inalienable right to education, but such training is not only educated secular area but in a comprehensive context for mutual coexistence. Stimulation is just the beginning of indigenous learning process.

By collecting and systematizing knowledge of intercultural stimulation, it evidenced as a linchpin, which becomes a way to recover the culture, history, cultural codes and spaces own education, which is based on wisdom, knowledge and local science. In current terms, it can also be considered, such as pedagogy of indigenous education, which in modern times, has become the holistic, integrated, endogenous in relation to diversity; which seeks Longer transformation into a diverse, pluralistic and ethical society.
In the plurinational state of Ecuador, recognition of the right of indigenous peoples and their ways of life is evident, they are present in national and international legal instruments, but in practice achieving education and indigenous education only they remain an indigenous local initiative.

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