

The Andean Cosmovision and its relation to the Learning of the Students of the Faculty of Education Initial Level of the Universidad Tecnológica de Los Andes, Andahuaylas Sub Headquarters

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Abstract

This article is an extract of the results of a research on the Andean Cosmovision and its relationship with the learning of students of the Faculty of Education Initial Level of the Universidad Tecnológica de Los Andes Sub Sede Andahuaylas, whose research was to make known the existence of the Andean Cosmovision, as transmission, conservation and preservation of learning and forms of resistance to the current situations in which they live. Likewise, it was oriented to demonstrate the relationship and dependence of the Andean cosmovision variables, whose components are (Hanaq Pacha, Uku Pacha and Kay Pacha), with the preservation of the student's learning. It is important to highlight that the type of research was descriptive and correlational; the design used was non-experimental, applying the instruments to 108 students of the Faculty of Education of the Initial Level of the UTEA. Finally, it demonstrated that the greater the transmission of the wisdom of the Andean communities, the greater the conservation, preservation and conservation of learning.

On the other hand, the study analyzes the relationship of variables (correlational) and how to establish relationships between some variables in a certain place or time. In order to reiterate that learning in Andean communities is rooted in a reciprocal correlational sphere, where the balance of nature, man, woman, and deities do not fit in a traditional form of education; but, on the contrary, with the research work a contribution is made to a new ethno-educational approach from the wisdom of Andean thought. Therefore, it is necessary to disseminate and strengthen the Andean Pachasofia as a contribution to intercultural education in Peru, which is not only a matter of language as a mother tongue, but its very life transcends and becomes eschatological to resize life from the different areas that society itself imposes as a norm, without taking into account that beyond the mental structures of the common person, there are new

contributions with new ways of learning. It is worth saying that the contribution found in the research work gives for much more, even showing a new school from the transmission of wisdom and its conservation, no longer to talk about the most known IEP (Institutional Educational Project); but it would be talking about a CEP (Community Educational Project) and the ITE (Indigenous Territorial Entities) up to the indigenous territorial reordering.

Keywords: Andean Cosmovision, Conservation of learning, Andean Cosmovision, Learning Conservation

1. Introduction

In a contrasting reality where the ethno-educational system is alienated as an alternative to the possibility of integral development, the Andean philosophies have a historical, theological, religious, transcendental, and communitarian value; it is a millenary history that feeds a spiritual dynamism of the peoples of the Latin American continent. From an ethical and spiritual point of view, and convinced that in the face of the challenges of the present and the future, education constitutes a fundamental element for individuals and people to advance towards the ideals of social justice and coexistence, harmony and balance, freedom and peace; and recognizing that indigenous peoples have been the object of education with low relevance and quality. This research work has focused on the search for new collective alternatives that lead to the improvement of education, understanding that an indigenous education with Andean thinking is of quality as long as it prepares children and young people to respond to the new challenges of the life plan of native peoples and the ideal of a multiethnic and multicultural nation.

1.1 Problem statement

The problematic situation within the global framework is not yet notorious; however, a loss of cultural identity is perceived when many young people adopt new ways of life and customs that do not belong to the cultural and national reality.

The starting point for identifying the various symptoms is the acculturation and alignment of ways of living and learning from an autonomous perspective.

Possible causes include:

- Massive influence of the mass media.
- Neoliberal system and
- Globalization

Reality shows that the problem tends to become more acute; therefore, there is the possibility of assuming a new life and style from an alienating perspective that will take acculturation for granted. Therefore, the research process results are presented to make known the existence of the Andean cosmovision as a conservation of learning and new forms of resistance in the face of the conjunctural situations.

Therefore, the following question has been considered pertinent:

How is the Andean cosmovision related to the conservation of learning of the students of the Faculty of Initial Level Education of the Universidad Tecnológica de Los Andes - Sub Sede Andahuaylas?

1.2 Justification

Education takes on a new meaning when directly committed to a broader socio-cultural project in which people can find a space for self-realization. The Quechua-speaking (indigenous) peoples have a sense of belonging, levels of the organization and cultural traditions and practices that have allowed them to place education at the service of their life plan, offering their children and youth the multiple mirrors of their resistance to the past, the struggles of the present and the dreams of tomorrow, in which young people can counteract the uncertainties of cultural change and rebuild

their identity. Faced with the current skepticism of young people, it is an unpostponable challenge for the school or places where education is imparted to give it back its meaning. Thus, although the educational system has emphasized quality, coverage and equity in recent decades, it is also necessary to pay attention to the problem of relevance.

Unlike other educational processes, education based on a cosmovision has a markedly political character in that it vindicates the rights of ethnic groups and is part of regional social struggles that favor greater community support for new educational possibilities. Furthermore, education has crucial importance and relevance for the peasant (indigenous) communities, which makes it possible that, at times of community assemblies, their leaders and representatives, in association with parents, sit down to think about it for long periods, giving it priority over their daily activities.

On the other hand, we must know that education for indigenous peoples improves coverage, efficiency, quality and relevance; and constitutes a true factor of social equity and hope for individuals and peoples. More importantly, it prevents children and youth from becoming isolated, apathetic or anti-democratic. As education improves, the self-concept of children, young people, teachers and parents rises while creating, in the medium and long term, the basis for a more equitable interrelationship with the national society, thus contributing to the constitutional ideal of the rule of law and a multiethnic and multicultural nation. Rather than an indigenist education, education should be profoundly intercultural; that is, it should educate to maintain the richness of the cultural expressions of indigenous peoples and also to create bridges of dialogue and negotiation between the different expressions that are part of our diversity. During the current climate of social violence and worsening conflict, education must not lose sight of its determining role in social formation for coexistence and social equity. For all of the above, it is necessary to rethink the study with an ethnic-educational profile to see to what extent these factors affect learning as a transmission of knowledge and its conservation.

1.2.1 Practical implications:

The Andean cosmovision is a set of ancestral knowledge that promotes and facilitates meaningful learning as a new way of resisting the current problems, and it should be noted that the elements of the Andean cosmovision contribute at all levels of history: Education, Political Organization, Economy, Health, Spirituality, Social Relations, Family World, Environment, and Wisdom; as an intellectual production. So far, all these dimensions function dialectically.

1.2.2 Theoretical Value:

The Andean cosmovision is an element to be taken into account to design education with its face that integrates the ancestral and the modern to build new knowledge and contribute to the self-determination of the Andean peoples from an ethnic education obtained from the facts that have been investigated during the process.

2. General Objective

To determine the relationship of the Andean cosmovision in the learning of the students of the Faculty of Education, Initial Level of the UTEA Andahuaylas Branch.

3. Methodological proposal

A documentary review is carried out under an exploratory and explanatory approach under a qualitative methodology concerning the study of the relationship of the Andean cosmovision in the learning of the students of the Faculty of Education, Initial Level of the UTEA Andahuaylas Branch in order to explain the learning process in students, as well as their cognitive abilities and skills.

3.1 Methodological Utility:

It induces new research processes from an experimental design and creates new standards to

recreate and co-create in a better way all the cultural baggage that encloses the Andean cosmovision in various dimensions of everyday life, from a qualitative approach, and mixed in turn, trying to delve into the theme of the environment, as educated in a culture of conservation and land management of the environment, and the confluence of the eyes of water within the national and international territory; since they are not only studies of observation and research at the local level where there are indigenous communities, but the great homeland of the indigenous people live within a marked geographical context and are starting points for a much more comprehensive re-reading in order to consolidate life in abundance.

4. Findings

4.1 Student learning

4.1.1 Cognitive skills and abilities

It is said that capacities are those that, related to the concrete knowledge of a context or reality, expand the cognitive field, understanding and interpreting knowledge in terms of the reality to which it is related. On the other hand, when a capacity manifests itself and allows the application of knowledge on its specific reality for its transformation, it is located within the skills domain.

This is why, within the framework of the Andean Cosmovision, learning is manifested in a circular, complementary, co-responsible and harmonious dialectic. The knowledge acquired is given in space and time as the transmission of knowledge, from the simplest to the most complex. So it is when students make this knowledge possible throughout history from generation to generation.

According to the website, available at higher, 2012):

[http://www.dineib.edu.ec/ndineib250808.htm.\(n.d.\)](http://www.dineib.edu.ec/ndineib250808.htm.(n.d.)), it is based on the following theme: 'Andean Pedagogy is conceived as the educational practice of indigenous peoples. This experience is concretized in an educational paradigm called intercultural bilingualism. Therefore, when referring to an epistemological framework of

Andean Pedagogy, it is about the philosophical foundations that govern intercultural bilingual education's educational practice.

The indigenous peoples, today called indigenous nationalities, have a particular way of seeing the world, known as cosmovision. This cosmovision constitutes the philosophy of the indigenous peoples and includes a vision of nature, the relationship between human beings and spiritual transcendence.

In order to understand the educational practice of indigenous peoples, it is important to start from the philosophical framework of these peoples: their worldview.

On the other hand Pablo Freire, in his article; Extension or Communication found on the website, available as of June 2012:

http://tariacuri.crefal.edu.mx/crefal/crefal2011/images/stories/publicaciones/retablos_papel/retablo_papel14.pdf. (n.d.). The author states that 'epistemology is considered as the science of sciences. That is to say, how can knowledge acquire the category of scientificity? It seeks the foundations for knowledge to be validated as a universal category valid for all. Within this vision, it is important to understand the being that produces knowledge in order to understand his knowledge. The understanding of the human being is a mystery. Human beings with diverse worldviews, expressions and languages organize cultures. Understanding man from a dimension of diversity requires an epistemological approach to understanding reality from gnoseology or theory of knowledge.

Epistemologically, two theories address how man apprehends reality as a cognitive entity: subjectivism and objectivism. Subjectivism considers that man creates reality and tries to find human knowledge within the subject. For this purpose, it places the world of ideas, the set of principles, in a subject.

Objectivism, on the other hand, considers that man does not create reality, nor can he transform it. If a man dies, reality continues to exist. Objectivism denies man's presence as a being that transforms the world, subordinating him to the transformation

of reality that would occur without his participation.

For indigenous peoples, the apprehension of knowledge is based on the paradigm of interculturality. From the epistemological perspective, interculturality is understood as the interrelation of knowledge apprehended in the interrelation with nature, man and the transcendent. It continues to strengthen the thinking with the contribution found on the website, available as of July 2012:

<http://searchworks.stanford.edu/view/5816753>

In it, Ramirez refers to the following: 'Man is in the world, in nature, he is part of nature, he shares with nature. From the relationship with nature, technology and art are born. However, man does not exist only in nature; he lives with others and is a collective being, and cultures are born from this collective relationship. Furthermore, the relationship with the transcendent has allowed the birth of religions or a spirituality linked to nature. Therefore, to understand the world, man, and God from one's culture is to have a cognitive vision of reality. This cognitive vision of reality for indigenous peoples is called 'Wisdom'.

Wisdom is understood as a holistic vision of an infinite set of knowledge. This holistic vision is constituted by a cultural rationality that cannot be understood except for the own cognitive, cultural, and linguistic categories of human beings belonging to a given culture. Therefore, the intention of indigenous peoples, beyond talking about science, is to talk about wisdom.

In the process of training and analysis on the subject, it is important to highlight the historical memory of the Andean Peoples, referring to some valuable questions in this regard: Why, despite the vast efforts of the non-Andean culture to appropriate the Andean and give them other meanings, the Andean people continue to produce their handicrafts, medicinal, religious, family practices, livestock management, astronomy, etc.?

In this sense, it is believed that the Andean man produces his cultural survival strategies because in them subsists a collective memory that keeps alive the autochthonous values, the ethical principles,

and the repertoire of behavioral practices, which are linked to the original cultural matrix.

In this sense, it can be said that the collective memory manages to be reproduced and socialized in the younger Andean settlers through the mechanism of oral tradition. People cannot easily forget customs learned through practice and oral tradition; therefore, it allows for maintaining the communal profile and the Andean ethos, being the bearer of wisdom and knowledge for physical, mental, emotional and spiritual survival on a personal and community level.

In the Andean wisdom lies the range of its spirituality with a philosophical sense that has as a banner of struggle to live in a land without evils as before knowing the world of globalization arrived with the devastating colonization. Proof of this evident fact with a utopian profile is the resistance that, over 500 years, continues to create new mechanisms of resistance not only at the level of Peru but in Latin America.

It is thought that the Andean people are condemned to die because, defending their ethical principles, they only make a historical setback, which is why they must be enrolled in the neoliberal world. However, the stages of Amerindian history have shown that they belong to a much more transcendent and philosophical world and will continue to resist the power of indigenous malice, which is the sacred place of all the customs acquired from generation to generation; and, above all, capable of generating new resources anchoring themselves to the success of life, developing new designs that the chakana teaches and putting into practice habits, beliefs, customs and values that restore the human being focusing on harmony, complementarity and reciprocity before the universe to patent life beyond the avalanches that the system proposes. The important thing is to live in resilient dynamics and walk at the height of time, with the strength that gives deep spirituality, approaching the world of technology without fear of negative thinking of 'I can not' or 'I am not capable'; therefore I will not do it; but reversing that situation and realizing life plans that leads to dignify. To be Indian is to recognize that we move and exist in the here and now; nothing limits from thinking, creating, feeling, seeing and transform a decadent history to

a global process of success and to be successful is to BE THE PERSON WE WANT TO BE, regardless of what your color, race, religion, belief, culture, etc. is. There is only one language that crosses all borders and all limitations, and that is learning to live and build solid projects from the pedagogy of Love as Saint Laura Montoya Upegui, Founder of the Missionary Congregation of Mary Immaculate and Saint Catherine of Sena, Defender of the Indians, who in her time had a series of economic and social-political complications and dared to enter the jungle in Colombia, to show the world that they think and have spirit, giving them back their dignity.

Through the ‘indigenous malice’, they conserve and preserve knowledge and continue to transmit it regardless of a new conquest on the high seas. Multinationals and transnationals try to make the Andean culture survive with cultural loans without having their expression or autonomy. The oral tradition of these peoples is the last vestige that remains within the communities, and with them, they have to build their code called indigenous national legislation in the style of our brother country Colombia.

Reading Analysis

Understood as a process of assimilation from the practice of a reading text, explaining its contents, ideas and concepts expressed in it. Of course, there are relationships between these ideas and concepts.

According to the guide of curricular diversification of the Ministry of Education – 2004: ‘First of all, we must establish the meaning of the text, which we can do by using the technique of summarizing until we are sure of what the author wants to convey. We must distinguish the essential from the secondary and discern the reasons he relies on to affirm the essence of the text. This distinction guides us, of course, for the argumentative structure of the text’.

In the analysis, we must make clear the distinction between the parts of the text, explain their meaning and their role in the overall argumentation, give the precise references of the lines in which they are found and add all the

observations we consider necessary to clarify both their meaning and the role they play in the whole.

On the other hand, on the website, available until July 2012:

http://www.unne.edu.ar/institucional/documentos/lecturayescritura08/proc_lectura.pdf

Linares’s article “Reading and Writing at the higher level” refers to Reading as a set of skills of a linguistic conception, an interactive process and transactions of sociolinguistic situations, and socio-cultural conceptions. Reading is a global and indivisible process. The meaning of the written message is not in the text but in the mind of the author and the reader. In this sense, the reader constructs the meaning through the interaction with the text read; the previous experience of the reader is fundamental in constructing the text’s meaning.

Troubleshooting

Education has been freeing itself from the conceptions of teaching a large amount of data, concepts or knowledge; even more so when it is known that knowledge exists due to the influence of both individuals and the community that builds it, defines it, extends it and makes meaningful use of it to solve its problems and understand its socio-cultural context.

Knowledge, from this dimension, is in constant transformation and the members of each generation and of each society appropriate it to provide solutions to new problems. Knowledge is not invariable and static; it is an integral and dynamic part of life itself, of the inquiries that the members of a society make about their conditions, concerns and purposes. It means a participatory effort to develop understanding and whose process implies that knowledge is continuously constructed and reconstructed from the transmission of the wisdom of the yachas within the Andean communities, the traditional doctors, the taitas, the elders who leave a historical legacy full of community wisdom that make possible self-determination and the conservation of learning.

The practice of oral tradition as community knowledge is not a dynamic particularity of indigenous and peasant wisdom; nowadays, society is collapsing and is looking for a source of ethical principles to sustain itself and continue facing the globalizing system.

For this reason, it is necessary to learn and have a marked identity of philosophical principles with communitarian elements in the style of the Andean communities because only in this way is it possible to potentiate the capacities, abilities and competencies as a mechanism of resistance for the resolution of problems, without these principles being alienated from western and global thinking.

In this regard, this commentary is enriched by the contribution of Flórez (2005), "Retos de la Etnoeducación" C.E.E. Medellín Colombia. The Andean world, from which Andean thought emerges, is far from being a homogeneous reality. On the contrary, it is inhabited by a diversity of ways of life, of ways of appropriating nature, and of resolving its understanding. Nevertheless, it is in the richness of this diversity that the Andean world is shaped as such, that it finds its points of unity by historically constituting them, by finding common views that are nothing more than the confluence of a multitude of perspectives that intertwine provisionally, to explode in new variants and return once again to that which shapes the Andean world, which is always the renewal of a constant that recreates itself by transforming itself.

This approach to the diversity of the Andean world as a concrescence, as a knot of intersecting paths, will avoid falling into any recourse to an essentiality of the historical aspects of the Andean and the thought that expresses it.

Moreover, this Andean world and thought are immersed in a world that penetrates them from all sides without being able to escape from a globalizing logic; however, it is in the midst of this globalization process where the Andean finally finds its place to enunciate itself as a particular way of life. For these reasons, the first and basic entry to think about the Andean world is from interculturality, which allows to account for the diversity of the dialogues inside and outside, of the

reappropriations of the own and the appropriations of the other.

This paper attempts an approach to intercultural philosophy, as a critique of Eurocentrism, from a double perspective: a negative critique of the universalism of Western philosophy that shows its limitations, especially concerning its racist matrix, and an alternative construction that is not only centered on Western reason, to think of it as a particular reason but proposes new conceptualizations.

This leads directly to another problem with which the task of the critique of Western philosophy is confronted from the viewpoint of Andean thought. Two questions present themselves for reflection: on the one hand, the specific analysis to discriminate those aspects that come from the best of the enlightened or modern project, and on the other, how they are located in the contradictions of capitalism itself.

According to the website, available as of August 9, 2012,

<http://www.cavallin.ws/teoriacritica2007/> (n.d)

Refers that 'they are those that are presented, that are discovered and that is created. Therefore the cycle of problem-solving is as follows:

- Problem recognition and identification
- Problem definition and representation
- Development of a solution strategy
- Organization of knowledge about the problem

On the other hand, we find on the website

http://www.cprceuta.es/CPPSXXI/Modulo%204/Archivos/Matematicas/DOC_GONZ_MARI/MODELIZACION%20Y%20RESOLUCION%20DE%20PROBLEMAS/Resoluci%C3%B3n%20de%20problemas.pdf

In the article by González (2008), on the core of the specific competence, he refers to the following: 'Problem-solving should be conceived as a fundamental aspect for the development of skills and competences. Meanwhile, the goal of problem-solving is framed in the improvement of

the student's confidence in his thinking, enhancing the skills and abilities to learn to understand and apply, favoring the achievement of a high degree of intellectual autonomy, which allows him to continue his training process and contribute to the development of basic and specific mathematical competences'.

Critical Thinking

Within the Andean communities, this dimension of critical thinking develops spontaneously since they develop in a perspective of co-responsibility, reciprocity, and complementarity, from the Hanaq Pacha to the Uku Pacha, sufficient elements that help to re-read and reinterpret history from the axiological principles of their wisdom. This allows interpreting the new facts and situations that arise and corroborates in thinking, reasoning, and learning, elaborating new forms of resistance. The permanent construction of life plans, rebuilding their autonomy with indigenous knowledge, and being able to systematize as a preparation for a global project of the indigenous nationalities as the indigenous brothers of Colombia, Ecuador, Bolivia, Brazil, Venezuela and Central American countries are rethinking, with the contribution of Rodríguez et al. (2003) with the educational projects in indigenous regions with the title: Caminos de Identidad Foundation - FUCAI.

Life plans have been reconstructed in an intercultural context and involve a deep educational process in which the whole community should participate and not only the children and youth since it is the adults who determine the course of the life plan and decide and guide in turn the community education and family education, which in many occasions has more weight than the education provided in the Educational Institutions. Each element of the plan contains its appropriate aspects, and its autonomous management requires adequate preparation for the whole community.

For example, the territory supposes the traditional concept of each people and the knowledge of their current territory, the understanding and the rest of the indigenous and new norms of appropriation and use, and at the same time, the concept of

territory managed by the State and the norms of appropriation and use of non-indigenous people. It also includes the new agreements and norms that the different communities have developed as a consequence of no longer inhabiting their ancestral territories, many of them being in situations of multiethnicity, of having disarticulated the traditional norms of the clans, among others.

The life plans of indigenous peoples are manifested in the community life project. The first is national, the second is local or regional. Both guide Ethnoeducation, which is why Decree 804 states that the community education project is based on a global plan of life for the communities (Article I). In this sense, the global life plan implies a new conceptualization of person, community and education. Therefore, in education, it is necessary to make these concepts explicit since every educational process implies a concept of the person and the community to be formed and built.

Teachers, in general, handle pejorative imaginaries about indigenous peoples. They assume as their own the concepts and stereotypes of the dominant society. Breaking these ways of seeing is not easy, but it is necessary to design a curriculum that responds to the particularities and needs of indigenous peoples.

With the contribution of the experience of the indigenous brothers of Colombia, it is determined that critical thinking is complex because it helps in the development of other skills and potentialities since it touches the very consciousness of the human being, which initiates the process of reconstruction, from observation, identification, assimilation, analysis, reflection, interpretation, reinterpretation and projecting to a broad creativity that will be addressed in the following concept. According to the magazine 'El educador' N°16 (November, 2008), found on the website, available as of August 9, 2012:

<http://www.criticalthinking.org/files/educador%2016%2017.11%20baja.pdf>.(n.d.)

refers: 'To develop values, skills, and attitudes that enable students to learn throughout their lives, and precisely one of the most important skills that contribute to this objective is critical thinking'.

On the other hand, it can be found on the website, September 2011:

<http://pen-cri.blogspot.com/2011/10/pensamientocritico.html>

The Delphi Report, by Noddings N. "Philosophy of Education". In this regard, he defined Critical Thinking as the self-regulated and purposeful judgment that results in interpretation, analysis, evaluation, and inference, as well as the explanation of the evidentiary, conceptual, methodological, criteriological, or contextual considerations on which that judgment is based. Critical thinking is fundamental as a research instrument. As such, it is a liberating educational force and a powerful resource in one's personal and civic life. While it is not synonymous with good thinking, Critical Thinking is a pervasive human phenomenon that allows for self-rectification.

In addition, the same report defined the critical thinker as a habitually inquisitive person; well-informed, who trusts reason; open-minded; flexible; fair when it comes to evaluation; honest when confronting personal biases; prudent when making judgments; willing to reconsider and if necessary to retract; clear about the problems or situations that require judgment; orderly when faced with complex situations; diligent in seeking information that allows. Relevant; reasonable in the selection of criteria; focused on asking, inquiring, and investigating; persistent in the search for results as precise as the circumstances and the problem.

Creative Thinking

In this regard, it will refer to the integral formation of the human being in time and space, speaking of the indigenous communities, in the harmony of the past and the present of all that the Andean context suggests. Creative thinking is only possible to develop from the reconciliation and encounter with oneself from the own elements that the Andean Communities have. In this sense, it is emphasized that the oral tradition of the Andean communities goes beyond the theoretical theme and mere instrument to vindicate the indigenous

societies. With these inputs, it can be said that the world and Andean thought constitute the time and space from which to look at contemporary thought and thus enter into an intercultural dialogue. Andean philosophy is the sapiential epiphany of the other in its condition of poor, marginalized, alienated, deprived and forgotten, but from the glory of its cultural and philosophical human richness.

On the other hand, we value the symbolic richness of the Andean communities because, thanks to them, we can connect with the other world, the Hanaq Pacha, Kay Pacha and Uku Pacha, which facilitates new forms of resistance and ways to continue exercising in the practice of social relations (education, health, organization, economy, etc.). In this way, they feed their learning from an ethnic-educational project with their exegesis and hermeneutics. In the contribution found in Rueda, A. et - al (2008) on the indigenous vision, the following is stated: 'It is often said in some sectors that the Indian is "resentful", ignoring that his historical memory has transmitted the abuses of other times. For this reason, the Indian perceives himself today as historically colonized and dominated by societies that have denied him his right to be himself in all aspects of his life. They feel that first Europe, and later the Republic, imposed on them the plan to "be like them". Today's indigenous people know that history has denied them their humanity and, at best has recognized them as second-class people. They are considered of low culture and civilization, of lesser capacity, and backward. For them, we, the indigenous people, are a sort of little men without the capacity to govern, who must be led by the hand to the path of civilization (...), an inability that would be founded on racial, cultural and historical differences. The perception of this reality on the part of the indigenous has unleashed in the 20th century the indigenous movement and its struggle for fair and equitable treatment at the social, political, economic and cultural levels. The indigenous people react, and seek self-definition and self-affirmation as individuals. This is why they say, "we are not white, we are indigenous, and we think differently. That is what we intend to preserve and defend.

The indigenous peoples of this continent call themselves Indians because, with this name, we have been subjugated; with this name, we must liberate ourselves. Therefore, to be Indian is our pride, and Indianism is our banner of struggle.

In the indigenous cultures, the person reaches his realization as long as he follows the traditions of his ancestors; in life, plans have been recreating various ideals about the indigenous person as a being integrated into nature that feels a son of the earth and respects the different species and their owners, practices traditional medicine and its rules, productive, non-ambitious and non-propitator of social inequalities, with a spirituality that allows him to communicate with his ancestors and find meaning in his existence, in solidarity with the members of his community, communicative and knowledgeable of his language and oral tradition, who does not deviate from the different community processes and is obedient to his elders and authorities, and who educates his children according to his traditions. As a denominator, the need for the indigenous person to manage diverse intercultural competencies is insisted upon. The ideal of the indigenous person is embodied and guided by the knowledgeable elder. This wise person has listened to and lived the tradition and is able to transmit this experience convincingly to young people and children. The one who knows is the person who has acquired all the advice he has been given since childhood. He has kept all the respect, knowledge, and wisdom he has collected during his life; that is the person who knows. What does he know? ...The one who knows has already lived all his experience; he has lived all his life. He is the person who has been; he already speaks of his experience, experience speaks, that is the person who knows, and he will speak from then on, and he is the father who will teach others, the children, the youth; he will correct.

5. Suggestions

First:

We believe it is convenient to recommend to the university authorities to replicate the study in other faculties to be able to constitute in the future an educational policy centered under the

principles and parameters of the Andean philosophy to revert education to the process of Community Educational Projects (C.E.P.) from the ethical principles of the Andean cosmovision in this way we will have a solid ethnic-educational project.

Second:

To the educational authorities, to take into account the present study as an option and technical element to include it within the curriculum, dimensions of the Andean cosmovision and, from that perspective, design education with intercultural training; in order to strengthen cultural identity and empower and motivate further research in the guidelines of the Andean cosmovision concerning the conservation and preservation of learning and other aspects that are considered within the local and national situation with social inclusion and aspects that influence the empowerment of Andean communities.

Third:

To the teachers of the Andahuaylas Branch of the School of Education, to take advantage of the great self-esteem demonstrated by the students and to translate their strengths into a better academic and human formation based on the elements that make up the Andean cosmovision.

Fourth:

To all investigators, based on the findings, try to carry out other similar or better studies using the technical arguments provided by Statistics in qualitative and quantitative approaches.

Fifth:

At the level of university institutions, generate a space for permanent dialogue and exchange of ideas to implement a study on the conservation of learning and the Andean cosmovision.

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