

NETWORK OF INDIGENOUS, INTERCULTURAL AND
COMMUNITY UNIVERSITIES OF ABYA YALA
(RUIICAY)



Nurture and Cultivation of Wisdoms and Knowledges

CCRISAC

Nicaragua, March, 2019

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Index

I. Presentation	4
II. Foundation	4
III. Nurture and Cultivation of Wisdoms and Knowledges: Conceptualization	7
IV. Principles	8
V. The Roads to CCRISAC	11
5.1 The Chakana	11
5.1.2 The Cultivation of Knowledges from duality	13
5.1.3 The Methodology of the Chakana	14
5.1.4 The cycle of the question in the sowing of knowledges	15
5.1.5 The Chakana from the vision of certain populations	17
The Nasa People	22
We find nine pathways in the Culture of the Nasa People	22
5.2 Relational Symbolic Life Experience	24
5.3 Creation and Recreation of wisdom, knowledge and practices	27
5.3.1 Collective construction: The pathway to the Creation and Recreation of Wisdoms, Knowledges and Practices	28
Symbolism of Colors in the Times of CRISAC	29
a. First Moment: "To Dream the Idea"	30
b. Second Moment: "Context Analysis"	30
c. Third Moment: "Harmony Between Knowledges"	30
d. Fourth Moment: "Pathways Design: Intercultural Action Research"	30
e. Fifth Moment: "Coexistence and Community Construction of Wisdoms, Knowledge and Practices"	31
f. Sixth Moment: "Dialogue of Wisdoms and Actions"	31
g. Seventh Moment: "Action Plan"	31
VI. CCRISAC Transcendence	31
The CCRISAC Transcendence	31
VII. Forms and nurture spaces of wisdoms and knowledges	32
7.1. Etymological tracing and glottochronology	33
7.2 The Seer or clairvoyant 's worldview	33
7.3 Collective conversation	34
7.4 The Spaces of CCRISAC	35
VIII. Guidelines for the breeding and cultivation of wisdoms and knowledges	36
IX. Criteria for the implementation of CCRISAC	37
X. The Application of CCRISAC	38
FIRST CYCLE: THE CCRISAC PLAN (PROFILE)	38
SECOND CYCLE: PREPARATION OF THE SOIL. THE CCRISAC PLAN (PROTOCOL)	39
THIRD CYCLE: HARVEST, CCRISAC FINAL REPORT	41
XI. The CCRISAC evaluation criteria	43
XII. References	45

I. Presentation

The current Base Document for the Nurture and Cultivation of Wisdoms and Knowledges - CCRISAC, second edition, is the product of a participatory process of profound and respectful dialogue, collectively constructed and articulated in the context of the Network of Indigenous, Intercultural and Community Universities of Abya Yala (RUIICAY, for its Spanish acronym). The following universities participated in this process: The Intercultural Indigenous Autonomous University of Colombia (UAIIN, for its Spanish acronym), Pluriversidad AMAWTAY WASI from Ecuador, Oslo Metropolitan University (OsloMet¹) from Norway and the University of the Autonomous Regions of the Nicaraguan Caribbean Coast (URACCAN, for its Spanish acronym) from Nicaragua, enlightened by our Taitas [Elders] and our mothers, grandmothers and grandfathers, ancestors and the spirits of the Pachamama or Mother Earth.

The seed of wisdom and knowledges of the peoples of Abya Yala has been planted in this document, as a result of a profound and respectful dialogue, whereby we have become the threads and knots of this continental fabric. It is, thus, our responsibility to carry on with this fabric, experiencing it, making it ours, so as to bring life to every action we assume.

In this document, we will find the paths that lead us from our Mother Earth to recognize and make visible the wisdom and knowledges of our peoples and nationalities of Abya Yala, in order to continue rebuilding a decolonizing epistemology that binds us to our elders, makes us strong and brings joy to us. One that travels through the depth of our communities, awakening wisdoms, expressions, knowledges and practices.

Brothers and sisters, this proposal is part of a long journey, intertwined from the educational community of RUIICAY, viewed as a challenge and assumed from within our own spaces and times, but most fundamentally, coming from the bottom of our hearts.

II. Foundation

Intercultural Higher Education is a process based on the cosmovision of the indigenous and afro-descendant peoples of Abya Yala in the construction of an educational system of their own, which responds to existing realities and particularities. With the passage of time, indigenous, intercultural and communal universities, advocates of the implementa-

1 Former Oslo and Akershus University College of Applied Sciences (HiOA).

tion of an inclusive system of education have been building bonds and bridges in order to contribute in the consolidation of such system.

In this context, in 2008, the Abya Yala Intercultural and Communal Indigenous Universities Network (RUIICAY) are intertwined. Its main goal is to define, strengthen and promote a legislative and academic political positioning in tune with the identity of the peoples, and the construction of intercultural citizenship in the context of a new society based on peaceful coexistence (RUIICAY, 2013). This continental platform is comprised by ten indigenous, intercultural and communal universities, mentioned as follows: Universidad Autónoma Indígena Intercultural, (UAIIN), Colombia; Intercultural Pluriversity of the Nationalities and Indigenous Peoples Amawtay Wasi, Ecuador; The University of the Autonomous Regions of the Caribbean Coast of Nicaragua, (URACCAN), Nicaragua; Indigenous, Bolivian and Productive Aymara University, Tupak Katari, (UNIBOL), Bolivia; Indigenous, Bolivian and Productive Quechua University, Casimiro Huanca, (UNIBOL), Bolivia; Indigenous, Bolivian and Productive University of Guaraní and the Lowland Peoples, Apiaguaiki Tupak, (UNIBOL), Bolivia; The Intercultural University of the Southern Peoples, (UNISUR), Mexico; Indigenous Peoples Office, University of Panama (OPINUP), Panama; Intercultural Higher Education Institute, Campinta Guazu “Gloria Pérez”, Argentina; and the Ixil University, Guatemala.

The mission of the RUIICAY Network aims at learning from life and for life, based on dialogues of knowledges and practical experiences, focusing on methodologies that articulate theoretical manifestations with ancestral living practices and spirituality (RUIICAY, 2013). It is in this context, during the process of development and consolidation of the project, that philosophical and methodological documents have been constructed and articulated, marking the path and route that consolidates the intercultural continental higher education system, with identity and in tune with the Good Living of the peoples.

In its development, the Network has resumed the ideas proposed at the Second Regional Conference on Higher Education (CRES, 2008), held in Cartagena de Indias, Colombia, where it was reiterated that higher education, in all areas of its application, should reaffirm and strengthen the multicultural, multiethnic and multilingual condition of the countries and our region (D-4). In the same manner, cultural diversity and interculturality should be promoted in equitable and mutually respectful conditions. The challenge is not only to include indigenous and afro-descendant peoples, along with other culturally differentiated peoples in institutions as they currently exist, but to transform them so that they

become more relevant to cultural diversity. It is necessary to integrate the dialogue of knowledges and recognize the diversity of values and ways of learning as central elements of the, plans, programs and policies of the sector (C-3).

Higher education has traditionally been based on three fundamental functions: teaching, outreach and research. These substantial elements have been transformed at indigenous, intercultural and communal universities to ensure that interculturality is consolidated as a strategic element that contributes to the Good Living of indigenous and afrodescendant peoples and other diverse communities. It is, therefore, essential to RUIICAY, that teaching and community-oriented activities are directly linked to research, in order to fulfill the functions of the universities and respond to the basic needs and demands of the communities.

The main objective of the educational processes carried out by RUIICAY universities are the recovery, recreation, recognition and strengthening of those integrated systems of knowledge rooted in the living force of the spirituality of indigenous, afro-descendant and mestizo peoples. From this perspective, education should be experiential, pertinent, realistic and of practical application in life, reflecting the spiritual richness of the peoples' philosophies and cosmogonies.

Historically, in the field of conventional research, the communities have been the objects, not the subjects, of the studies. The people have had no say in the matter, having been deprived of a prior, free and informed consent, while also denying them any access to the results of their own process of investigation. From the perspective of RUIICAY, on the contrary, research is assumed as the creation and recreation of knowledges and wisdoms, practices and experiences, a process which contributes to the strengthening of the peoples' identity, assuming the challenges posed by individual and collective life. Research is assumed as the permanent pursuit for answers to questions generated in the territories which, in turn, poses new questions.

Based on the above considerations, in the context of a journey since 2014, an original methodology of research was constructed, which we will refer to as Nurture and Refinement of Wisdoms and Knowledges (CCRISAC). This original methodology has been a product of a joint venture between three indigenous, intercultural universities, members of CCRISAC: UAIIN from Colombia; the Pluriversidad Amawtay Wasi, from Ecuador; and URACCAN from Nicaragua, Researchers from these three institutions met in several sessions to come up with the final product as we know it. This venture was carried out within the framework of

the RUIICAY-HIOA Intercultural Communication Linkage Programme (# 1300624), sponsored by The Norwegian Program for Capacity Development in Higher Education and Research for Development (NORHED) of the Norwegian Agency for Development Cooperation (NORAD).

As a result of this journey, in 2015, the first edition of CCRISAC was published, which was implemented and validated by students from two cohorts of the International Masters' Degree Program in Intercultural Communication with a focus on Gender, and the International Masters' Degree Program in Good Living Worldviews. / Living Well with an emphasis on Climate Change, Equity and Complementarity, developed by the RUIICAY Network. The observations expressed by the students during their evaluation were taken up and incorporated in this second edition.

III. Nurture and Cultivation of Wisdoms and Knowledges²: Conceptualization

The people and territories are bearers of wisdoms and knowledges, transmitted from one generation to another through the different cycles of life, in harmony with the spirits of Mother Earth. Wisdom, therefore, stems from, and is rooted, in the cultures of each people; while knowledge is built on a day to day basis. One can understand the search for wisdoms and knowledges in the light of the activities of breeding and cultivation develop in the communities and territories.

Cultivation is a Castilian word that groups different activities related to the preparation of the land, selection and sowing of the seed, raising and caring of the plants, to then celebrate the harvest and share, eat and store. Cultivation seeks paths with cultural relevance from the stand point of reciprocity, complementarity, community practices, as well as promotion and preservation the principles and values of life, paying close attention to the sharing of knowledge, wisdoms, expressions, knowledges and practices, in order to guarantee their visibility, systematization and reproduction.

From the perspective of the people of Abya Yala cultivation, or to cultivate, expresses the intrinsic relationship we have with Mother Earth or the Pachamama. This means, to value knowledges, expressions, practices and wisdoms, that is, the different forms of caring for and preserving life.

² All of these concepts have been developed at the CCRISAC construction workshops with the guidance and collaboration of several universities of the RUIICAY Network, namely, UAIIN, Amawtay Wasi and URACCAN.

Nurture, on the other hand, can be understood from two dimensions: the first one from Mother Nature's dimensions, which consists of long life cycles; the second one from the point of view of the processes that human being themselves perform from the moment of sowing. That is, the caring of a living being. Among some indigenous peoples this process, guided by the elderly and knowledgeable of the tribe, is referred to as raising and giving birth to water.

Nurture and Cultivation is established for its value in rescuing, enriching, sowing, cultivating, raising and harvesting the Wisdoms and Knowledges of indigenous and afro-descendant peoples and other communities. It is also part of their needs, realities and historical demands. It further promotes the organization, systematization, and search for meanings of wisdoms, expressions, knowledges and practices from the logic and world views of the peoples of Abya Yala.

CCRISAC, is conceived as a pedagogical and methodological proposal with an epistemic and philosophical positioning for the development of the processes of Creation and Recreation of Knowledges and Practices of the Peoples, Organizations and Institutions, as a contribution from RUIICAY. This proposal contributes to the construction of research processes in a holistic manner, whereby the communities are subjects, and not objects, of their studies. From this stand point, this document presents the paths of Nurture and Cultivation of Wisdoms and Knowledges of some of the universities members of RUIICAY.

IV. Principles³

CCRISAC originates in the collective reflections [of the peoples], the re-assignment of new meanings to concepts and the historical practices and daily experiences, guided by the following principles:

Rationality

All the elements of Mother Earth are integrally interconnected to each other. They are energy sources that complement, relate and regulate each other. This allows us to understand the cultural dynamics of peoples in their own contexts and interrelations. It is a principle that enables us to observe objects and phenomena both in their wholeness and as the individual parts comprising them.

3 All of these concepts have been developed at the CCRISAC construction workshops with the guidance and collaboration of several universities of the RUIICAY Network, namely, UAIIN, Amawtay Wasi and URACCAN.

Sense of Community

It responds to the cosmovisión and practices of the people, highlighting the relevance as well as the personal and collective awareness. It is the ways of community living and the understanding of the inter-relationships of life. It articulates individual life with collective life harmonically. It includes actions and attitudes of appreciation and respect for the social, economic, political and spiritual fabric of the components of the community structure. The practice of CCRISAC necessarily involves the community context.

Reciprocity

It refers to the concept of sharing between nature and human beings through a dialogue between them. It is a circular process, characterized by solidarity whereby knowledges, expressions and cultural practices are exchanged. It encourages the construction and appraisal of knowledges, expressions and practices from the community's everyday sharing: give, receive and return.

Complementarity

It refers to the particular way of understanding realities, relationships, wisdoms and knowledges from the stand point of complementary parity, not from irreconcilable oppositions. It implies necessarily the presence and participation of the other. As a principle of life, it promotes harmony in the relationships between men and women, and stands above all types of discrimination, racism, violence, exclusion and inequalities.

Spirituality

Spirituality is considered as the forms of relationship between a person and the community, including all the elements of Mother Earth, in pursuit of a physical, mental and emotional balance and a state of spiritual harmony. Spirituality empowers capacities, thoughts and attitudes, a process which leads to the Good Living. Every culture in the world is bearer of its spirituality, which is manifested both individually and collectively, through millenary practices and actions of the daily life.

Intraculturality and Interculturality

The principle of intraculturality includes processes of internal strengthening of the cultural manifestations and identity of the peoples, leading to the generation of dialogues on equal conditions, rights and opportunities.

Interculturality is conceived as a permanent process of construction, establishment and strengthening of dialogue opportunities that promotes horizontal communication and interaction between different peoples, communities and cultures. Interculturality includes the development of joint decision-making processes implemented under equal conditions. Interculturality pursues the promotion and practice of respect, equity, understanding, mutual acceptance and the creation of synergies for the establishment of inclusive, non-discriminatory and racist-free societies (URACCAN, 2015).

In CCRISAC, these principles have an influence in the dialogue of knowledges and practices between peoples with cultural identity, encouraging the use of the different tongues and languages in the analysis of the process. Its application is evident in the strengthening and revitalization of wisdoms, knowledges and practices from the integral vision of each people.

Bioethics

Bioethics includes the actions, attitudes and behaviors that promote an ethics of appreciation and respect for life, which encourages the individual to live fully in harmonious relationship with the Pachamama or Mother Earth. It stems from the principle, “The Earth does not belong to us; we belong to the Earth” (Chief Seattle, 1855).

In CCRISAC, this principle implies the manifestation of love for life, focused on the strengthening of the autonomy and self-determination of the peoples of Abya Yala

Flexibility

Flexibility is expressed in the possibility of permanently using again and again different approaches in the process of achieving the goals of CCRISAC, making them coherent with the demands, worldviews and life plans of the peoples. It is a referent that encourages the search for other new roads according to the dynamics of each culture.

Intercultural Communication

Intercultural communication is perceived as the communication of nature reflected in the chirps of the birds, the howls of the dogs, the movements of the fish, the flutter of the turtles that warns when danger threatens the community. It is the dialogue between the mountains and the lakes, the whispering of the winds in languages that bridge the trans-

mission of knowledges and ancestral wisdoms from one generation to another. CCRISAC is bound to be the interlocutor and interpreter of the messages, signs, and signals of Mother Earth. The task implies assuming the cultural mandate that commits us as his sons and daughters.

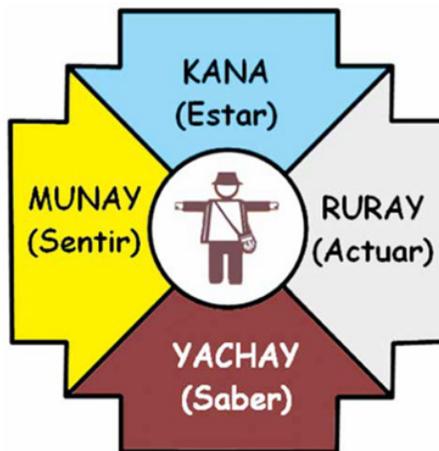
Intercultural communication can also be seen as the process of building intercultural relationships, fostering opportunities for dialogues and agreements, understanding of the worldviews, building indicators to base the relevance and quality of our processes, and mutual respect (Hooker, 2017).

V. The Roads to CCRISAC

For the development of Nurture and Cultivation of Wisdoms and Knowledges, there are three pathways articulated in such a way that it guides the methodological process. These pathways are described as follows.

5.1 The Chakana⁴

The Chakana comprises and, at the same time, recaptures the logic and complementary order of life. It is the bridge connecting wisdoms and knowledges in the Andean world, based on the following stages: experience in everyday practice, community conversations about knowledges, graphic and symbolic representation of the conversations, symbolic and epistemological analysis, feedback and validation of wisdoms and knowledges.



⁴ CCRISAC road in the Yanakuna Village. Words shared by Lenin Anacona Obando based on collective constructions carried out from the Education Program- Great Yanacona Town Hall, the communities and the territorial journeys. Yanakuna Town UAIIN Counselor

The Chakana refers to the constellation “Cruz del Sur” [“The Southern Cross”], visible in our territory. It has been widely used by the native peoples as the way of relating with the cosmos in buildings, roads, rituals and orientations. A first message of the Chakana refers to the ethics of the person who investigates. It comes from its harmonious relationship with the Pachamama (Mother Earth). For example, being Runa Yanakuna is an integral person or a person articulated with the territory.

Accordingly, the process of inquiry and its systematization will take into account the Kana (To Be), the Munay (To Feel), the Yachay (To Know) and the Ruray (To Do). One must be inside, and feel the territory and the community, in order to possess a knowledge that will help us act, according to the great fabric of life. That is, to be sentient thinkers rooted to the territory, as if with an umbilical cord. When a patient is very sick, he/she is taken in Chakana⁵, as a bridge to his return to the Pachamama, which reminds us of that umbilical cord with Mother Earth.

Kana (To Be):

It means to become aware that one is in the Kay Pacha (the world of the here and now). It necessarily implies the use of all the senses, in order to understand the visible and invisible surroundings. It means sharing what you do in such a way that contributions and learning to the investigative process in the data collection, processing, analysis, reflection and action are generated. It is about recognizing that peoples possess very deep and elaborate wisdoms and knowledges which have been displaced and made invisible by [Western] hegemonic epistemology. From this perspective, common sense or the daily practice is a valid knowledge framework. Individual forms of expressions, like dreams, signs, rituals, observations, listening, performing, the “mambeo of Mama Koka”, spiritual experiences with plants of power and silence are important contexts for learning.

As an integral part of the territory, and having a full understanding the territory, the chakana invites us to look at the different aspects of that “reality”. On the one hand, to learn about it from several perspectives. For example, a research topic may have several angles: the political, the environmental, the social, the spiritual and the economical. These angles must be taken into account in a balanced way so as not to overlook anyone in particular, as there has been the common case where the economic or social vision has prevailed, thus, ignoring the Pachamama. On the other hand, it shows that reality is assessed through learning by doing, an act in which we can all participate. In this activity, several qualitative

⁵ Original Andean symbol, called Cruz del Sur or Tawa Pacha.

and quantitative instruments can be used to know the context.

Munay (To Feel):

It is the pathway where balance and harmony with existential reality is achieved. The time has come to put one self into the place of the other, in order to try to understand his vision and action. It implies the use of all the senses to internalize what the world offers. In a way, it is to listen to the voice of the community and from there, start building proposals of transformation.

Yachay (To know):

Yachay refers to the capacity to dialogue and to see both from inside and from outside. It is the knowledge required to consolidate the community from the pathways of being and feeling the territory. It is to place the experiences learned in the plot of wisdoms and knowledges of the community, in order to achieve cultural and territorial strengthening. Everybody learns and “un-learns”; everyone stirs the hearth of wisdoms and knowledges. The chakana indicates the “southern point”; it tells us that we must think from the earth - because we are part of it - and from our own categories of thought.

Ruray (To Do)

A thought must generate into action, a backpack is made by weaving it. In this sense, a research is an apprenticeship in the making, culminating in a transformation of reality in the short and long terms. In fact, the small actions are changing the horizon of the future, while experiencing the joy of being in the Kay Pacha.

5.1.2 The Cultivation of Knowledges from duality

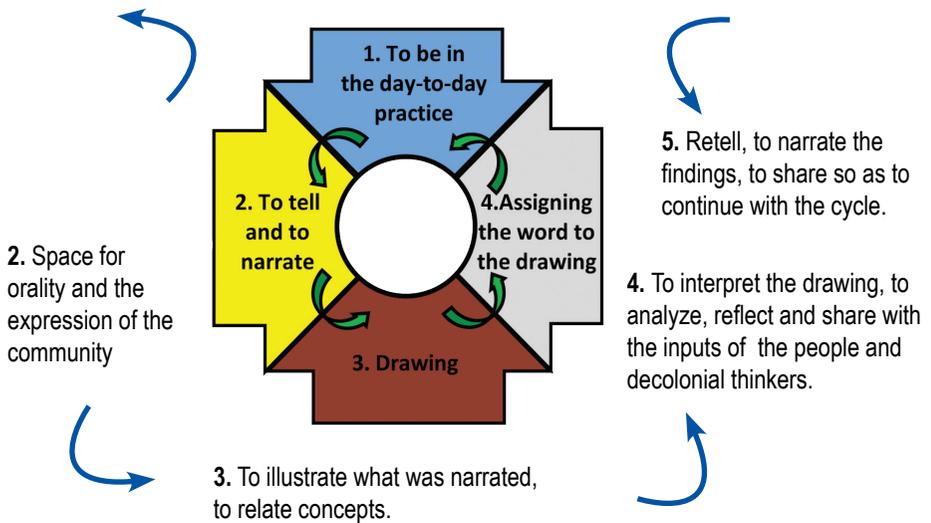
The chakana is built with two sticks that are intersected and with the weight, as one walks, they are tightened up much more. It is not just one; it is two. It is the parity.

The complementary parity is in the construction of the Chakana. As an Andean symbol, it is generated from the stand point of complementarity. The circle represents the feminine and the square the masculine, while the revival of knowledges must include these two facets. On the one hand, what concerns the estimation and measurement, and on the other, letting the expression of the feelings flow. The idea is to achieve a balance between the desire to do something and the love of doing it. It

is equilibrium between doing things unconsciously and being able to do them well. In the final stance, a balance between the use of reasoning as a valuable tool of knowledge assessment and the use of intuition or “hunch” that we all have, but sometimes ignore. It is to let the feminine side, the intuitive or the sentimental side, be conjugated with the masculine side, the instrumental and calculating.

5.1.3 The Methodology of the Chakana

1. To recognize and to feel the territory, to talk about it, to return to the silence, to dream, to use the senses, to play with the question and to experience a spiritual practice. For example, with the mambeo of Mama Koka, Ayahuasca or ask the candle.



In a first pathway part of Being in day-to-day practice, to dwell the community quotidian life, to recognize and feel the territory, to converse with it, to return to silence, to perceive it from the physical and spiritual sensoriality, to chew⁶ the Mama Koka, to take Ayahuasca⁷ or to dialogue with the candle flame, to interpret dreams, to ask oneself and cross-question yourself constantly.

In the second pathway, Tell and narrate, different strategies are sought for the community to express and enrich each other, to play with the questions, the playful and the didactic. Stimulate fluidity to the orality of

⁶ To chew the Koka leaf in a spiritual sense.

⁷ Kichwa term that articulates the vocabulary “aya” which means spirit and “waska” liana or rope.

the community as a system of giving birth to knowledges that allows us to narrate about ourselves. Previous tasks must be carried out in order to find elements or concepts that guide us through this stage. Possible relationships between causes and effects are raised on the proposed topic. The word narrated serves to learn, remember and practice.

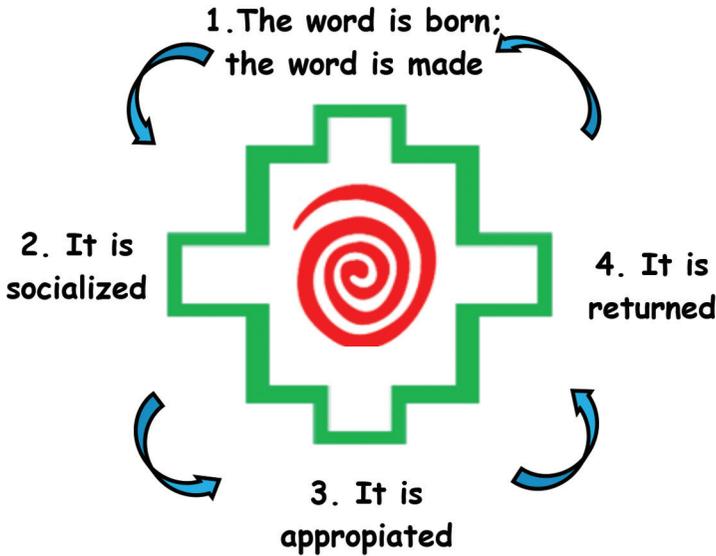
A third pathway is followed, the one concerning Drawing, where the story is recreated and the theoretical information gathered is illustrated. For example, a session can be held where children and the community draw their problems through mental or oral maps. Also, in collaboration between the community and the knowledge cultivator, they gradually build illustrative representations of the entire process, in such a way that they show the relationship of concepts from the places of conversation or encounters. It may be useful to create some kind of signals that show the dimensions of the context, as well as the prioritization or relevance of the topic in the reality of the community. The practice and the dialogue of the word serve to ask questions in more depth.

Finally, the fourth pathway is to give expression to the drawing, whereby an analysis is made of all the information obtained in the three previous moments based on the epistemological contributions provided by practice and the community. It is the opportunity to look and enrich ourselves with what many thinkers propose as a decolonizing strategy against the dominant system from our local and regional contexts. It is an opportunity to combine local knowledges with universal knowledges to build transformative proposals. Hence, there are several elements that serve to continue with the pathway of the Chakana. The drawings are gradually filled with words and the words are transformed into practice. In practice, we are returning a renewed To Be, with old new knowledges, as we continue to walk the territory.

5.1.4 The cycle of the question in the sowing of knowledges

The word Chakana was always there and it was disseminated in the communities. It re-emerged, it had been made invisible and now it has returned. It is a question that walks disseminating knowledge.

The Yanakuna People



During the cultivation of knowledges, based on the Road of the Chakana [Camino de la Chakana], a bidirectional cycle of the formulation, application and reformulation of the question is followed:

The question: It is born from the heart of the person, the family or the community; it develops into a word in the assembly; it is nurtured on the historical memory of our people; it is disseminated in the day-to-day life of the community; it is appropriated from the contextual realities of our people and returns as wisdom in the heart of the person, the family and the community (CMY, 2008, p.86).

For a process of contextual epistemological location it is suggested that the following questions be taken into account:

- What epistemological experiences exist on the subject?
- What different pathways for a topic have been found?
- What fabrics have been chosen around the economic, social, cultural and spiritual issues?
- Is there room for real community participation?
- Have questions been asked to the community using different means,

for example, cultural expressions, conversations, silences, the reading of nature?

- What have the dreams told us regarding the research process?
- Have there been spiritual experiences guiding the investigation?
- What elements of duality have been found?
- What opposite and complementary elements exist?
- What elements of community have been identified?
- In what ways are learning and findings being returned to the community?
- What is being returned to the Pachamama?

5.1.5 The Chakana from the vision of certain populations

Below are examples of the implementation of the Chakana by certain populations:

The Misak People⁸

The different pathways of CCRISAC:

- **Amenainuk. Verbal root of amēñip** = to walk, implies walking and feeling the territory, knowing its places, names, languages and histories.
- **Painuk Verbal root of paip** = to ask. Ask questions to find answers. The reliable sources are in the territory, in the knowledge, the experience and the advice of the elders, the kelli Misak, the Taita, the Mama, knowers and advisers by nature.
- **Merinuk. Verbal root of mēřep** = to listen, to hear, to feel. Mēřep contains three meanings: first, it refers to the development of the sense of hearing, listening and paying attention. Second, it has to do with thought, feeling, sensation and ‘deep’ perception as an exceptional field of some men and women, for example, the mēřepik (feeler or ‘natural doctor’), patšə tamarēpik (midwife), sopapik (massage person), mē marēpik (prepares remedies) and ashipik

8 Words shared by José Antonio Chavaco. Misak People. UAIIN Counselor.

(sees). Third, refers to touching, feeling, feeling and perceiving the fact, the object in its natural state.

- **Asinuk. Verbal root of aship** = to see, to observe, to look. One learns from becoming acquainted, observing and analyzing the event, the process, the space and the results. Observing is not just a physical act itself; the sight involves feeling, touching, smelling, tasting and envisioning.
- **Wamintinuk. Verbal root of waminchip** = to talk, to communicate. You learn and you know each other in conversation, in orality, there you hear, feel and perceive the sound, the message, the gesture.
- **Marinuk Verbal root of marep** = to do, to work. You become acquainted and learn by doing things, by working as the adults say.
- **Kerēsrainuk. Verbal root of kerēsrep** = to advise.
- **Piainuk. Verbal root of piap** = to dream.
- **Perinuk. Verbal root of pērep** = to write.
- **Kualinuk Verbal root of kuallip** = to work.
- **Ishekinuk. Verbal root ishekep** = to play.

The Eperāarā Siapidaarā People from the Pacific Coast – Cauca⁹

The point of reference of the Sia territory is the moon, the sun and the water.

These elements are both for the upper and lower parts of the river. In an equal manner they have an influence in the planting, the harvesting of leaves and fruits, cutting of trees, construction of houses and fishing, among others. The territory “Eu-ja” (it is a compound word with the stem Eu, which means space, and the suffix ja, meaning belly) is the wholeness for the physical people and the cosmological sustenance.

There may be several forms of CCRISAC, but the ones mentioned below are the most commonly observed in the Sia people. We start with the first element that is perceived through the body and interpreted in each individual.

⁹ Words shared by Héctor Silvio Pauma, Sia People, Eperāarā Siapidaarā People, UAIIN Counselor.

The body: it is the center from which knowledge and concerns are generated, while social and natural factors are interpreted. It is used to measure time and determine the state of nature. To know the time of the day and the time in general, the Eperā man stands with his arms open to the reflection of the sun, and with the shadow projected on the ground, he is able to tell the time in the course of the day.

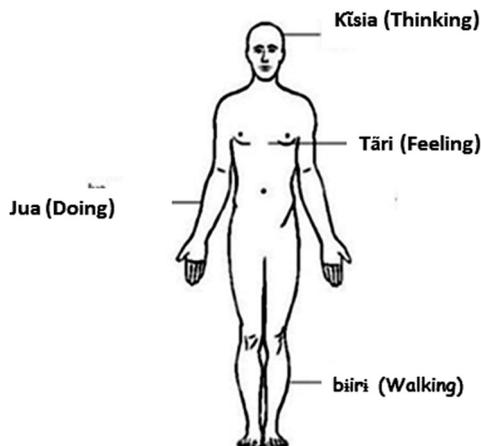
The different parts of the body convey signals:

- **The Head.** The Kisia is generated from the head, as we think and reflect on the topics of interest.
- **The Heart.** The person's attitudes (feelings) are generated from the heart, whether the person is good or bad. If your thoughts are good, your attitude is good.
- **The Hands.** The hands are the facts of thoughts and feelings, and the sense of action (Jua) is to transform them into reality
- **The Feet.** In the Sia language feet is bīirī, it means to put into practice what was researched, and it leads you to the encounter of knowledge.

The methods of CRISSAC from ancestral thoughts:

- **Inquiry:** dialogue with the elders, youth, adults, traditional doctors and Tachi Nawes, systematization and personal conclusions.
- **Curiosity:** personal interest in acquiring, studying and learning about a specific topic.
- **Sensorial:** related to the senses, perceived through the body (signs or signals of nature).
- **Observation:** it is the capacity to look into the details steadily and carefully, so as to be able to interpret the messages transmitted.
- **The moon:** the cycles of the moon are of paramount importance in the context of any research activity. In the Sia village, there are three cycles of the greatest importance that influence activities such as fishing, agriculture, housing, farming, forms and manners, seed, among others: waning moon, new moon and full moon. The Moon is a Female deity.

- **The Sun:** in the Sia language the word sun is a compound word: Ak'õre jĩru. Ak'õre meaning Father and jĩru Feet. For these people, the sun is the foot of the father who gives us light (strength). To start the day, they kneel where the sun rises in order to pray, or to perform any other activity, such as the collection of leaves by traditional doctors. The Sun is a Male deity.
- **The river and the stream:** another means of transportation used by the Sia people to mobilize to places where knowledges, sacred sites, fishing, "chimia" are found, either in the lower zone or the upper zone.
- **The tides:** the word in Sia language is To- Piru. To- means river and piru is like the barking of a dog. This means that when the tide flows, it is as if the river is barking. There are the cycles of the tides (whirls, roars, and rumbles) which tell the Eperã, who live in the lower area of the rivers, when and where to go fishing, or when to move from one fishing spot to another. In regards to hunting, the tides also determine when the animals are in certain places and when is the best time to go fishing.
- **Rain:** rain greatly influences the crops, fishing, farming and leaf collection, among others.
- **Fire:** the word in Sia language is Tipĩ - tau. Tipĩ means firewood and tau is eye. Thus, fire means to us, the eye of the firewood. As we observe the eye of the firewood, the fire transmits its knowledge to us while warning us.



Following are some strategies used for the development of CCRISAC:

- **To Think (Kĩsia):** To think is to meditate, observe, draw one own conclusions and contact people who possesses knowledge of the subject under investigation.
- **To Ask (Idii):** One asks in order to acquire knowledge. The Eperā person asks questions to the actors or holders of knowledge who are clear as to how to bring knowledge to perfection.
- **To Observe (Aki):** Observation is one of the strongest and most developed senses in the Sia people. A good observation leads to a good research. The learning of daily activities is done through observation. Parents take their children to their workplaces such as fishing and agriculture, where the process of learning takes place. This is based on the reflection that what is visual has greater relevance both in our learning process and in the generation of knowledge.
- **Ways of smelling (ii):** To be able to recognize odors in the jungle, the elders and the holders of knowledge usually smell the leaves, barks and parts of the wood of the different trees. In this manner they are able to identify and classify the different aromas of the objects to be studied.
- **To Bite (k'aa):** The elders and holders of knowledge can bite or chew the bark of plants and trees, their leaves and seeds to be able to distinguish among them in any part of the jungle.
- **To Savor (Sene):** This component of the research is used to taste, as we bite or chew the leaves, plants, fruits and seeds to differentiate them in any part of the jungle.
- **The tongue (kĩrame):** With the tongue we can taste the flavor of the leaves, plants, trees, fruits and seeds.
- **To Touch (Tõbai):** It is through this technique that the elders and the holders of knowledge are able to identify the texture of the trees and leaves, and the thickness of certain elements at the time of manufacture.
- **To Hear (ũriit'e):** It is to match what we hear with the reality of the investigation. In this process of hearing, the comments of the population must be taken into account. The Sia people are known to be more analytical, which is why they are better listeners.

- **To Dream (kãimo k'araa):** It is one of the components that comprise the investigation of the Sia people. Through the dream we can learn about and prevent any problematic situation or personal and family benefits of life.
- **Miajara:** Related to the observation carried out to identify, interpret and internalize the messages of the surroundings (nature).
- **Traditional doctor (Jaipana):** The traditional doctor is specialized in the spiritual health problems of the people.
- **Dap'á:** It is the pathway of traditional medicine leading to the practice of research from the spiritual standpoint.
- **To Give birth (T'ó):** This word is very similar in meaning to that of generating knowledge. When a person has gone through all the steps or techniques of the investigation, he or she is ready to produce knowledge.
- **To Know (k'awaa):** It is said about a person who knows, that is, when the person has mastered all the methodological techniques of his/her own research and has experienced it in the course of his/her life.

The Nasa People

Na'wyyuuxa een isa kiwa ma`w ïjxúuqtewa, äçan, wêen, nxusna, nxu'ween üstewa nasasa ew isawa'n, jiiyuun fxizeçxa puutx ya'pu'çxhya' äja'tha'w

“Through research, we realize when the earth dresses well, when it is sick, sad, happy, hungry, thirsty, angry, according to the knowledges, we look for ways to help each other”.

Nasa Senior Assembly from Khwenxa Cxhab (1996)

We find nine pathways in the Culture of the Nasa People

1. **Yafxa's phadeçxa:** “to keep your eyes open”. It has to do with the capacity to look, analyze, ask and concentrate. Just as cats have their gaze fixed until they achieve their goal. Thus, the eyes are the instruments that enable the observation and practice of research for the strengthening of knowledge.

2. **Thuwa´ s kat txahçxa:** “to keep your ears open”. It refers to the capacity to listen, analyze, ask and concentrate with the ears. Just as rabbits and horses do, they identify the direction of sounds and become alert.
3. **Îçhuh mu` susna:** “to smell”. It is about the capacity to ask, analyze, concentrate and identify the smell and know how to interpret it. Just like the dog, who finds the hunted objective through its nose. The smell of the plants enables us to understand what they are for, and how and when to use them.
4. **Jxa´ dxna:** “to touch”. It is about the capacity to ask, analyze and concentrate through the sense of touch. Knowledge and energies are transmitted through the hands, just as a blind person or the land worm does to find their food or plow the soil. The sense of touch enables us to be aware of the things and to acquire information.
5. **Teçxna:** “to lick”. It is about tasting, analyzing, asking and concentrating through the sense of taste. It is to learn how to use the taste to acquire knowledge. It is the action that teaches us to prepare the food and the medications.
6. **Îlesen:** “signs from the body, it is the sensitivity”. It is about interpreting the different signs of the body; to interpret, analyze, ask and concentrate. The signs play an important role. They contribute towards the improvement of our indigenous, millennial, ancestral wisdom on specific topics. The pêysa, is the one that requests nature for the information, the researcher uses the signs to continue empowering wisdom. In every instance of life, signs are inviting us to interpret, make analyses and to find different roads to resolve our problems, be it personal, familiar or communal.
7. **Ksxa´ wnxi:** “to dream” It is about the capacity to ask, interpret, analyze, and concentrate. When we sleep, there is mental activity that makes us dream; they are guiding messages and premonitions. It is through them that we are able to communicate with the beings of nature. Dangers can be prevented through the dreams, as certain informations and activities are advanced. The dreams that cannot be interpreted become activities and part of our homework, to ask to the elders who know about the topic, this way our knowledge is improved.
8. **I´ khnxi:** “visions”. It is the knowledge of how to interpret, analyze, ask and consolidate. Visions are important because they work to

improve our indigenous, millennial, ancestral wisdom on specific topics. The visions invite to interpret and analyze, as we seek for different ways to find solutions to personal and collective problems.

9. **Iwêhdxna**: “being in love”. It is about knowing how to share, ask, analyze, integrate, and concentrate with the heart. When we are in love there is happiness, anxiety, rapid emotions accompanied by questions. Therefore, when sons or daughters are in this mood, the *kiwe thê* “the wise, thunder of the earth” must be consulted to find the precise answer of the person’s thought, and their subsequent marriage, if such is their decision.

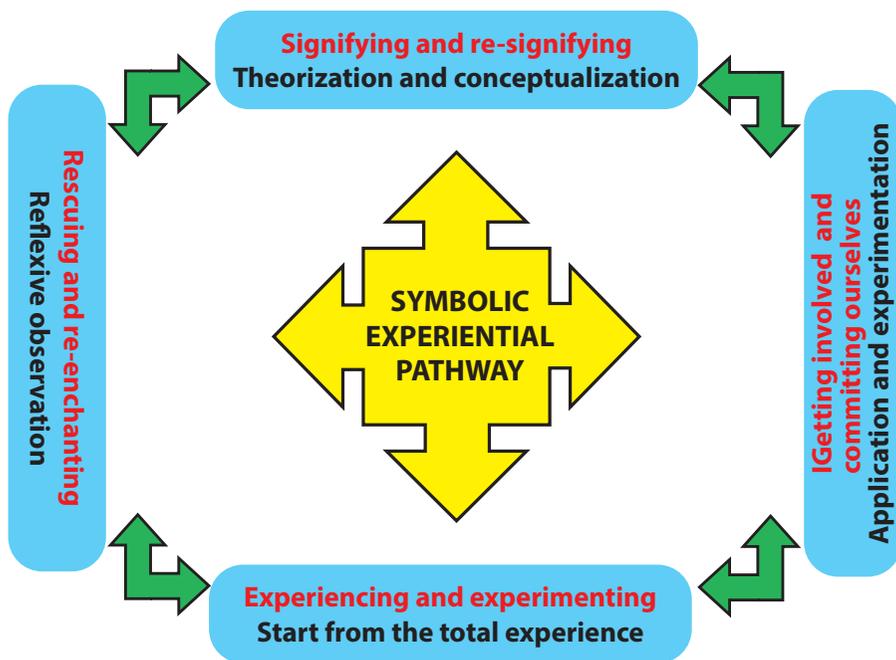
5.2 Relational Symbolic Life Experience¹⁰

The learning method used by the great Abya Yala civilizations such as the Mexicas, Mayas and Inkas, and what remains of those civilizations, is the Experiential Method. In the context of the reality of the original nations of Ecuador and the Amawtay Wasi Pluriversity, we use the Life Experience-Symbolic-Relational Method. This method mainly recovers the sense of complementary pair both in Theory and Practice. It prioritizes the practice without annulling the theory, which will always be the product of what has been experienced and what is symbolized. The Life Experience-Symbolic-Relational Method, commands that one learns through experience, living the facts fully, combining reason with intuition, what one has lived with what one wants to live, in close relationship¹¹ between the individual and the community, between the material and the spiritual.

The experiential-symbolic-relational method is more common to the native peoples of Abya Yala. It generates from the multiplicity of original pedagogies that each people or collectivity has developed over the centuries in their respective contexts.

¹⁰Methodological experience practiced and applied by the Amawtay Wasi University in Ecuador.

¹¹The relational, refers precisely to the relationship, to the real fabric that exists between human beings at the individual and community level, on a material and spiritual level, with plants, animals, hills, rivers, stones, the cosmos, that is, with its environment.



Human beings make use of all their senses in order to live a life in fullness. They make use of love, intuition, harmony and tenderness. Abstraction is a higher form of theorization. For this form, there is no need for writing based on spellings.

In the experience of the Amawtay Wasi University, it is part of the re-signifying of what was previously called “research”. It is assumed as “raising / harvesting wisdom”, assumed as the “process of recovery, recreation and systematization of individual and community knowledge, applied to the solution of individual and collective problems in order to achieve fullness of life”¹².

In this process of raising / harvesting wisdom, the relationships between the so-called researchers and the investigated elements of the community, are from subject to subject, as opposed to the traditional, unidirectional relationship of subject – object, whereby researchers are the subjects/doers of the investigation and the targeted elements, the mere objects of the process.

¹² Taken from the power point presentation, “Guidelines for the Construction of an Intercultural Research Methodology”, prepared by the Amawtay Wasi University and exhibited in Santiago, Chile, April 27th, 2013, (Sarangano Fernando).

In this domain, all elements, phenomena, knowledges, expressions, practices, existing in the community are considered as valid and have the status of recuperative, cyclical, communal and endogenous. This means that the community context is constituted from within, in time and space, with community perspective, as a favorable environment of creation-recreation, construction-reconstruction, definition and re-definition of wisdoms in a cyclical manner.

In order to harvest wisdom, the Amawtay Wasi Pluriversity has been applying in the community chakras¹³ a methodological process called “The relational, symbolic, experiential pathway”, which includes four stages:

- **Experiencing and experimenting:** it develops an adequate way of learning through experience and concrete and direct experience with communities, where seeking wisdom and knowledges is expected, in order to find the solution to a certain Relational Symbolic Problematic Question (RSPQ)¹⁴. It is a question of feeling and understanding the problem, curiosity or motive from within, from the community and with the community, in order to be able to interpret it. This fact or condition, tries to put a stop to the indiscriminate extraction of wisdom and knowledges that has been taking place through conventional researchers.
- **Recovery and re-enchantment:** It highlights the need to make a reflective, emotional observation exercise that permits access to first-hand and abundant information, as we have experienced it. Observing is not just looking at. One can be observe by using all the senses, or just one. Information must be recovered based on what one has lived and experienced, no longer as a person external to the community, or as a stranger, but rather feeling part of it, and if possible along with it, so as to obtain a comprehensive view of the experience, motive or curiosity, without disregarding its specificities. The elements that will later give meaning or sufficient argument to the explanation of the problem and the possible, desired solution begin to appear hereafter.

13 Chakra is a Kichwa term meaning “area of cultivated land with a diversity of plants mainly intended to ensure food security, good health and dignified life of the family and community.” A concept that the Amawtay Wasi University uses to refer to the environments where the students meet to carry out their learning processes. They are generally located in strategic places of the territories of the native people’s communities.

14 The Relational Symbolic Problematic Question (RSPQ) refers to a relevant topic, to a motive or curiosity, to an emerging problem of life whose solution is sought at a personal and collective levels and which can restore the harmony that the ayllu well-being or the community requires.

- **Signifying and re-signifying:** The purpose at this stage is to assign meaning (to signify) and re-signify what has been experienced, what has been felt and what has been recuperated and re-enchanted, so that a relatively reflexive and substantive approximation may be achieved. If we have followed the preceding steps, we will be able to assign meaning to the concepts, processes, events and phenomena. This is the stage of interpretation from within, in harmony with the external events. It is the moment of verbal and written creative theorizing. On this stage we are already working on logic or the logics of the world found which, depending on the application of the previous stages, we will be able to re-signify words, concepts, phenomena and events. The success of this method is to be perceived at this stage, because the results can clearly be observed already.
- **Becoming involved and committed:** This is the stage of the application, as we view ourselves as part of the process. It is not a simple delivery of results or returning information. The purpose is to close the cycle of reciprocity and / or commitment acquired within a specific activity. The idea is that the student becomes involved and committed to what he is doing or has done. It is to apply what he has learned both individually and collectively and to put it into practice in order to verify its practical and potential use in resolving the problems that individual and community life presents. In the final report of CCRISAC, the student must provide evidence that he has complied with this phase.

5.3 Creation and Recreation of wisdom, knowledge and practices

The University of the Autonomous Regions of the Caribbean Coast of Nicaragua (URACCAN) assumes, promotes and practices interculturality as an institutional perspective. Interculturality is regarded as a permanent process of construction, establishment and strengthening of spaces of dialogue, communication and two ways horizontal interaction between individuals, communities and peoples of different cultures. Interculturality includes the development of joint decision-making processes under conditions of equality. The main goal is the promotion and practice of equity, respect, understanding, mutual acceptance and the creation of synergies for the establishment of inclusive, non-discriminatory and racist-free societies.

In this process of construction and strengthening of the Intercultural Community University model, URACCAN has been building a series of institutional principles and concepts that seek to transcend towards an original model [of university] which promotes an epistemological

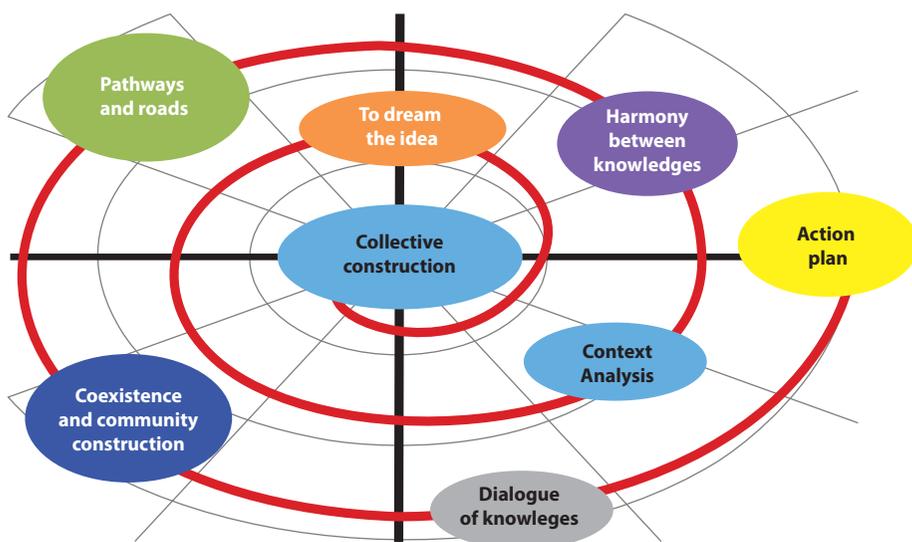
dialogue, where the wisdoms, knowledges and practices of indigenous, afro-descendant, mestizo peoples and other ethnic communities play a leading role in the quest for Autonomies, the Good Living and the construction of intercultural citizenships with gender focus, in search of a development with Identity.

From this viewpoint, the Creation and Recreation of Wisdoms, Knowledges and Practices are defined as a participatory process, which generates new knowledges, capacities and innovations. A process that systematizes and enhances the historical practices and local knowledges of indigenous, afro-descendant and mestizo peoples and other ethnic communities, in search for the Good Living.

5.3.1 Collective construction: The pathway to the Creation and Recreation of Wisdoms, Knowledges and Practices

This process leads to the development of several methodological moments or stages that weave and articulate the collective construction of the idea, vision and action in the Creation and Recreation of Wisdoms, Knowledges and Practices, where seven such moments are developed.

PROCESS OF CREATION, RE-CREATION OF WIDOMS, KNOWLEGES AND PRACTICES



Symbolism of Colors in the Times of CRISAC

As a way to understand and apply the times and the pathways of CCRI-SAC, the different moments in colors with a particular significance are presented below:

1. In collective construction, the indigo blue color is related to the conscience and the intellect. It is when communication occurs that it becomes clear what goal is being pursued.
2. The orange color in dreaming the idea is linked to the creativity of the people in search of the solution or the explanation of a natural or social phenomenon, and the optimism shown as we proceed.
3. In the analysis of the context, the indigo blue color is associated with the calmness, clarity and depth with which the elements in the environment and the area of influence of the community, institution or organization is assessed
4. The lilac-purple color indicates the harmony between knowledges. It originates from the stability that occurs when there is tranquility in the approaches of the dialogue between the different systems of wisdoms, knowledges and practices of the peoples.
5. The green color in the roads and pathways represents the diversity of possibilities that exist to reach a proposed goal. At the same time, it includes the possibility of constantly renewing the roads that will lead us to obtain answers to our concerns.
6. In the coexistence and community building, the deep blue is related to spirituality, the conscience and the intellect, when they are interacting in the community to create and recreate knowledges and the actions of the people.
7. In the dialogue of knowledges, the lead-gray color is related to the current maturity and the commitment acquired when interaction between the systems of knowledges occurs in a stable manner. Through the words the dialogue is achieved. The dialogue implies the contribution of different epistemologies to build new wisdoms and knowledges from within the people.
8. The yellow color in the action plan represents the systems of energies and optimisms present in individuals, peoples and collectivities when it comes to propose, carry out and evaluate an action from the community.

a. First Moment: “To Dream the Idea”

This first moment consists of the community agreement, which is, between all those involved in the process through prior, free and informed consensus, defining the patrimony of wisdoms and knowledges. It is important to mention that they must start from the needs of the community, be it a problem, situation or context. At this stage, the spaces and participation are coordinated with all the actors (subject-subjects) of the process.

b. Second Moment: “Context Analysis”

The analysis of the context corresponds to all the participating elements in the idea of the investigation, where it is necessary to reflect about the current state of the subject, undertaking it in an integral manner.

c. Third Moment: “Harmony Between Knowledges”

It is an exchange of wisdoms, concepts, knowledges, worldviews, spirituality, life experiences and practices on the selected theme. That is, it has its foundation on a documentary review, but also on oral knowledges, including epistemological orientation.

d. Fourth Moment: “Pathways Design: Intercultural Action Research”

The Intercultural Action Research is community-based and aims at understanding the reality of indigenous and afro-descendant peoples and ethnic communities from the standpoint of their ancestral wisdoms and practices in dialogue with other knowledges. It involves of a dialogue between ancestral knowledges and what is referred to as science or scientific.

Basically, it intends to tell how the study is carried out, highlighting the most important techniques. Among these are dialogues, meetings for mutual enrichment, interviews, focal groups, observations, workshops, guides and instruments, including the systematization of experiences.

Therefore, this moment is directly aimed at revitalizing knowledge, culture and identity and recreating knowledges and practices from the actions of the people through dialogues of knowledge and life plans. The construction of consensus through the dialogue of knowledges contributes to the Good Living and the construction of intercultural citizenships.

e. Fifth Moment: “Coexistence and Community Construction of Wisdoms, Knowledge and Practices”

It is the coexistence with the community environment that allows the application of the designed techniques and to systematize the knowledges according to the idea, jointly defined with the community.

f. Sixth Moment: “Dialogue of Wisdoms and Actions”

It is an act of sharing systematized information based on the application of techniques and the perception and interpretation of the community about it. This entails a process of feedback and validation of wisdoms and knowledges.

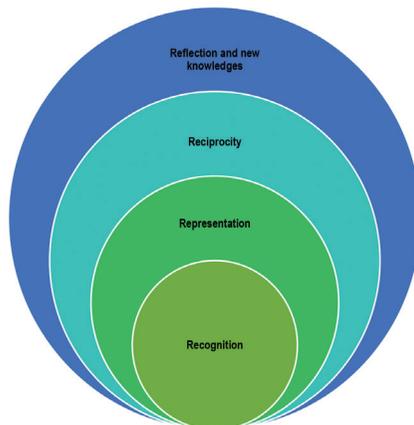
g. Seventh Moment: “Action Plan”

It is the design and execution of a plan, project or initiative agreed upon jointly with the communities.

VI. CCRISAC Transcendence

The CCRISAC Transcendence

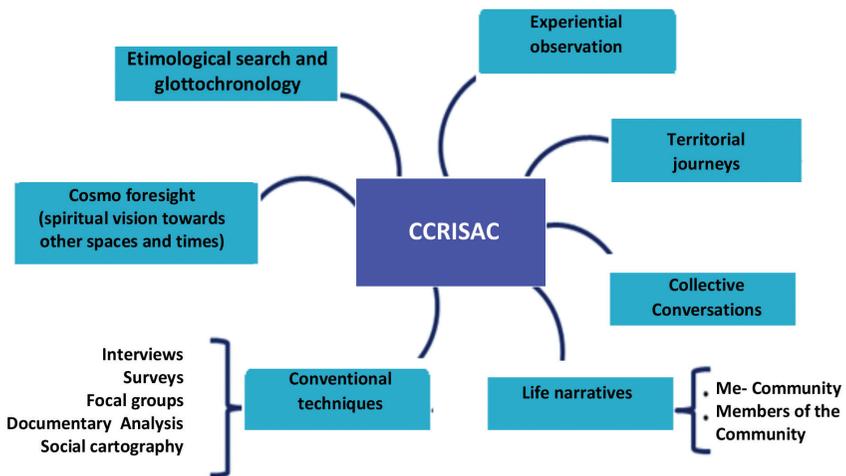
In the Creation and Recreation of Wisdoms, Knowledges and Practices, the community dialogues and interacts from the recognition to the reflection of problematic situations to be resolved. That is, the search for solutions that deepens into the harmony between the material and the spiritual, in an equilibrium with Mother Earth. Promoting happiness, brotherhood, daily life in community and complementarity, in search of the well-being generated from the learning processes of the people, through the systematic dialogue of knowledges.



Transcendence	The Purpose of the Creation and Recreation of Wisdoms, Knowledges and Practices	Academic Levels		
Recognition	This is carried out when the community has the need to explore its own characteristics or the emergence of problematic situations that have not been studied by the community. What is the problem about? What is it called?	GRADE	MASTERS DEGREE	DOCTORATE DEGREE
Representation	It consists in describing and representing the situations, events and facts. That is, how it is and how is a problem manifested in the community. What are the dimensions of the problem? What variations are there? What is important about the problem?			
Reciprocity	Its purpose is to understand the existing relationship between two or more concepts, categories or variables in the context of a problem-situation that the community is trying to resolve. What are the characteristics of the problem? What is it really happening? What is the process from which the problem is generated or is experienced? What are the significant changes that are taking place? What is the proposal, alternative or action plan?			
Reflection and new Knowledges	It attempts to explain why a problem occurs in the community and under what conditions it manifests itself, or why is it related to other situations of the community context. How does the problem operate? Why does it exist? What does it mean? How did the problem originate? What are the most significant changes that are taking place?			

VII. Forms and nurture spaces of wisdoms and knowledges

In the context of the CCRISAC implementation framework, there are different ways [or strategies] of breeding wisdoms and knowledges, which serve to revitalize it. They consist of tools that facilitate the process of obtaining greater knowledge about its breeding, taking into account the daily life experience in the individual or community spaces of each people and culture.



7.1. Etymological tracing and glottochronology

It entails the search for meanings in the roots, decompositions and compositions of the terms of the original languages principally of place-names, phyllithonyms and anthroponyms. From this information, and making comparisons with existing meanings in historical documents of the different linguistic families, the time of validity, fusion and extinction of certain languages and, consequently, of cultures can be estimated.

For a better comprehension [of the reader], following is an example of an etymological tracing carried out to apprehend the meaning and significance of the numbers 1, 2 and 3 in the “pai coca” language, from the Siekóya pai nationality, located in the Amazonian region of Ecuador.

No.	Chachi Counting	Etymological Meaning
1	te'ó moño	te = indicates the unit o = points out that it is an object, moño = finger
2	Cayaye	caya = edible fruit that is born with a branch, in y ye = to be
3	Toasoñe	toasa'a = three pot holders made of clay. Artifact used to cook cas-sava tortillas, a basic food of the óya pai.

In Nicaragua, the Miskitu and Ulwa peoples have developed seven different techniques.

7.2 The Seer or clairvoyant's worldview

It refers to the strategy of tracking a prospective or retrospective experience, accomplished either through a direct process or accompanied by gifted persons possessing the capacity to connect with the cosmos.

In the Miskito culture, “Sukia” is derived from “Aisukuya”, which means to change, to transform, or to revolutionize oneself; to be someone else, with whom he has the mental capacity, among multiple functions of: doctor, priest, preacher, professor, spiritual guide, counselor, depositor of the traditions of the Miskito peoples. The term also means clairvoyant, conjurer, enchanter (Cox, A. 2011). This same author recognizes the Pasa Yapti, Ukuli and Praphit, as subjects of the process of tracking the prospective and retrospective experience,

The Garífuna people refer to the Buyei or sinaburu, as a person endowed with supernatural powers to predict the future, invoke the spirits and to perform ceremonies related to their ethnic group (UNESCO, 2012).

Among the Rama Indians, the Turmula is the doctor, sage or elder of the people (Hodgson, 2011).

In the Ulwa culture, this character is defined as Panabas Dawan (Knower of plants) and among the Sumu-Mayangna as Ditalyang, a sage who acquires his knowledge in the mountains in the company of the elders, through studies, fasting and meditation (UNESCO, 2012).

In the Creole communities, the Obeah Man maintains respect for the signals of the unknown and the supernatural, consolidating ritual and religious practices of African origin (UNESCO, 2012). The mestizo peoples of the Nicaraguan Caribbean Coast count among themselves with several representatives that trace the prospective and retrospective experience, among which are the healers, midwives, rubbers and elders.

7.3 Collective conversation

Unlike the so-called “interview” technique, which has a unidirectional structure, whereby the interviewer asks and the interviewee answers, the conversation is an act of knowing how to dialogue with him (her) and the others in a communal and familiar manner, through a process of building knowledge in a participatory way. It aims at resolving individual and collective problems or establishing agreements and commitments. Conversations are also carried out as an intergenerational channel of transmission of wisdoms and knowledges by means of the [spoken] word.

Indigenous cultures are particularly characterized by being oral. Consequently, the permanent processes of Breeding and Cultivation of Wisdoms and Knowledges are carried out on the basis of conversations without relying on written records. However, in the historical times in which we now live, it is imperative that these knowledges be systematized and recorded in order to highlight them and make them more dynamic.

Life experience observation: it consists of observing an event that occurs, whereby the observer participates directly or indirectly in the given process. The community, on the other hand, guides the interpretation and provides meaning to the conjectures proposed, generated from the process of thinking and feeling.

Life stories: They are stories based on experiences of oneself or other people from within their community context, where the different life cycles are shared. It is of vital importance to point out the origin, territorial surnames and their meanings, political, communal, cultural and spiritual processes, as well as self-recognition and dreams.

Dialogue of wisdoms and practices: To know refers to knowledge; to do refer to practice. The dialogue allows the intertwining of thoughts, wisdoms and knowledges in the everyday spaces of life, resuming the spirituality and cosmovisions of the people. It also offers the possibility to build bridges of dialogues between diverse cultures, promoting the articulation between endogenous and exogenous knowledges.

Territorial expeditions: journeys through Mother Earth, thinking-feeling the historical memory contained within.

Conventional tools: Refers to the usual tools or strategies that can be used for CCRISAC, if so required, such as: focal groups, surveys, interviews, oral histories, social cartography, documentary analysis and others that may attend this process.

7.4 The Spaces of CCRISAC

Among the peoples and cultures of Abya Yala, communities count on different spaces adequate to the implementation of different forms or techniques where a variety of activities, rituals and ceremonies are carried out. Among these are:

Pampa mesa: This is a space where different contributions, mainly of the food type, converge and are shared communally. This space also becomes the platform where conversations, agreements and commitments that allow the community fabric to carry on take place.

Pacha manka: It refers to the ritual and ancestral way of cooking the food close to Mother Earth, in a communitarian way, transforming the experience into a space for dialogue and construction of knowledge.

Raymi: Parties or celebrations of events of significant life value, including harvesting and sowing, which are part of the festive calendars of each culture.

The Walagallo: This is a collective ceremony to cure diseases. In this ritual experience, the Garífunas attempt to demonstrate that the intercession of the ancestors and the pact with God is the keys to cure the diseases that may lead to death.

King Pulanka: It is a representation that mocks British colonization and dominance with costumes and dances, such as ususmairin (the dance of the joncrow), the king and the queen. It is performed on the first month of the year.

Pulanka nani: It is a display of community theater, which provides the opportunity to reflect together about the history and culture in the daily life of the community. This activity is used for the revitalization and rescuing of the Ulwa (Sumu) language and oral memory of the people. It fosters respect, unity and brotherhood.

Palo de Mayo [Maypole]: This is a spiritual ceremony of the people of African ancestry, featuring original dances and rhythms, which summons nature and the high-ranking spirits to thank them for the rain, production and fertility. This ceremony is celebrated in honor Mayaya, goddess of fertility.

Palo trenzado [plaid pole]: It portrays the interaction between people through the dance of the ribbons, to the music of the Maypole. It allows a space for socialization and harmonization. This spiritual ceremony is also held in the month of May.

Community Assembly: It refers to meeting spaces to analyze, evaluate, reflect on and project the different processes in the life plans of the community.

Sacred Sites (Power spaces): They are places enhance, harmonize and guide the pathways of CCRISAC. Each people and culture has their own sacred sites.

VIII. Guidelines for the breeding and cultivation of wisdoms and knowledges

Guidelines consist of proposed topics that can be developed and implemented in any area of interest of the CCRISAC. Therefore, they will be applied according to the pedagogical and educational processes of each of the universities comprising RUIICAY, and according to the needs and realities of each one.

1. Decolonization of thought in intercultural communication.
2. Intercultural communicators, political projects, lifetime plans.
3. Intercultural communication in multicultural and plurinational contexts.
4. Systems and communication processes in Abya Yala peoples, communities and nationalities.

5. Communication as a territorial, environmental, economic, cultural and self-determination defense strategy.
6. Original communication and public policies.
7. Original communication and globalization.
8. Gender and Intercultural Communication.
9. Information and Communication Technologies (ICT) original of the peoples for the Good Living.
10. The journey of the word towards decolonization of communication.

IX. Criteria for the implementation of CCRISAC

As a methodology of Creation and Recreation of Knowledges and Practices, CCRISAC requires criteria or guidelines to direct its journey and pathways. Among them are the following:

1. It must respond to the plans of the peoples and the communities, written or not written, or to the strategic objectives in the areas of incidence of original researches as knowledge construction.
2. To have as areas of incidence the territory, the community or organizational and institutional structures.
3. To take into account the sense of community¹⁵ by assuming their policies, questions, situations, suggestions and assessments that promotes the enhancement of the Good Living.
4. It has to respond to the dynamics of each university.
5. It must enhance experiencing the spirituality according to each people and culture.
6. The use of orality for the construction of theories and conceptualizations as living sources of wisdom and ancestral knowledges of the peoples is encouraged.

¹⁵ Sense of Community: it is to practice from all community spaces and dynamics, listening to different voices.

7. To respect the collective intellectual property of peoples and cultures, is a primary obligation (UN, Arto 31, 2007).
8. To promote the conceptualization of CCRISAC through the inter-epistemic dialogue that highlights, resumes and empowers the knowledges of the peoples.
9. Comply with the ethical norm of prior, free and informed consent.

X. The Application of CCRISAC

FIRST CYCLE: THE CCRISAC PLAN (PROFILE)

It consists of a written document of 5 to 8 pages containing the following information:

Name of the Breeding and Cultivation of Wisdoms and Knowledges: What is it that you want to do? What is the CCRISAC going to be called? Taking into account the program in which you are forming and the spirituality of each people, specify the name and from there, start asking questions that you are worried about or with which you feel more at ease. The name of CCRISAC is the idea of what you want to do, it should preferably be formulated together with the community/ies and it should basically contain what is going to be done, about what, with whom and where.

For example, compiling (what) the myths and legends (about what) of the Twahka indigenous peoples (with whom) of the Municipality of Bonanza in the Autonomous Region of the Nicaraguan Caribbean Coast (where).

Purposes. Why do you want to make it for? Define the intentions, purposes and dreams of your CCRISAC, assumed as a process of relevant transformation of the realities, which are the objectives.

Profile introduction: make a brief description of the profile, purposes and justification.

Rationale for CCRISAC: Why do you want to do it? Explain the origin and the reasons why it is important to carry out your CCRISAC, taking into account the community dynamics that are emerging.

Approach to the cultivation to be developed: This is the basis of the CCRISAC question, which has previously been shared and journeyed with the community. In conventional research this is known as the statement of the problem.

SECOND CYCLE: PREPARATION OF THE SOIL. THE CCRISAC PLAN (PROTOCOL)

It is, in essence, the plan through which the community guides the farmer as to what to do in relation to his/her methodological practices and conceptualizations. It contains the following aspects.

Correlation with the crop cycles	Structure of the CCRISAC Plan	Explanation
	Cover	It must contain: the names of the University/ies with their respective acronyms in the upper part. Next, the logos of the participating University/ies. Name of the CCRISAC, located at the center of the cover. Subsequently, the name of the Author and the name of the Tutor are placed near the bottom. Lastly, the place and date goes in the lower part.
	Table of contents	Relating the contents of CCRISAC
Preparation of the soil	Contextualization and Description of the CCRISAC	<ol style="list-style-type: none"> 1. In this section, the territorial contextualization is briefly described, for example: cultural, organizational, population, economic and educational aspects. 2. There is also a thematic delimitation of the CCRISAC whereby it is specified whether there are conceptual antecedents. 3. The CCRISAC Motives. 4. Proposal of the crop to be developed.
Preparation of the Harvest	Purpose (General Objective): Specific Objectives:	<p>The purpose refers to what we want to achieve with the completion of the process of CCRISAC, within a certain time and space. It must basically contain the what (verb in infinitive), the what about (preferably the name of the CCRISAC), plus the what for.</p> <p>For example: To compile (what) the myths and legends (about what) of the Twahka indigenous peoples (with whom) of the communities from the Municipality of Bonanza in the Autonomous Region of the Nicaraguan Caribbean Coast, with the purpose of revitalizing their culture (what for).</p> <p>A maximum of (4) specific objectives must be formulated. They should express the products to be obtained which will contribute to the achievement of the overall purpose. Basically, they will contain: the what (verb in infinitive; they must be feasible), the what about (products) and, if necessary, the what for, or through what (forms of CCRISAC).</p> <p>For example: To keep record of the myths and legends of the Twahka indigenous people, through a conversation with the elders of the community/ies of Sisin, Wahut-la and Sauni As in the Municipality of Bonanza.</p>

Correlation with the crop cycles	Structure of the CCRISAC Plan	Explanation
Understandings Wis- doms and Knowledges	Review of wisdoms and knowledges for breeding and cultivation	To the extent possible, describe the meanings or concepts related to the elements that the theme of the CCRISAC process involves, from the standpoint of a dialogue of knowledges with well-informed people, or through a search in theoretical or living reliable sources.
Selection of Nurture and Cultivation Procedures	CCRISAC Forms and Pathways	<p>In this section, following an analytical reading of all the experiences of ways and forms of the CCRISAC, applied and developed in the different Universities of the Network of Indigenous Intercultural and Community Universities of Abya Yala (RUIICAY), the experience that best adapts to the thematic, social and cultural reality of the CCRISAC process should be described.</p> <p>Furthermore, the elements and members of the community/ies with which/whom they will create wisdoms and knowledges should be explained in more detail.</p>
Selection of adequate astral time for Nurture and Cultivation	Timetable	This corresponds to the timely planning [schedule] of the CCRISAC process, which necessarily must be carried out and agreed upon with the community/ies. The timetable must specify the activities, coordinator (names of people, leaders, wise men & women) and dates. It should include all the stages: from the configuration of the idea, the process of CCRISAC, the theoretical foundation, community delivery of the products obtained and the estimated time for the preparation and initiation of the project.
Prevision of necessary inputs for Nurture and Cultivation	Budget / Require- ments	On the basis of the planning, a necessary economic budget must be prepared for the achievement of the CCRISAC process, as well as a list of requirements that do not merit economic resources.
	Sources	Refers to the oral and symbolic references and textual, audiovisual resources, among others, that made the elaboration of the CCRISAC Plan possible, presented based on the APA Manual standards.

THIRD CYCLE: HARVEST, CCRISAC FINAL REPORT

Correlation with the crop cycles	Research Structure	Explanation
Nurture and Cultivation	Preliminary pages	<ul style="list-style-type: none"> - Cover and back cover: Names of the University/ies with their respective acronyms at the top edge. Next, the logo/s of the University/ies is placed a little below the upper edge. The name of the CCRISAC, located at the page center. Subsequently, the name of the Author and the Tutor is placed near the bottom. Lastly, place and date goes in the lower part. - Approval or Acceptance Letter from the community and the university - Dedication - Acknowledgements - Index of contents - Index of tables and graphs - Abstract (300 words): Written in the student’s mother tongue with a translation to Spanish - Glossary
	1. Introduction	<p>Write narratively, taking into account the following guiding questions:</p> <ul style="list-style-type: none"> - Where was the cultivation carried out? - What did you cultivate? - What for and for whom did you cultivate? - Why was this crop selected? (motives) - How was it cultivated? - What were the main products obtained? <p>For this section, use the contents of the Contextualization and description developed in the CCRISAC Plan.</p>
	2. Achieved Purpose	Check CCRISAC Plan.

Correlation with the crop cycles	Research Structure	Explanation
Nurture and Cultivation	3. Achieved Specific Objectives	Check CCRISAC Plan.
	4. Theoretical Framework of Wisdoms and Knowledges	Complementing with the conceptual findings of orality and the reviews in bibliographic and symbolic sources. Organizing the "Review of wisdoms and knowledges for breeding and cultivation" developed in the CCRISAC Plan.
	5. Forms and Pathways used in CCRISAC	Describe how the roads and forms used contributed to the effective development of CCRISAC. You may want to mention the adaptations and innovations made to the roads, following the principles of CCRISAC.
Harvest	6. Systematization of CCRISAC (Results)	Profound and detailed description of all the contents arising in the discussions during the entire process of CCRISAC, complemented with critical analysis, reflection, conceptualization, significance and re-signification. Projections, considerations, agreements and commitments derived from the CCRISAC, prepared jointly with the community, must be included in the final part.
	7. CCRISAC Proposal	Describe the transformation proposal, its process, times, spaces and participants. Basic outline of the Proposal: - Foundation - Purposes and Specific Objectives - Logical Framework (which includes the end results, purpose, specific objectives or components and activities with their respective indicators, means of verification, assumptions and budget) - Timetable of activities - Financial resources and / or necessary requirements - Evaluation proposal for the implementation of the venture
	8. References :	This refers to the backups, either written, oral or symbolic, that made the investigation possible. They may consist of: audiovisuals, archives, institutional documentation, processes and collective or individual testimonies. In one section, written and oral sources (names and surnames, community accountability, age) and symbolic sources are related alphabetically: territorial geoglyphs. Sources not cited in the investigation are not included. They abide by the APA Manual standards.
	9. Glossary	It is an alphabetic list of the terms used in the work and their meanings

Correlation with the crop cycles	Research Structure	Explanation
	10. Appendix	Generally documents such as Investigation endorsement, meeting minutes, extension of interviews, relevant studies, formats and others.

XI. The CCRISAC evaluation criteria

This evaluation guide is designed to respond to studies that have an intercultural profile. This means that each student can make use of any of the pathways or methods presented in the CCRISAC. It is essential that each pathway or method has its own research guide, therefore, it is necessary to assess which of the guidelines may be used in the evaluation process.

In this evaluation process, to count with the support of the CCRISAC, at least, one member of the community where the research was carried out must participate.

Jury Consensus: 10 minutes

Time for Presentation: 20 minutes

Time for questions and answers: 30 minutes

GENERAL INFORMATION

Student's name and surname:

Grading Jury:

Research topic:

Evaluation Criteria	Range	Assigned Scores	Consolidation
Content (50 Points)			
Level of command of the study by the researcher.	5		
Level of understanding of the researcher about the culture of the people being addressed.	6		
Utility of the study for the community, municipality, region or country.	6		
Count on the prior, free and informed consent of the study and the community.	5		
Innovative contribution of the study for the development of the community.	6		
Prominence of community or traditional knowledges in the work carried out.	6		
Clarity of the approach towards culture in the work.	5		
Includes in the study the knowledge of the elders and wise men and women.	6		
Clarity of the method applied in the study.	5		
Defense (50 Points)			
Clarity of Presentation	15		
Time management	5		
Relevance of materials and means of support used	5		
Relevance of answers	25		
Final score	100		

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