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**The Inclusion of Interculturality as a Cross-cutting  
Axis for the Achievement of the SDGs (4, 8, 17): The  
case of the community of Sarayaku, Ecuador**

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## **DEDICATION**

This work is dedicated to my parents, pillars of my growth, since, without them, I would not be the man I am today.

To my sister, whom I consider a clear example of struggle and perseverance  
To my grandfather, the smartest person and the one I love the most in this life.

**GRATITUDE**

I thank God for giving me the joy of having the  
family I have today.

To sport, because if it hadn't been in my life, I  
wouldn't be an Internationalist.

To my parents, for always accompanying me during  
all the paths, decisions, setbacks, and victories,  
where they always had the right words to teach me  
what the path of life is

# **The inclusion of interculturality as a cross-cutting axis for the achievement of the SDGs (4, 8, 17): the case of the community of Sarayaku, Ecuador**

## **SUMMARY:**

This thesis argues about the importance of the inclusion of interculturality as a tool to be considered to achieve the Sustainable Development Goals, through the analysis of information about the Sarayaku community as a case study. Different literature reviews are carried out that contribute to the identification of mechanisms that promote this inclusion. In-depth interviews are conducted with six profiles to gather life experiences and specialized opinions about interculturality and its functioning in society. An alternative is sought to achieve better performance and execution of each nation based on the objectives set by the United Nations, taking as an example the experiences and knowledge of an Ecuadorian community.

**Keywords:** Interculturality, Sustainable Development Goals, inclusion, multiculturalism

# **La inclusión de la interculturalidad como eje transversal para la consecución de los ODS (4, 8, 17): caso comunidad de Sarayaku, Ecuador**

## **RESUMEN:**

Este trabajo de titulación argumenta sobre la importancia de la inclusión de la interculturalidad como una herramienta a ser considerada para lograr cumplir con los Objetivos de Desarrollo Sostenible, mediante el análisis de información sobre la comunidad de Sarayaku como caso de estudio. Se realizan diferentes revisiones literarias que contribuyen a la identificación de mecanismos que fomentan esta inclusión. Se cuenta con las entrevistas a profundidad de seis perfiles con la finalidad de recopilar experiencias de vida y opiniones especializadas sobre la interculturalidad y su funcionamiento en la sociedad. Se busca una alternativa para lograr un mejor desempeño y ejecución de cada nación con base en los objetivos planteados por las Naciones Unidas tomando como ejemplo las vivencias y saberes de una comunidad ecuatoriana.

**Palabras Clave:** Interculturalidad, Objetivos de desarrollo Sostenible, inclusión, multiculturalismo

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# **The inclusion of interculturality as a cross-cutting axis for the achievement of the SDGs (4, 8, 17): the case of the community of Sarayaku, Ecuador**

## **CHAPTER 1**

### **Introduction**

Cultural identity and the relationships generated from interculturality constitute the historical basis of every nation. Globalization, the dizzying advance of digital technology, in addition to other factors such as soft power, have meant that native teachings and knowledge are increasingly losing prominence in the day-to-day development of Ecuadorians. This identity has deteriorated over time as different generations pass. At the global level, we face the challenge of meeting the SDGs estimated to be at an advanced stage by 2030, a factor that, according to the United Nations, will only be possible to meet in their entirety. It is therefore necessary to carry out an analysis that considers the different variants of cultural identity, interculturality, sustainable development, and the achievement of the SDGs. This importance is highlighted in the Commission of Cities and Local Governments United: “Local and regional ownership of the 2030 Agenda and effective implementation and execution at local and regional levels should be based on the active participation of local and regional governments and other urban actors (e.g., local government associations) in the design, monitoring, and evaluation of national sustainable development strategies and related policies” (pg. 35, 2018) The Sarayaku community has an interesting debate about indigenous rights and resistance concerning the new concepts of modernity, globalization, and situations as well as their possible territorial exploitation. That is why this community is captivating for the present study.

The problem presented not only by Sarayaku but also by a large part of the indigenous communities throughout the country is the considerable barrier that is formed when it comes to obtaining opportunities for the development of life, mainly in areas that are essential for each one of us, including our survival. This includes education, maintenance of local resources, and the nearby regions. As well as obtaining external resources due to the need of the population. These constant problems lead to the consequence of recurrently generating an outflow of Indigenous people who decide to change their lifestyle, customs, traditions, routines completely and in most cases their

native language, leading to a situation in which little by little their cultural identity is lost where the importance of maintaining their own knowledge and native customs of their area becomes a secondary duty to It is time to seek stability and prosperity of life and opportunities. These types of cases are what happens day by day in the community of Sarayaku, this situation leads to triggers a possible solution that can regulate or reduce negative effects such as these in the Indigenous territories of Ecuador which represents about 7.3% of the total population of Ecuador, Asier Martínez de Bringas in his work entitled “Living Jungle: The Heart of Kichwa Autonomy in Sarayaku” takes a closer look at the importance of the Sarayaku community within the Indigenous population at the national level.

Ecuador is home to 15 nationalities and 18 indigenous peoples in the Sierra, Coast, and Orient. The last population and housing census (2010) considered 7.1% of Ecuador's population to be Indigenous, which constitutes around one million people, who are concentrated mainly in the Sierra (Chimborazo) and in most of the Amazon (Napo, Pastaza, Morona Santiago and Orellana). The Kichwa (both from the Sierra and the Amazon, as is the case of the Sarayaku people) are the most numerous indigenous people, accounting for 85.9% of the total indigenous population (2021, pg. 74).

One of the main drawbacks that this community has had during its history and development was the frequent clashes that have occurred in the community due to the large amount of oil resources and different materials that can be extracted in the territories belonging to the indigenous populations settled in the areas where multinational companies begin to carry out natural resource extraction operations—creating a negative impact on the environment and biodiversity of the peoples and animals that interact with each other daily. The most successful case and the most famous case studies selected for this research was the lawsuit filed on December 19, 2003, in the Inter-American Court of Human Rights against the Ecuadorian State for violation and non-preservation of the rights to communal property. Prior consultation, and the right to life. Giving full responsibility to the State of Ecuador for the misconduct and control of the companies established in territories without prior permission from the indigenous communities, as well as various fraudulent procedures in the execution of the same and, finally, after the execution of the sentence, the government of Ecuador does not fully comply with the obligations to date dictated in the resolution in favor of the Sarayaku community.



The Sarayaku case is not a conjunctural and isolated resistance, but a landmark expression of an entire indigenous dynamic of resistance to a structural policy designed and projected throughout the Amazon. In the Amazon, practices of resistance and collusion with the State and companies intersect and coexist. This has generated a complex scenario of division of organizations, and government intervention in the structures of representation of the national and regional indigenous movement (Bringas, 2021, pg. 98).

Situations like these where monetary and foreign preferences can be generated, as is the case of different cases where multimillion-dollar companies look for developing countries to locate territories where they can obtain raw materials at low costs, either through labor exploitation or through acts of corruption collaboration with local governments in the area for greater economic benefit, This is where interculturality could intervene, this being a safeguard for this type of encounters where, if the importance of cultural identity were taken into consideration, as well as the territories considered sacred for the native people of the forest, added to a series of policies that could be generated based on the implementation of interculturality in the SDGs, greater protection and safeguarding would be given for their better preservation throughout the year. of time.

In order to understand the impact that the inclusion of interculturality can have as an axis to be developed in the SDGs, we must be clear about what culture is, according to Hofstede in his research entitled "Consequences of culture: International differences in values related to work" defines the concept of culture as "or a set of shared values, beliefs and behaviors expected in common settings" (1980, pg.56). The constant growth and impact of globalization on societies worldwide influences most aspects and areas in which human beings develop, where Western methods and alternatives are focused and preferred due to the imposition of European ideologies where they are commonly taken as a point of preference to carry out any type of activity, this process can be defined with the term soft power, Joseph Nye in his publication *The Means to Success in World Politics* which details a concept of what soft power is "is the ability to establish preferences associated with intangible power resources such as culture, political values, ideology and its institutions through attraction" (2004, pg.23). A clear example of this tendency to prefer behavior to ideologies and appreciation of the national reality is the low importance of interculturality, which, according to Paronyan in his article "Considerations around the implementation of linguistic rights of indigenous peoples in

Ecuador”, states that interculturality is a required process that is generated through the approach aimed at achieving mutual enrichment. Avoiding a significant loss of cultural identity, as an expression of respect and knowledge, not only of aspects suitable for music, dance, and clothing but also as a result of the internalization of its ethical and anthropological principles obtained from each culture (2019, pg.43). While it is true that this process of globalization generates a certain empathy and understanding of the cultures outside our country, the same reaction does not occur with the native cultures of Ecuador. This creates exclusion of native knowledge from external knowledge. This results in a considerable barrier in the coexistence of citizens. If it were applied with the same emphasis as it is with Western cultures, it would take into account how they influence the lives of Ecuadorians. It would be a good step towards reducing inequality in society. This is what Martinez Otero refers to in his article “Intercultural and inclusive educational community”, that education with pillars based on intercultural union implies a commitment to cultural and social justice. It objectively seeks to make people and different ethnic groups feel “equal from diversity” by reducing imbalances or supremacies, and thus creating a harmonious coexistence. Priority is given to democratic and pluralistic life in all areas. Due to its complexity, this proposal requires contributions from different disciplines and diverse actions (2005, pg.12). These factors can reduce the inequalities and barriers that have been created in the same society and can result in a better appreciation of the inclusion of interculturality, triggering an alternative way to achieve greater compliance with the SDGs. According to the Spanish Institute of Strategic Funds, “The SDGs promote children's rights in a specific way, but also in general. Sustainable development is indispensable for future generations, and all changes and improvements made to the planet will have an impact on children and their families” (Commission of United Cities and Local Governments, 2018). Due to the importance of the Sustainable Development Goals, it is necessary to have the definition of it, based on the United Nations. The SDGs are “A universal call to end poverty, protect the planet and ensure that by 2030 all people enjoy peace and prosperity.” (Gil. C, 2017), with this concept being a crucial direction detailing the goals of these goals.

When deepening the term interculturality it is necessary to have a basic knowledge of the case study in question which is the Sarayaku community, according to Melo Cevallos, Mario in his research entitled “The Sarayaku case: a struggle for the environment and human rights in the Ecuadorian Amazon” is a community belonging to

the Kichwa people. Which is organized by six communities and about a thousand inhabitants. Their ancestral territory, located in the Ecuadorian Amazon, has approximately 135,000 hectares since 1992. (2006, pg. 4). One of the fundamental pillars to achieve harmony is the coexistence and growth of a specific sector. The expropriation of it or the lack of appreciation for the native can create a crisis of identity and culture, especially for the young people of the aforementioned community. This is stated by Santi Machoa and César Leonel in their thesis “Education of traditional values in Sarayaku” when explaining that “The study carried out shows that today's youth is valuing other people's customs, although it is so, on the part of the inhabitants there are great reflections since these customs are not our reality of life, it is essential for cultures to create and recreate values and, In doing so, to keep awake the enthusiasms about the direction and meaning of life” (2008, pg.7). Knowing the critical state that can develop due to this internal fight that the indigenous communities of Ecuador may have over their identity, an important concept will be addressed in my research. This will be a primary mechanism for the reduction of inequalities in which these territories could find themselves, which is intercultural education, according to Pedrero-Garca. Moreno-Fernández and Moreno-Crespo (2017), “Intercultural education is the inclusive educational proposal that favors knowledge and cultural exchange as the positive valuation of cultural diversity in terms of coexistence, curricular innovation, and promotion of community participation” (Freire, 2020, pg. 24)

Education represents a crucial factor in the development of the results of the proposed research since it influences the perception and reality of the people involved in the act. Paulo Freire, details an interesting term related to the influence of education on the day-to-day life of a population and community, which he names "pedagogy of the oppressed," he states that "a new pedagogy rooted in the life of these subcultures, starting from them and with them, will be a continuous reflexive return to its paths of liberation; it will not be a simple reflection, but a reflexive creation and recreation, a going forward along these paths: 'method', 'practice of freedom', which, as such, is intrinsically incapable of the exercise of domination” (Freire, 1971, pg. 9). As Freire details, it is important to understand that this process can benefit Ecuadorian society in having a greater openness or acceptance of its culture and identity, as Josef Estermann says: “Critical intercultural philosophy rejects any cultural essentialism or purism and maintains that all cultures on this planet are the result of a complex and long process of “interculturalization” (2014, pg.15)

The last factor to be addressed in this article to be carried out is how to take advantage of these mechanisms and the opening of interculturality towards the population to achieve different opportunities for international cooperation. This includes reducing possible barriers to interaction to help local communities in their quality of life and economic development. José Alberto Castro defines international cooperation as “A set of actions and tools of an international nature aimed at mobilizing resources and exchanging experiences to achieve common goals, with criteria of solidarity, equity, effectiveness, sustainability, co-responsibility, and mutual interest” (Castro, 2008)

## **CHAPTER 2**

### **2. Interculturality, its inclusion in a homogeneous system**

To identify the mechanisms and different methods that can demonstrate the importance of interculturality in the achievement of the Sustainable Development Goals in the Sarayaku community, it is essential to analyze the current situation of the native territories to have a basic and general knowledge of the case study. The research carried out by Deruyttere, 2003 entitled “Indigenous Peoples, Natural Resources and Development with Identity: Risks and Opportunities in Times of Globalization” published in 2003 will be taken as a reference, which carries out a study on the situation of indigenous peoples in Latin America in the face of a process of constant globalization and interdependence that has occurred worldwide and how this situation is affecting the areas studied and the areas of the region. opportunities that they may have depending on the current Latin American context.

The constant search presented by the native communities to follow the competition of globalization and current trends in any area to be mentioned is a motivation for analysis and study for the use of their resources and native knowledge. We live in an interconnected and interdependent world, so we must emphasize the value of what is representative of the nation and our culture, highlight our strengths. To know what is have the potential to achieve when internationalizing our ideas, proposals, projects and different coexistence that human beings can have in any activity (Samanamud vila, 2010, pg.45).

A useful article to highlight this approach is "Heritage as a factor of development in Andalusia" by Caravaca Barroso published in 1997, which details the importance of cultural heritage as an optimal development mechanism in several areas addressed: labor,

economic, political, and social, facilitating the management and appreciation of the internal as a strengthening of the national.

For the analysis of the benefits that interculturality could provide for the implementation of the Sustainable Development Goals, it is necessary to address certain problems that exist at the global level to recognize the root problems. Know how this inclusion in the globalized society could generate new opportunities for Indigenous populations to the reduction of poverty and possibilities of access to education. Claudia López Pérez 2020 in her work entitled "Ancestral Knowledge, an endogenous resource for the Promotion of Local Development in the City of Tepic, Nayarit: The Case of the Crafts of the Wixárika Communities", published in 2020, seeks to generate an economic development policy that benefits this community without excluding ancestral knowledge and teachings such as the elaboration of different handicrafts in the area.

One of the main objectives of this research is to see how interculturality is an important axis to understand the foundations of our country and reinforce our idea of the nation-state. The incorporation of this factor in the educational development of Ecuadorians is crucial, as it could result in the achievement of the SDGs, as well as in valuing and informing about the importance of the natives in Ecuador. A study carried out by the members of the seminar "Education and Interculturality" of the Simón Bolívar Andean University in 1997 mentions how to carry out an educational reform to treat interculturality as one of the main axes for the functionality of the Ecuadorian educational system. The study "Interculturality and Ecuadorian Basic Education: Proposals for Educational Reform" (Walsh, 1998, pg. (13), develops a fascinating and in-depth proposal on what the reality of this inclusion would be like, from the government to the parents of the students. The context of the regions where the different indigenous communities prevail in Ecuador is characterized by having a constant problem in their territories. The main conflicts revolve around the frequent search for employment and job opportunities while preserving their traditions and customs, without leaving behind the current pace of a globalized society and having equal opportunities and stable living conditions.

In addition, Aragón Gualinga (2015) proposed a project of community tourism potential, seeking to preserve traditions, thoughts, methods of life, and teaching as well as to promote and expand job offers within their community. It is about opening one more door to an alternative mode of income for the natives of the area, and at the same time

making known their ancestral knowledge and knowledge and having more impact on what the realities of the Ecuadorian community are like. Expanding their ideas and traditions to the tourists who arrive to create a more understanding and open mentality towards a coexistence between the millenary peoples and the globalized world. The research: Study of the Tourism Potential of the Community of Sarayaku Puerto to Design a Community Tourism Project. It mentions that it is not only necessary to preserve the cultural identity of the community itself, but also the reception and openness that the population may have in the face of these new teachings that could generate new forms of labor use, educational and social.

Interculturality can be applied for new business opportunities that benefit both cities, with a globalized identity, and the native communities of Ecuador to understand the context of each party, understand their experiences, and generate economic development in both situations. Maldonado (2009) in his research entitled "Interculturality of International Business" presents how a negotiator has to be prepared to adapt to the intercultural processes involved in negotiations between similar and different cultures.

Leonardo Ardila Garzón in his scientific article, "The importance of intercultural learning in the training of international business students" published in 2023 by the El Bosque University in Bogotá details the importance of interculturality in International Business students. This area could open the doors to new opportunities and conflict resolutions, giving an interesting approach to the collaboration of the intercultural with the international. Just as the inclusion of this term in the knowledge of the different phases of activities that encompass international business can have great benefits, it also has advantages if it is taken with greater importance in international relations. In the sense of facilitating the mutual understanding of the actors belonging to the projects derived from international cooperation processes. generating an environment of greater empathy and mutual knowledge due to the great feasibility of understanding and communication provided by recognizing and identifying the origin and basic cultural identity among those involved, helping to have better opportunities to establish strategic alliances. This thought is related to the ideas written by Aníbal Quijano, specifically in his publication entitled "Questions and Horizons: From Historical-Structural Dependence to the Coloniality/Decoloniality of Power" in which he says "There is a fact in the culture of America as a whole and in that of Latin America in particular, that involves the whole

world of today in its globally and that needs to be recognized. questioned, debated, and evacuated: the collinearity of power. That is the first step in the direction of the democratization of society and the State; the epistemological reconstitution of modernity; of the search for an alternative rationality" (Quijano & Clímaco, 2014, pg. 27)

## **2.1 Education, work, and partnerships, the basis of all development**

During the planning of this research, it was essential to present in a clear and precise way the main axes, which would be my segmentation of the study of the Sustainable Development Goals. These three indicators were selected due to the significant influence they have within society to better expose the ideas raised and show how interculturality positively influences these selected objectives, these are:

1. Goal number 4: Quality education
2. Goal 8: Decent Work and Economic Growth
3. Goal 17: Partnerships for the Goals

One of the constant problems that arises, mainly in Latin American indigenous territories, is the continuous struggle and adaptation to the different basic development services, indispensable for the growth and preservation of human beings, such as education. This inconvenience can probably be due to the vision and reality of life between different communities of individuals, either because of their needs; Objectives, or goals proposed in their thinking, rooted by their perception of the world in which they live by the influences of teachings and knowledge according to the cultural environment in which the person developed, can generate certain tendencies to consider necessary what knowledge is indispensable or not to live and execute their day to day according to the location and social interactions that surround them.

Indigenous regions such as the Sarayaku community, because of their distance from the central cities of the province of Pastaza, as well as their cultural identity, show different needs compared to a globalized territory. This added to their position as a minority in the face of the homogenization of consumer tastes and perspective of a globalized and interdependent world of most countries at the global level. it can create a barrier that represents a lack of understanding of the other in society, a reduction in opportunities for the indigenous population in the educational field, as well as in the labor field, and finally generate a perspective of little importance towards the reception of the true national identity and the culture of Ecuador.

Boaventura de Sousa Santos (2010) proposes a fascinating perspective that seeks to reduce or destroy this barrier generated by the situation of little understanding of the other in Ecuador today. Souza's thinking makes us interpret that one of the main ways to achieve greater awareness and understanding of the reality and the environment that surrounds the individual is knowledge and education.

The human being, based on his openness to knowledge, obtains a greater and more open awareness towards the place where it develops. This would influence the appreciation and perception of what is proper to the nation, debating the true origin of its identity and national knowledge, valuing its roots and important native background when analyzing, receiving, or making a decision.

During the last decades, the domination of Western or Northern thought has been notorious as the dominant one in Latin American countries. So, people like Souza propose a new form of thought in his work entitled "An Epistemology of the South" that manages to change the domination generated by colonization.

The search for knowledge and criteria of knowledge validity gives visibility and credibility to the cognitive practices of classes, peoples, and social groups that have been historically victimized, exploited, and oppressed by global colonialism and capitalism. The South is thus used here as a metaphor for the human suffering systematically caused by colonialism and capitalism (Souza, 2009, pg.12)

Contrasting this ideology that Souza proposes, Paulo Freire's thought is not so different from the one exposed. Freire suggests an alternative way of thinking and reality of people, mainly motivated by the processes of domination and oppression shown in the process of colonization, whose objective is to modify that vision and generate a greater understanding and reflection of life itself.

## **CHAPTER 3**

### **3. METHODOLOGY**

The present research work is based on a qualitative methodology of descriptive and hermeneutical analysis. Since it is the methodology that best fits the research objective that is to be obtained, this process will be carried out through processes of analysis and understanding through the experiences of the participants selected as potential



interviewees. It will be possible to collect, organize, tabulate, and understand all the results obtained based on the interviews posed, as Robert E. Stake states in his book "Research with Case Study" which says "The usual qualitative models require that the people most responsible for the interpretations are in the fieldwork, making observations, making subjective judgments, analyzing and summarizing while becoming aware of their consciousness" (Stake, 2010, pg.23) Qualitative research techniques will be applied. It should be noted that qualitative data will predominate since the focus of the research is based on behaviors, aptitudes, characteristics, and ways of life in society. The search proposed in the inclusion of interculturality is to achieve a greater understanding and relationship between two specific actors, so it is necessary a broad investigation of several indicators that can give an optimal understanding of those involved. This characteristic of the qualitative is exposed by Robert E. Stake when he argues that interculturality is a characteristic of the qualitative.:

The qualitative researcher is existential and constructivist. These two visions are usually linked to the idea that phenomena are closely related to each other, due to fortuitous actions, and that understanding them requires the consideration of a wide variety of contexts: temporal, spatial, historical, political, cultural, social, and personal (2010, pg. 47)

In short, due to the approach of the objectives on the inclusion of interculturality in the Sustainable Development Goals, it is necessary to have a neutral and subjective perspective where neutrality predominates within the situation of analysis. This is mainly to have a clear and precise context of the problem to be addressed as well as the main factors to intervene to find the expected results during the study. To carry out this methodology to be implemented, this approach is proposed by Edith Cueto Urbina in her publication "apli. Sci. Dent." vol. 1 num. 3- December 2020" where he talks about the focus of qualitative research and under what purposes it is implemented during the research processes, he says "Reality as an invented construction that interests qualitative research, it is the product of perspective, cognitive instruments and language that allows subjects to perceive and communicate, so knowledge is a process of adaptation that effectively organizes their experiences." (Urbina, 2020, pg. 8)

### 3.1 Participants

Within this research process, we will proceed with the collection of information that will be important for the development of this work. This will help the understanding of the reality of the Sarayaku community, as well as the understanding of their strengths, and the benefits they can provide in the execution of the inclusion of interculturality through their experiences, knowledge, and thoughts. A selection will be made of several individuals who manage to capture this perspective of Sarayaku, its influence within the same territory, as well as at the international level. They will present some experience in issues such as interculturality, indigenous rights, development, and the SDGs. These individuals can play a role as informants in this research, since, due to their experience, knowledge, education, and culture, they are specialized candidates in the field of interculturality. They are closely related to the case study, this being the Sarayaku community.

**Table 1**  
*Interviewee Profiles*

Interviewee	Biography
Gabriela Eljuri	<p>Names and Surnames: Gabriela Eljuri Jaramillo</p> <p>Date of birth: 09 March 1978</p> <p>Place of birth: Cuenca, Ecuador</p> <p>Academic Background</p> <ul style="list-style-type: none"> <li>- PhD in Society and Culture: History, Anthropology, Art, and Heritage. University of Barcelona, Spain. 2020</li> <li>- Master's Degree in Cultural Studies, Mention in Cultural Heritage. University of Azuay. 2006.</li> <li>- Degree in Applied Anthropology. Salesian Polytechnic University, Quito. 2003.</li> <li>- Technician in Sociocultural Promotion. Salesian Polytechnic University, Quito. 2001</li> </ul>
Mario Brazzero	<p>Independent researcher in ethnohistory, interculturality, cultural heritage</p> <p>Academic Background</p>

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- Master's Degree, Visual Anthropology and Anthropological Documentary 2012 - 2014

University of Azuay

-Associate Professor, Universidad Estatal de Bolívar, Feb. 1999 2011 Cuenca, Ecuador

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Leonardo Mogrovejo

Education

Universidad del Azuay, Master of Business Administration - MBA, Business Administration and Management Sept. 2023 - Oct. 2023

University of Azuay Bachelor's Degree in International Studies Sept. 2019 - Jul 2019 2023

Experience

Operational Assistant Ecuador Direct Roses Full-time Sea. 2024 - Present Cuenca, Azuay, Ecuador

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Enma Kamila Torres Orellana

Name: Emma Kamila Torres Orellana

Date of birth: 10/10/1976

Place of birth: Cuenca, Ecuador

Academic Background

: PhD in Latin American Cultural Studies (2018-2023), Universidad Andina Simón Bolívar.

-Master's Degree in Anthropology of the Contemporary (2015-2017) University of Cuenca: Master's Program in Anthropology of the Contemporary. Research Topic: Women and Agroecological Networks of Southern Ecuador

- Master's Degree in Latin American History (2005) Pablo de Olavide University: Master's Program in Latin American History, "Indigenous Worlds", Seville, 2003-2005. Research topic: "Good" people, the trade, race, and honor: artisans of Cuenca 1770-1850.

Diploma of Advanced Studies (2005) Research Proficiency: Pablo de Olavide University, Seville.

Degree in Educational Sciences, specializing in History. (2002) University of Cuenca Faculty of Philosophy, School of History and Geography.

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Patricia Gualinga

Patricia Gualinga is an activist for human and indigenous rights. She is also an environmentalist motivated mainly by the constant problems existing in her native community of Sarayaku due to the different situations of exploitation of natural resources, as well as oil extraction areas, which cause irreparable

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damage in the nearby indigenous communities, including the community of Sarayaku.

This interviewee is of utmost importance as he is an iconic representative in the struggle for Indigenous territories, rights, and activities. He is also the international face of the different processes of international relations or negotiations of the Sarakayu community.

Inayu Siren Gualinga

Inayu Siren Gualinga is a young indigenous man belonging to the community of Sarayaku Ecuador, born in Sweden on his father's side, however, on his mother's side, he inherited all the native traits and teachings of Ecuador. Inayu grew up much of his childhood in the Indigenous community where he learned all the customs and teachings of the territory, while at the age of 9, he was alternating between countries in which he would live all his growth until today, between Sweden and Ecuador

This participant was of utmost importance to me when it came to receiving my data to analyze for my possible results due to several factors:

It presents the profile of a person who, despite being considered within the Indigenous population and living a large part of his life within his Sarayaku community, has attitudes and certain thoughts of Western fashions and customs, leading to a coexistence between the two visions of reality to be studied, globalization and the native Indigenous culture of Ecuador

He lived first-hand the experiences of the constant struggle that this community had to go through and the problems they present today

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*Note.* This table details information on the individuals selected to be participants

### **3.2 Instruments**

To obtain the results of this research work, descriptive and analytical analysis research will be used through the collection of information from ethnographic documents. These documents are focused on detailing the native knowledge of the community, its customs, traditions, ways of life, and cultural context. In the same way, a literature review will be applied since it is necessary to select and review documents that describe both the application of native knowledge, and traditions of Indigenous communities to the functioning of the globalized world. Also, processes in which methods are used both in labor and educational areas applied in Indigenous territories without expropriating or damaging their cultural identity. It is for this reason, that a comparative analysis will be

carried out with cases already executed on this related topic, Silamani J. Adolf in his publication "Usefulness and types of literature review" details the importance of the literature review in a case study.

The selection of available papers on the topic, which contain written information, ideas, data, and evidence on a particular point of view to meet certain objectives or express certain opinions about the nature of the topic and how it is to be researched, as well as the effective evaluation of these papers concerning the proposed research (Silamani, 2015, pg.35)

Another instrument to be implemented in the development of the research is the different semi-structured interviews that facilitate the collection of data in which the different realities found within the community, its cultural perspective, its development opportunities, and different methods that can be used to apply it in the achievement of the SDGs are specified. The main idea of the interview is to capture the multiple realities to be analyzed in data processing to identify the key factors to be covered in the research process, as Robert E. Stake states when he talks:

Much of what we cannot observe personally, others have observed or are observing. Two of the main uses of case studies are the descriptions and interpretations you get from other people. Not everyone will see the case in the same way. Qualitative researchers pride themselves on uncovering and reflecting the multiple visions of the case. The interview is the main channel to reach multiple realities. (R. E. Stake, 2010, p. 63)

### **3.3 Procedure**

At the time of considering how I am going to correctly express the intentions of this research process to the possible actors who will be of utmost importance at the time of collecting data necessary in the elaboration of the results, it was necessary to raise a series of basic themes. These themes can serve as an initial guide during the first moments of the interview. These topics should focus on obtaining information that helps to respond to the general and specific objectives established previously.

As a result of the understanding of the objectives to be met in this research work, these are the thematic axes proposed:

- Interculturality
- Cultural identity

- Globalization
- Present
- Equality
- Harnessing local resources
- Recognition
- Traditions
- Reality
- Cooperation
- Struggle
- Inclusion

At the same time, it was necessary to formulate a decisive number of questions that, equally, benefit the achievement of a fluid conversation and, at the same time, directed toward the topics of interest to the interviewer. The goal was to acquire as much information as possible from all the participants subjected to this data collection process.

### **3.3.1 Informed consent**

Within the previous phase of execution of interviews required for the collection of data necessary for the research. It is of utmost importance to have a mutual communicative process between interviewer and interviewee to achieve a comfortable environment of knowledge exchange during the conversation with the interviewer. In addition to disclosing the context of the interview, it is important to publicize the informed consent process when communicating all the possible topics to be presented. Since, no matter how the objectives of the research are made known to potential participants, the interviewer's intentions to participate in this research process must be prioritized at all times. Their consent to disclose all types of information that is discussed in the interview, as well as their right to autonomy of each person in any activity of their lives. Through this mechanism of informed consent, we will be able to obtain several benefits that allow us to get closer to the desired information that we want to collect for understanding and analysis. The consented report guarantees the ethical dimension and academic rigor that any research process must observe. Analía Inés Meo in her 2010 publication entitled "Informed Consent, anonymity and Confidentiality in Social Research. The International Experience and the Case of Sociology in Argentina", emphasizes the importance of

respecting this autonomy and how to be successful during the first approach with the individual to participate.

For the autonomy of individuals to be respected, this consent must be informed. In other words, potential participants should be informed about the objectives of the research, the type of participation requested, the source of the project's funding, and the possible uses of the study results (Meo, 2010, p. 7)

At the time of concluding with the pre-interview comprehension, it should be emphasized that obtaining a complete understanding of the entire execution of the research, as well as its themes and objectives is an almost unlikely situation to obtain. This is due to the uncertainty of the possible results obtained or the perceptions of the actors involved before. during and after the receipt of all kinds of information exposed, as Meo expresses it.

It is often difficult to explain the objectives of the research in a language that is understandable to the participants. In other cases, it is impossible to anticipate all the consequences that participation in the study may have for the subjects under investigation" (Meo, 2010, p.10).

That is why all relevant information must be shown that benefits the understanding of all activities to be carried out between both actors. Due to all the information exposed, in this research, we proceeded to establish a first contact with the selected individuals to provide useful information for our results, during this process the themes, purposes, and objectives of the research were explained. In addition to that, dates, places, and modalities were agreed upon in which the agreed interview would be carried out: "The people who investigate must also decide how the information about the investigation is provided. In the United Kingdom, for example, most researchers provide written and oral information about research. The specialized literature suggests not to overwhelm the participants with information and to distribute sheets with information, abstracts presented attractively and with simple and clear language" (Inés Meo, 2010, p.16).

## CHAPTER 4

### 4. RESULTS

#### 4.1 Interviews

##### 4.1.1 Mario Brazzero: multinaturalism as a tool to promote interculturality

During the process of searching for possible interviewees to have a more detailed and specialized understanding, the participation of a professional who, above all, has considerable experience, recognized and recommended in the social or anthropological area, was required. It is for this reason that it was decided to contact the participant presented in question. Mario Brazzero is part of several research programs and units at the national level focused mainly on the conservation of Ecuador's cultural heritage, research, and sociological studies; cultural and anthropological studies at the University of Azuay, as well as different processes of reconstruction of works of art and artistic objects emblematic of the nation or considered cultural heritage.

The participant showed a lot of interest and curiosity at the time of reading the title of the research for the first time since the focus of the research is embarked from the national to the global. It starts with an analysis of interculturality in the case study, which is the community of Sarayaku. To address how this behavior in comparison to broader relationships such as international relations within what it entails to exercise these international relations from cultural diversity.

**Table 2**

*Brazzero interview results*

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Interviewee: Mario Brazzero	
Globalization	One of the key points that the interviewee raised during the discussion was the lack of understanding that the Ecuadorian population has about what it means to be a person belonging to the indigenous community and what their identity as such is. Within the last few decades, globalization has shown a more negative than positive impact on the indigenous communities of Ecuador since the thinking and reality of the people who live in the big cities are molded within an imposition of knowledge and preferences derived from the West, they gradually lose interest in the local, leading to minimal importance of national cultural preservation. This can lead to a lack of understanding of both realities within a highly diverse society, which causes situations that can generate problems and more barriers to achieving the objective of the research.
Multinaturalism	Creating an environment where society can identify multinaturalism in Ecuador that recognizes and values the country's cultural and natural diversity can be a basic pillar for incorporating interculturality into the Sustainable

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Development Goals, as it develops an approach that respects and honors the different worldviews and practices of multiple nationalities and Indigenous peoples. A more inclusive and just society will be fostered. This inclusion fosters intercultural dialogue and cooperation, as well as promoting public policies that consider the needs and contributions of all communities and will strengthen the implementation of the SDGs. Particularly articular, goals such as the reduction of disparities and diversity related to the reduction of diversity and inequality will benefit from the active and respectful incorporation of indigenous and local perspectives, fostering sustainable development that is truly inclusive and respectful of Ecuador's cultural diversity.

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Discoveries

One of the most interesting discoveries that was identified during the interview is the scarcity of cultural and social indicators that should be implemented within the different projects of implementation of public aid by the State when carrying out any medical institution, public or that promotes labor and economic activities. It is necessary to recognize the real needs and the context of the current situation of the area to benefit; based on these promoted projects, this problem can be one of the main causes of why most of the aid provided by the state does not usually solve the root of the great needs and shortages that the communities and territories of Ecuador and Latin America in general present

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This table contains the results found based on the interviewee's answers

#### **4.1.2 Inayu Siren Gualinga: The Vision of Two Worlds**

Within the process of collecting data and information through the interview tool, we have the first participant, an inhabitant of the Sarayaku community, who has a peculiar way of life. The interviewee has a fascinating cultural mix on the part of his parents. His mother is from the Sarayaku community in Pastaza, while his father is a Swedish national. This union that these two people had entailed a set of teachings and encounters between both ways of life in society in which their somewhat peculiar children were involved, which are worthy of analysis and study in this research process, even more so when we precisely want to make known the importance of interculturality. as well as finding a way to preserve the teachings and knowledge of the territory of Ecuador without being disconnected from the globalized world.

The participant was very participative and excited when offered the opportunity to participate in the research as an interviewee. He stressed that he is happy that university students are beginning to take into account both the needs of Indigenous communities and the protection of our cultural identity. The main reasons for the selection of this person in this thesis were motivated by the experiences and the way of raising this interviewee. Inayu Siren Gualinga was born in Sweden in 2004 when he was about 4 to 5 months old. His mother, who comes from an indigenous community, demands that she live the first 5 years in the jungle as a mandatory requirement for her son's growth. After the time decided, the participant would spend moving year after year between the community of

Sarayaku and the big cities in Europe, taking with him and coexisting with both cultural teachings in his life.

**Table 3**  
*Siren interview results*

Interviewee: Inayu Siren Gualinga	
Education	<p>During the interview process, the participant made clear the great problem that the Sarayaku community presents when it comes to detailing a little about the education system they present in their territory. Inayu commented that in Sarayaku there are about eight educational units, of which seven are granted by the Ministry of Education as public entities, while there is only one private educational institution in the entire area. He commented that, although the national government indeed provides them with extremely important help such as education, it is not done in the right way to be able to be a useful help in the community, detailing these observations:</p> <p>He found it inefficient that the teachers assigned to public schools were foreigners who did not have full command of the Spanish language and no knowledge of Kichwa.</p> <p>The classes proposed by the Ministry of Education within the community are in Spanish and do not have any subject that encourages the understanding and teaching of ancestral knowledge, as well as their native language, which is Kichwa.</p> <p>Among all the public institutions present in Sarayaku, there is only one private unit, which presents subjects related to the culture and knowledge of the community taught in their native language only until the age of 6</p> <p>The participant at the time of talking about this topic was frustrated and certainly angry with the help provided by the Ecuadorian government, because this imposed education system results in little understanding of both their native language, as well as Spanish, this added to the little generation of job opportunities present in the community makes people leave the territory for globalized cities with a deficit of linguistic knowledge and educational.</p>
Decent work and economic growth	<p>When addressing the issue of labor supply in the Sarayaku community, he commented that within the territory there is a considerable problem in this sector. During the last few years there have been new forms of commerce in the community, such as obtaining food from the big cities for sale within the community, apart from this existing form of business it also speaks of the jobs of the area such as fishing and hunting. Within this axis, the interviewee made known in a greater way that being able to have a stable and dignified job is one of the main reasons why the people of Sarayaku leave the jungle for the big cities and at the same time makes known, emphasizing a little their sadness, the lack of opportunities that the indigenous community has within the labor field of the country.</p> <p>In the community of Sarayaku, the interviewee comments that the main means of economic income that most of the inhabitants have been through tourism and the reception of different researchers, international organizations, and all kinds of tourists who come to their territories to celebrate traditional festivals every year. Finally, he says that Sarayaku has great tourist and cultural potential since it is one of the communities that best preserves all its knowledge and customs compared to neighboring communities</p>
Partnerships cooperation	<p>Sarayaku, based on the interviewee's comments, has a constant flow of relationships with an innumerable number of international organizations that seek to help the different needs of the community. He explained that, to a large extent, this constant help and interaction they have with international</p>

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organizations would not be so present if it were not for the great exposure that this territory manages to give to the media about their struggles and knowledge through the different activists and defenders of indigenous rights that the Sarayaku community has developed.

At the same time, it considers that if interculturality were taken into account to a greater extent in the processes of negotiation in greater depth of any kind that involves any Western thought or activity within the territory of Indigenous communities, they would have results with greater benefit compared to previous approaches, as well as one more platform to prevent and solve conflicts such as resource extraction activities and the use of resources of the ground.

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Recognition

One of the great strengths of Sarayaku and what makes it characteristic of the rest of the indigenous communities of the Amazon, according to the interviewee, is critical thinking, discipline, and the struggles carried out by the community. One of the most well-known cases both nationally and internationally is the lawsuit filed by the Sarayaku community against the Ecuadorian State in the Inter-American Court of Human Rights due to the malpractice and invasion of their territory for processes of exploitation of resources, mainly oil, in which the Sarayaku community was released of the demand explained above. These cases make Sarayaku a community worthy of respect in front of the rest, according to the interviewee, since they manage to make themselves heard in front of the whole world, generating greater exposure to the constant problems and injustices present in the indigenous territories of Ecuador.

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Discoveries

Within the interview, several discoveries and extremely interesting data were obtained, one of them is the point of view that the interview has based on the pros and cons of globalization within indigenous communities. He commented that, although, indeed, globalization has greatly benefited them in areas such as education and health, he made it clear that these processes are affecting the behaviors of the community and the environment in which they find themselves. The reduction in deaths of community members due to current medical practices causes an increase in the population in the area, which causes a greater depletion of the resources near the settlements that are normally obtained, which causes it to be more difficult to obtain resources such as animals and certain vegetation day after day. Having to go farther and farther away from the villages to obtain these resources. He also comments that Western education causes a loss of ancestral medical knowledge that can be useful and in some cases more effective than current medicine.

A discovery that I found very interesting is how this person manages to take advantage of the knowledge of both cultural parties. To generate tools that help the promotion of their culture at a national level through platforms known by Western culture. The participant is currently involved in the development of a monthly content service platform for both series and movies, just like the business model of the globally recognized streaming platform “Netflix” but with the peculiarity that all the audiovisual content is only stories, documentaries, series and films related to the indigenous culture and experience of Ecuador. The interviewee said that the main objective of this project is to generate an entertaining and attractive mechanism for the globalized world so that more and more people can learn about these teachings and stories that help the understanding and empathy of these territories.

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This table contains the results found based on the interviewee's answers

### **4.1.3 Patricia Gualinga and the Indigenous Voice at the International Level**

During the selection of the participants within the process of obtaining the necessary data for the expected results, this profile became fascinating and representative of the community that was proposed as a case study, which is the Sarayaku community. Patricia Gualinga is considered one of the main leaders and is responsible for all the processes of struggle and defense of both their territories and customs, as well as the rights of indigenous communities. Mainly, Patricia focused on the processes of invasions of the different multinational companies that carry out extractive processes of different types of natural resources or, more commonly, the extraction of oil in different natural areas approved for the activities explained above. She did this without any prior consultation or authorization of the indigenous peoples, who are the inhabitants of those territories agreed upon by the Ecuadorian State. The participant has been carrying out different events, demonstrations, and conferences worldwide in various countries around the world for about 25 years, different protests both nationally and internationally trying to raise awareness about the importance of the preservation of their territories and nationalities, as well as keeping alive native cultures of Ecuador and the benefits it can have in the future for the country's society and as a teaching to different nations.

Due to these factors, it was previously of utmost importance to write and analyze the large amount of experience and knowledge that the interviewee presents about interculturality, detailing greatly the kinds of mechanisms of cooperation and international aid with different organizations or entities worldwide. They are in constant communication with the Sarayaku community. Patricia, from a very young age, was already involved in this type of struggle for a purpose for her people. Her family is highly known for being a highly respected branch of activists, as well as defenders of Indigenous rights. An example of this is the participation of the interviewee, who was just 18 years old. She was one of thousands of indigenous women who walked hundreds of miles to reach the city of Quito, Ecuador, to demand the return of their lands.

Finally, Patricia Gualinga commented during the beginning of the interview that research topics such as the one raised in this thesis are of utmost importance to achieve a change in the mentality. Above all, in the perspective of the reality of the Ecuadorian population belonging to the western cities of Ecuador. It also serves to generate a greater awareness of the current situation of coexistence between the globalized and the great diversity present in the country. the national territory.

**Table 4**  
*Gualinga interview results*

Interviewee: Patricia Gualinga	
Education	<p>During the last 15 years, indigenous communities have tried to make their knowledge and culture known within the educational process of Ecuador, one of the main projects to achieve this objective was the implementation of the Kichwa language in different public educational institutions in the country, where this native language would be considered another requirement of approval to obtain high school diplomas. Patricia commented that, although it was indeed an achievement to reach this inclusion within the educational system, she announced that one of the main causes of the short duration of this project is the lack of understanding that the Ecuadorian State presents in enforcing the constitution where they recognize diversity and its importance in the functioning of Ecuador and because it is a plurinational State. She considers that there is a great bias in the perspective that Ecuadorians have on this type of knowledge, as well as very little interest, calling for greater interest from the public entities in charge of national education to change this thinking.</p> <p>Considers that an extremely positive effect is being had in the area of raising awareness at the international level of the situation of Indigenous communities at the national level, but it is not possible to raise national awareness of the same situation in the country about native rights and knowledge, this is reflected in the different conferences that are held worldwide on issues related to Indigenous peoples; where the opponents are surprisingly people from the European continent or the main economic powers of the world such as the United States.</p>
Decent work and economic growth	<p>Within the problem that encompasses the issue of the educational development of the Sarayaku community, Patricia explains that one of the most important factors that are being carried out in the community and based on international organizations is the constant training of the population of Sarayaku in different events so that they can generate independent ventures as well as the constant knowledge of the strengths and advantages that this territory can give to the different academies or organizations that wish to research and evaluate different scientific and academic areas that the Amazon rainforest can offer, this to find a greater flow of visitors who invest within the communities, as well as organizations interested in generating different types of aid and job opportunities for the inhabitants.</p> <p>In the community of Sarayaku, the interviewee tells us that the main means of economic income that most of the inhabitants have been through tourism and the reception of different researchers, international organizations, and all kinds of tourists who come to their territories to celebrate traditional festivals every year. Finally, he tells us that Sarayaku has great tourist and cultural potential since it is one of the communities that best preserves all its knowledge and customs compared to neighboring communities</p>
Partnerships cooperation	<p>They draw up alliance strategies, and those alliance strategies had to do with the international. Our lawyers in the inter-American system were not Ecuadorian lawyers, only Dr. Mario Melo was Ecuadorian, but the other lawyers came from Argentina, Mexico, and different places. Therefore, we started looking for alliances with organizations that protect human rights. We had talks, we participated in inside events, and we participated in many summits, biodiversity summits, climate summits, Climate Week, the Permanent Forum, and the Water Summit. Because we need to make known what our proposals are, and how we want the changes to exist in some way. I believe that this is to generate alliances, to generate allies, but also to generate</p>

	and put there, on the discussion table, proposals such as the Living Jungle. I think that has been a great challenge, but people like Sarayaku are also people who imagine how we can have an impact within a more international opinion. For example, we took a canoe to Paris because people needed to know us, we needed to know our culture, and they needed to know how we think.
Recognition	Sarayaku, in the opinion of the rest of the indigenous communities of Ecuador, is one of the main defenders of the rights and native territories of Ecuador and what makes him characteristic in the rest of the indigenous communities of the Amazon, according to the interviewee, is the critical thinking, discipline and struggles carried out by the community, one of the most well-known cases both nationally and internationally is the lawsuit filed by the community of Sarayaku against the Ecuadorian State in the Inter-American Court of Human Rights due to the malpractice and invasion of its territory for processes of exploitation of resources, mainly oil, in which the community of Sarayaku emerged victorious from the lawsuit explained above. These cases make Sarayaku a community worthy of respect compared to the rest, according to the interviewee, since they manage to make themselves heard in front of the whole world, generating greater exposure to the constant problems and injustices present in the indigenous territories of Ecuador.
Discoveries	During the interview, several discoveries and extremely interesting data were obtained. The interviewee presented one of the projects that she has been working on over the years with the rest of the Indigenous communities, the life plan project, which seeks to preserve and encourage the inclusion of different activities and native knowledge of the original populations of Ecuador in several globalized systems of the country; where here despite delivering constant solid and feasible projects for implementation, there is always a barrier to their execution. From the interview's point of view based on the pros and cons of globalization within Indigenous communities, he commented that, although it is true that globalization greatly benefited them in areas such as education and health, he made it clear that these processes are affecting the behaviors of the community and the environment in which they find themselves. The reduction in deaths of community members due to current medical practices causes an increase in the population in the area, which causes a greater depletion of resources near the settlements than is normally obtained, which causes it to be more complicated to obtain resources such as animals and certain vegetation day after day, having to go farther and farther away from the villages to obtain these resources. She also comments that Western education causes a loss of ancestral medical knowledge that can be useful and, in some cases, more effective than current medicine.

This table contains the results found based on the interviewee's answers

#### **4.1.4 Emma Kamila Torres Orellana and critical interculturality**

The reason it was decided to contact this interviewee is because of her great experience and practice in intercultural processes mainly with the communities of the Ecuadorian highlands and her constant preparation in the anthropological area in Ecuador, which make this participant an extremely important candidate in the data collection phase for the expected results. At the same time, it considers that it is necessary to address and generate research related to culture or terms such as interculturality since they are topics that are very commonly addressed in a very general, imprecise, and almost useless way.

When seeking reflection and understanding on the impact that these terms represent in the development of the day-to-day life of Ecuadorians, as well as their behavior, decision-making, different interactions, and consequences of social actions and above all how the person perceives reality and in turn structures and directs it based on that vision of how that individual can perceive their world.

At the time of making the first contact with the interviewee, she was enthusiastic and open to any type of disposition or help to promote the completion of the proposed degree work, at the same time, she stressed that she found it very interesting that the area of International Studies, they seek to encourage the preservation and analysis of their own having an external vision internationally speaking as the relationship develops between the intercultural, which would be the diverse and alternative and, on the other hand, the SDGs being homogenized and globalized, seeking an analysis of the lack of understanding between these two actors, looking for mechanisms that help promote this inclusion.

**Table 5**  
*Torres Interview Results*

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Interviewee: Enmma Kamila Torres Orellana

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Cultural identity	<p>Within the area of education, Kamila explained that it is the main method of solving a problem such as what Ecuador is experiencing with the issue of interculturality, it is generating a change in the mentality of people based on the importance that cultural identity has to have within the functioning of different areas.</p> <p>It highlights implementing a critical interculturality in society since it is a perspective that allows you to think deeply about inequalities, if there is no recognition of that other, it will not be possible to create an environment where multiculturalism develops, however, even though this implementation is effective and successful, it will not be possible to avoid a planet earth free of problems and disturbances. Within critical interculturality, there must be horizontal communication between those involved to fully understand the essence of the term because cultures are not static.</p>
Decent work and economic growth	<p>Among the opportunities present in Indigenous communities in Ecuador, the interviewee revealed that one of the most effective ways to reduce this barrier of inequalities around the workplace is through the implementation of different sociological studies that allow for a more elaborate understanding of the real needs of each community subject to State aid. Hospitals, educational centers, and public establishments should stop being systematized to invest in what affects a disadvantage or lack of opportunities in the area to be analyzed, this would help the aid to have a more approximation to solve social problems and take advantage of the resources available for its implementation, finally increasing job opportunities and in turn educating the rest of the population</p>
Interculturality and International Relations	<p>During the interview, when addressing how this inclusion would benefit the processes of International Relations, Kamila commented that it is essential for a professional specialized in international relations to be able to exercise an</p>

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intercultural environment to be able to have a successful negotiation with actors from other nations with cultures and ways of understanding completely different from that of the culture of the internationalist. since, within the intercultural process, a deep understanding of the other's perspective enters, creating an optimal understanding when making decisions within the exercise of a career such as International Studies

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This table contains the results found based on the interviewee's answers

#### **4.1.5 Gabriela Eljuri Jaramillo: A Critical Look at the SDGs**

This profile is extremely important to include her point of view and thought about the objectives of the process of completion of this research in development formulated in this dissertation, due to its great relevance and impact that this participant represents in the national academy based on the anthropological and social areas. Gabriela Eljuri, in her work experience, was Undersecretary of the Cultural Heritage of Ecuador, Advisor to the Minister of Culture and Heritage, regional director of the National Institute of Cultural Heritage in Cuenca, and, for several years, worked at the Inter-American Center of Crafts and Popular Arts CIDAP. Mainly the function performed by this participant is striking, such as being part of one of the official advisory groups of UNESCO and finally for his great work and opinion in different articles related to heritage, culture, society, and different historical studies such as the study of the squares of the Historic Center of Cuenca.

At the time of explaining the reasons and title of the research, I do not hesitate to highlight the effort and dedication involved in executing a sustainable and possible interaction between the SDGs and interculturality, since it is necessary to talk more about these terms. She also comments that the link between these two issues is not so present in this project presented by the United Nations and that it can be due to several debatable interests in the eyes of the population worldwide, mainly economic and power. Finally, she gave a small critique of the Western system and how it hinders the mechanisms of inclusion that seek to introduce this knowledge.

**Table 6**  
*Eljuri interview results*

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Interviewee: Gabriela Eljuri Jaramillo	
Education	Gabriela explained that, education, the struggle of the Indigenous people to generate this inclusion has been a great step and has been carried out with great development, but very little execution and dedication on the part of the State to keep this initiative stable.

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It is important to highlight that one of the great failures of this project was to conclude that seeking an intercultural process based on education only ends when a native language is included within the educational system. Intercultural education takes a deeper study and goes further with teaching the language, the mechanisms and instruments of education must be improved not only in the central and globalized cities but also in the neglected villages and areas in the territory. Today's education is considered monocultural, and that triggers a lack of understanding of diversity.

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Decent work and economic growth	Intercultural interaction is one of the gateways that promotes mutual respect and understanding between civilizations of different cultural backgrounds and thus reduces discrimination and exclusion in the labor market. It provides all people with equal opportunities to achieve decent and productive work, regardless of their cultural background. This can lead to the development of new ideas, products, and services that benefit companies and society in general, as it would give a more accurate understanding of the strengths and weaknesses, as well as the different opportunities that human beings could recognize based on the exercise of interculturality. In a world where globalization is inevitable and constantly changing, the understanding of others and the empathy we generate is essential for optimal individual and collective development. Intercultural interaction helps people identify and promote skills such as intercultural communication, critical thinking, and conflict resolution, which are essential to being able to live in a multicultural environment and adapt to new challenges within the workplace
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Critique of the SDGs	<p>In Ecuador, a change of mentality is necessary in how we receive these Sustainable Development Goals since, unlike other countries, Ecuador has dedicated itself only to meeting from start to finish all the goals set within this project and no process has been generated to debate the reason for them. how these were created, by whom, and above all what we can do as a population to improve them and fulfill them on equal terms for all people.</p> <p>Another of the most important points is the lack of promotion of having a clear cultural identity within this proposal of the United Nations, I comment that this is due to the little management, organization, and control of the alternative because it does not fit into the monotonous system that they want to instill in the population for its correct development, The lack of understanding of the native and its influences generates instability in Western proposals of necessity. He comments on the lack of terms such as culture within the SDGs and is surprised by it, since there were great debates on the incorporation of concepts such as interculturality, mainly led by the countries of the global South directly, but they were held back from this proposal, usually by a monopolized and economic power interest against the great powers that are behind this program</p>
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This table contains the results found based on the interviewee's answers

#### **4.1.6 Leonardo Mogrovejo: An Internationalist Perspective**

Among the goals to be met in this thesis, and it is considered one of the most fundamental, considering that the area in which this research is being developed is International Studies, it is required to capture a perspective on how an internationalist graduate can see the inclusion of alternative mechanisms that help to promote and facilitate the relationship. Understanding and empathy of the other, as well as, collecting their experiences during their academic training to exercise a profession that is constantly

in contact with interculturality, its functions, and effects on society. Leonardo has a striking profile since he recently finished his university studies and during that same process, he can detail how a professional in the area of international relations can see a correct development between both terms feasible and possible. The interviewee carried out research that correctly complements part of the ideas shown in this publication, where they seek to find ways to bring more prominence to the preservation of cultural identity in a world where globalization, the homogenization of Westernist preferences and behavior are generally dominant in the face of native or traditional knowledge.

**Table 7**  
*Results of the Mogrovejo interview*

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Interviewee: Leonardo Mogrovejo

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Education	<p>During the interview, the participant showed his concern with the scarcity of teaching on knowledge related to intercultural processes and cultural identity, he commented that this problem has been developing for decades, where the Ecuadorian individual does not present empathy and understanding of the other as a country where diversity is present in the society, they live and should have. At the same time, he explained that one of the main reasons for this situation, in his opinion, is because the Ecuadorian population is not accustomed or taught to generate a literary education or cultural education within their development as a person, compared to the academic and personal preparation that normally develops in societies that are in European countries. Therefore, one of the first steps to implement to generate change is to find mechanisms that change this mentality in the population.</p> <p>Finally, he expressed indignation about the lack of national participation of people specialized in Ecuador in the different conferences at the national and international levels, which are, most of the time, led or directed mainly by professionals from abroad specialized in the knowledge and problems presented by Ecuador.</p>
Interculturality in the Formation of an Internationalist	<p>When addressing issues such as the interviewee's experience of interculturality, he commented that despite being a term that is generally present in any international negotiation process, whether in the diplomatic or commercial area, the international student who was prepared or is preparing in Ecuador does not present an analysis or teachings within the curricula on interculturality or work on identity. This triggers the student or professional not to be fully aware of the relevance or importance that knowing and mastering interculturality can have when generating proposals or identifying the needs, interests or true motivations of the actors involved.</p>
Critique of the SDGs	<p>Among the main points of the interview, the feasible methods and possible situations to fit definitions such as culture or intercultural within the Sustainable Development Goals were discussed. The participant, based on his publication on culture and the SDGs, stated that executing a mechanism that involves the interaction between the goals and targets is a moderate difficulty for its implementation due to the systematization and established parameters that these objectives carry, which are based on a homogenized society. However, he believes that it is not impossible to find an appropriate method so as not to destabilize this quest to eradicate poverty and generate peace in humanity.</p>

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This table contains the results found based on the interviewee's answers

## CONCLUSIONS

Culture plays an important role in generating certain behaviors, attitudes, and even decision-making in a specific population, this is influenced by culture since every historical precedent within a given area affects in some way the perspective or reality that they can understand and identify as a society. That is why the notable absence of terms such as culture or interculturality in one of the most important projects worldwide such as the Sustainable Development Goals, which seek to create a civilization with prosperity towards the future with the main goal of reducing poverty worldwide by 2030, is considered strange. If we take into account the common problem when comparing the impact and effectiveness of both proposals, we can see, that even though they are proposals that ethically no group, collective, or society in general would reject their implementation, it is not possible to make significant progress with them and return to the same initial situation, having less time in each update of these same objectives. Based on this research, it could be inferred a possible cause of this constant non-compliance with these proposed models, may be the system of behavior or homogenized thinking that they propose in each of the goals that they seek to implement in all the countries that are part of them, generating certain prejudices in the sense that, they state that all the indices and problems related to poverty, education, pollution, and famine can be solved with a systematized and fixed model without taking into account the individual needs of each territory. In situations of little understanding of the problem, terms such as interculturality and diversity can be studied and trigger possible solutions that can benefit these processes of reduction of negative areas between nations, however, homogenized processes such as the SDGs can be counterproductive when it comes to putting these theories into practice. Patricio Guerrero Arias, in his work entitled *Reflections on Interculturality*, shows the requirements for the correct development of an intercultural environment.

It implies the need to re-semantic or deconstruct notions such as the Nation-State, democracy, citizenship, and participation, which must be signified, given their homogenizing and universalizing connotations, to be thought of from the political perspective of a society sustained by the survival of the richness of diversity and the right to difference. (2008, pg.12)

Within this concept that Guerrero gives, we can understand why it was necessary to recognize, identify, and vindicate these nationalities and different realities within Ecuador in the 2008 constitution as well as the different struggles for their recognition of the Amazonian indigenous territories in 1992. However, despite being able to belong to a space of the current political system that Ecuador leads, it does not ensure its correct implementation to achieve these goals and they are commonly forgotten over time or given an importance that is not as significant as it should be considered, being overshadowed mainly by economic or extractivist interests, as shown by the different encounters generated over the years in front of a large number of companies dedicated to the exploitation of natural resources, which were allowed to operate by the Ecuadorian State.

This imaginary of culture constructed from power has a clear ideological content, because on the one hand, this homogenizing perspective denies the diversity and plurality of knowledge and rationalities, or if it recognizes its existence, it does so by distorting it, since all the richness of cultural diversity is pigeonholed in an idyllic, paternalistic, and folkloric vision of the Indian peoples. as if our diversity were reduced solely to the existence of Indian peoples (Guerrero, 2008, pg.17).

This system, which is currently found in most of the societies that received Westernist behaviors and thoughts to a greater extent, causes a lower diffusion of multiculturalism and this can be reflected in several areas of each person's life, a specific and evident case is in the democratic functionalities of the nation. The effects of globalization have as a consequence, a kind of monotony in decision-making in this area, such as democratic and voting processes. Drawbacks such as the above create the need to create public spaces and different conferences that not only seek to inform but also to evidence and execute intercultural relations and based on that interaction proposals and various mechanisms are generated for a common goal, this is expressed very clearly by Fidel Tubino, author of an article entitled "From functional interculturalism to critical interculturalism" in which he explains not only how the Not only is possible to incorporate interculturality in a globalized world, but how this problem could go from only a discursive stage to reality in society: "In liberal democracies, public deliberation is culturally biased. The public spaces of liberal democracies are culturally homogeneous and linguistically monochord spaces. They are not in strict public census because they do not recognize plurality" (2011, pg. 7).

As a consequence of this "forgetting" towards concepts such as multicultural or interculturality can trigger a misunderstanding of what it is really to carry out these terms in the different situations of the person's day to day, the key point to implement a correct intercultural relationship is above all, to empathize with the other, to understand their context, To know your strengths, weaknesses, as well as the vision you have about the world and its needs, but to place that other in the same position that you would place yourself. To better develop this idea, it is necessary to explain it with a representative example that the indigenous communities of Ecuador constantly experience, where a variety of companies, both national and international, seek to "help" the native territories of the country by generating employment through the construction of manufacturing posts near their territories to benefit economically from the benefits that a product manufactured with the help of the indigenous communities of Ecuador can have. Ancestral knowledge or techniques can culminate in a significant advantage in the market, although the economic income opportunities of indigenous communities are indeed increased, at the same time, they fall into the processes of exploitation and null understanding of respect for sacred lands and close to the communities. This, in conclusion, must be analyzed and studied in its entirety so as not to confuse the generation of interculturality between the globalized and homogenized with the traditional and native and the generation of a new form of submission and display of power, based on this conclusion we can argue the position of Katherine Walsh exposed in chapter two of this research on finding the essence of these concepts based on education so as not to fall into a situation of exploitation and domination in the face of the other.

"Today's global capitalism operates with a multicultural logic that incorporates difference while neutralizing it and emptying it of its effective meaning. In this sense, the recognition and respect for cultural diversity becomes a new strategy of domination that both obfuscates and maintains colonial difference through the discursive rhetoric of multiculturalism and its conceptual tool of "functional" interculturality understood in an integrationist way" (Walsh, 2016, pg. 49).

## **RECOMMENDATIONS**

Considering all the information collected on interculturality as well as its possible implementation within the Sustainable Development Goals, added to the points of view and recommendations of the interviewees, it is necessary to propose established

recommendations so that it does not focus on reflection and retrospectives on the vision or reality that is present in the individual who reads this thesis. but also to segment clear mechanisms and parameters that we can use to make possible this inclusion of the term intercultural within the societies that promote and follow the fulfillment of the SDGs, these recommendations are divided to be included into several groups or segments, addressing international problems to proposals that are applied from the person himself, This is in order not to limit the applications to international organizations or national entities but also to seek a change and an awareness of what interculturality is and how this application could benefit as a civilization.

As a result, proposals are made towards the Sustainable Development Goals, which are:

- Include interculturality as a main axis or terms related to the encouragement and promotion of intercultural relations between nations.
- Implement, within the one hundred and sixty-nine targets, parameters that establish activities and mechanisms for the preservation of cultural identity
- Add within the one hundred and sixty-nine proposed goals you would recommend based on the inclusion of cultural activities and teachings for the preservation of the history and culture of the territory sympathetic to the SDGs

At the national level, which is the case study, it is proposed:

- Modify the general educational system where there is an addition of academic subjects related to culture, interculturality, and their derivatives on how these concepts directly influence behavior in society.
- Increase and diversify activities, conferences, and events at the national level on the importance of intercultural processes in the globalized society that is lived worldwide (focus on the first phases in territories closer to Indigenous communities)
- Increase within the pre-operational plans more indicators where the real needs in the projects on the generation of educational and public institutions are evidenced.

The proposal at the citizen level is that:

- Generate greater interest in our knowledge and native knowledge of the territory through reading, and attending different events related to national identity.
- Use the different platforms and tools provided by both the indigenous communities of the country and the state that benefit the teaching and dissemination of this type of information in Ecuador.

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## **ANNEXES**

Below is the link where you can find the Google Drive folder with the transcribed interviews and the informed consent documents that were given to each of them.

### **Appendix 1**

*Transcribed Interviews and Informed Consent Documents*

[https://drive.google.com/drive/folders/1bt3vIxMcKkQHOUd6CE1m421kiffGK8NY?usp=drive\\_link](https://drive.google.com/drive/folders/1bt3vIxMcKkQHOUd6CE1m421kiffGK8NY?usp=drive_link)