

University futures in Ecuador: A postcolonial and liberal analysis

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ABSTRACT

The government of Ecuador has strongly linked educational, social and economic development with a counter hegemonic position against neo-liberal tendencies and a defence of its roots and cultural patrimony. This article analyses university future in Ecuador under the Post-colonial model as possible and probable future, and proposes Liberal Education as an alternative, preferable future. There is also an analysis of how Ecuadorian Government takes knowledge and education as a basis for economic and social development and proposes the alternative Liberal Education approach to counterbalance some post colonial concerns mainly related with globalization.

KEYWORDS

Postcolonialism, Liberal Education, University Futures, Counterhegemony, Postliberalism.

RESUMEN

El Gobierno del Ecuador mantiene una posición contra-hegemónica en relación a las tendencias neo-liberales actuales en defensa de sus raíces y sus patrimonios culturales. Esta posición está fuertemente ligada a una visión de desarrollo económico y social centrado en la educación y la tecnología. Este artículo analiza el futuro de las universidades en el Ecuador bajo el modelo post-colonialista considerándolo un futuro posible y probable, proponiendo la educación liberal como una alternativa para un futuro preferible. Se establece así mismo un análisis de como el Gobierno Ecuatoriano considera el conocimiento y la educación como bases para el desarrollo social y económico y propone la alternativa de una educación liberal como una respuesta a las tensiones relacionadas con la globalización.

PALABRAS CLAVE

Postcolonialism, Liberal Education, University Futures, Counterhegemony, Postliberalism.

PART I

Introduction

Colonialism

Beginning in 1500's, colonialist nations, mainly from Europe, occupied other regions of the globe and installed colonial governance, generally with military, economic and religious purposes. Colonial occupation was typically carried out using military force and domination with the substitution of the colonised region's economy, language, education and cultural traditions. England, France and other European nations were involved in the colonisation of Africa, Asia and the Pacific Nations. Colonial dominance came to its end in the late 1950s and 1960s. Spanish and Portuguese colonisation of the Americas began in 1492 with Christopher Columbus' expedition and came to its end in the eighteenth and nineteenth centuries. During these periods many countries gained independence from the colonising powers (Childs, 1997). After this period of domination these countries started to experience social, cultural, economic and educational changes and a tendency to claim for inclusion, autonomy and respect for autochthonous knowledge and traditions entering into a social and political model named Postcolonialism.

In the next sections the Postcolonial theory and its social and cultural issues and consequences will be explained, also the liberal model and how liberal education could fit into Ecuadorian University Futures. The aim of this article is to analyse University Futures in Ecuador under the Post-colonial model for possible and probable futures, and to propose Liberal Education as an alternative, preferable future.

Postcolonialism

The term postcolonialism refers to a period coming after the end of colonialism. It was first employed in the late 1960s and '70s after post-war decolonisation, its meaning

have been associated with resistance and emancipation. Postcolonial theory is a response to the imperialist practices over dominated countries; it revises traditional key factors from Occidental's social thought as modernity, rationality and European concepts that stand on political and military domination history, working as a legitimisation ideological apparatus. Young (2009) thinks that nevertheless 'the term postcolonial involves the idea of resistance; it is preferable to preserve the historical characteristics of the term referring to postcolonial state as the aftermath of the colonial' (p.1). According to this author, postcolonialism can be understood as the '...elaboration of theoretical structures that contest the previous dominant western ways of seeing things. Involving a conceptual reorientation towards the perspectives of knowledge as well as needs, developed outside the West'. (Young, 2009, p. 5). This means that colonial practice transforms not only education, economic and cultural tradition but also imposes an orientation of the colonised people towards the coloniser's ideas and policies.

According to English and Mayo (2012), citing Ashcroft, Griffith and Tiffin (1995), the 'postcolonial' term represents a 'systematic change of societies in their institutions and discursive practices' (p.3). These authors, citing NgugiWa Thiong'o (1981) argue that the most important area of colonial domination is the colonised's mind. Through culture, traditional knowledge, language and self-perception control, colonisers were able to transform people's identities and the way they relate to the world. This transformation, according to these authors, may lead to economic and political control.

Under this context, postcolonial discourse is concerned with the development of ideas and theses that could not only resist, but also change this condition, characterized in many

countries by poverty and exploitation as well as the intervention of the dominant culture in sensitive aspects such as women's issues, cultural production, development, ecological issues, land, racism, migration, environmental conservation and control, identity and knowledge. The emancipatory processes in Asia and Africa, the "third world" nationalism and its role in the influent regions defined by the cold war, as well as the massive exodus of immigrants to industrialized countries, are some of the characteristics of the postcolonial period and are part of the postcolonial discourse (Jameson, 1986). In the postcolonial period, postcolonial discourse seeks to introduce alternative knowledge into the power structures of the West as well as the non-West, to change the way people think and behave returning to their original cultures and ancestral knowledge but also trying to open their minds to other cultures and languages, and to produce more just and equitable relations within the world (Young, 2009). Edward Said's work, *Orientalism* (1979), is considered a fundamental part of the development of postcolonial theory. Orientalism is, according to Said, an academic discipline, the academic knowledge of oriental languages, arts, culture and history; he argued that 'every academic knowledge about Orient is contaminated by the political influence of colonialism' (p.11). Said initiated his postcolonial discourse analysis as an academic sub discipline within cultural and literary theory. He moved the colonialist research to his discursive operations, demonstrating a close relationship between language and knowledge development, and also studying other cultures with a colonialism and imperialism history.

Postcolonialism and Education

In respect to education, Postcolonialists have also claimed the way that capitalist discourses have entered into schools and pre-school institutions, being considered as normal practices without any resistance or

critique. For instance, private corporations have gradually taken control of education in many countries where transnational enterprises give financial support in exchange of publicity spaces. According to McLaren and Farahmandpur this is another way of colonialism and domination (2003). Rizvi and Lingard (2007), citing Said's book, *Humanism and democratic criticism* (2004), considered Said's disposition for humanistic education, and argued that humanistic education has not necessarily needed to be Eurocentric and that there is a need to encourage the development of a critical democratic form of humanism resting on self-knowledge and self-criticism. Postcolonialism also has an important role in education as a hermeneutical lens to understand the practice and context of education (English & Mayo, 2012). According to these authors, in some places like Malta state-sponsored adult education was encouraged for migration purposes assuring the spread of English language.

Postcolonialism and Globalisation

Colonial ideas were disseminated profusely in the colonised regions. In the specific context of education the use of imperial assumptions concerning economic progress was part of colonial discourse. In the present days, notions of human capital and development and globalisation is being part of the agenda of developed countries as part of a neo-colonialist discourse, they are structuring global relations and building the structure of a global economy tending to have neo-liberal practices through market economy, these practices increase the inequalities in emerging colonised countries. Rizvi and Lingard affirm that this indicates a problem of social injustice for underdeveloped countries (2007). Young argues that 'Postcolonialism claims the right of all people on this earth to the same material and cultural well-being' (p.3). The question that comes up after this is: Can postcolonialism be part of a globali-

sed world, taking globalisation as a mean to create the conditions to overcome the effects of colonialism? We believe that the answer is yes. Within this context we will consider later the coexistence of Postcolonialism and Globalisation for the implementation of a Knowledge Based Economy in Ecuador.

Liberalism

The rise of liberalism came from the late seventeenth and the eighteenth centuries under the political doctrines of the English Whigs. In the liberal model, citizens were secured to have individual liberty and autonomy, and the freedom of choice to decide for oneself how best to live, all this guaranteed by the government and the law. In the neo-liberal interpretation of liberalism this liberty was absolute and its only regulation was the ethical normative of the individual, neither religion, nor other people's ethics or values could threatened this liberty that was rationally justified (Hayek, 1978).

With the boom of liberal ideas, eighteen and early nineteenth century philosophers, sociologists and economists framed a political program (Liberalism) that lead the social order that started in England and the United States, and expanded later to the European continent and other places of the world. One particular aspect of this expansion was that liberal ideas were not totally accepted, not even in England, that was a liberal country, only few parts of the liberal model was applied therefore it can be said that Liberalism could not fully function in the countries where it was applied.

Liberal Education

Liberal Education dates back to nineteenth century with the publication of Newman's book about university. He distinguished two types of knowledge, one pursuing to obtain tangible results and other that justified knowledge by itself, based on

its own purposes and independent of its consequences (Newman, 1996). This conception was completed with the German's tradition of Wilhelm von Humboldt, which shaped Europe's university from the middle of nineteenth century to the seventy's of last century. North American University was also based on this model from the end of nineteenth century to the commencement of the Second World War. In one of its contemporary expressions the Liberal perspective seeks human flourishing and global justice as a fundamental aim of education. Martha Nussbaum (1997) argues that the purpose of Liberal Education is to cultivate humanity and she declared three capacities to accomplish it:

1. The critical self-examination and critical thinking about one's own culture and traditions,
2. The capacity to see oneself as a human being tied to other humans with empathy and concern
3. The capacity for narrative imagination, empathizing with others and developing the ability to put oneself in another's place. All these capacities would prepare the individual for world citizenship

Under this perspective, Liberal Education will be grounding on humanity, students will be identified with other people, cultures and traditions, realizing that what had been taken simply as natural is in fact a cultural artifact, they will also form a respectful behavior for other cultures, developing these capacities will lead to the formation of a world citizen with an open understanding of other people's thoughts, with an identification with humanity and a critical understanding of his or her own culture. Following this reasoning, initiatives like internationalization of universities and students international exchange are at the heart of liberal education and is a way to insert education into a globalised world.

Said (1979) declared that the humanities must be revitalized, learning from other peoples, sharing their knowledge, ideas and traditions, affirming that learning should not only have an historical meaning, but be an instrument of political and cultural transformation. He viewed formal education institutions as a mean for colonial modes of thinking to produce and reproduce, and argued that humanistic education was needed to develop people's critical perspective on their intellectual heritage. In Postcolonial societies there are perspectives in knowledge and education that are ignored by the dominant culture. Said affirmed that with humanistic education these perspectives could be engaged and not considered irrelevant and impossible to translate (Rizvi & Lingard, 2007).

So far it has been seen how Postcolonial societies could be transformed by education and how a globalised world could create the conditions to overcome the effects of colonialism through liberal education. In the next part we will analyse these points in the Ecuadorian context, I will briefly explain Ecuador's postcolonial model and the historical events that occurred after colonial dominance. I will also analyse the objectives of the laws that were created by the present government in order to prepare the country to enter into the international market through the transformation of the economy, the education system and the productive matrix pointing to a Liberal Education Model.

PART II

Postcolonialism in Ecuador

In the introductory section of Ecuadorian Higher Education Law (LOES), is written:

Ecuador is a constitutional state of rights, justice, social, democrat and sovereign, independent, unitary, intercultural, multicultural and secular, it is organized in the form of Republic and is governed in a decentralized way (LOES, 2010).

One of the main philosophical concepts of the new National Constitution (2008) and the majority of laws, norms and policies issued after it, is the "Sumak Kawsay", that means Well Living, defining the broad context of what a man or a woman needs in order to have a good life. The National Development Plan of Ecuador states that one of the main aspects of "Sumak Kawsay" is a collective dimension related with the harmonic relationship between human beings and nature (Ramírez, 2012), advocating the defense of the native (indigenous) and ancestral knowledge and culture, and the purpose to restructure the Ecuadorian Nation respecting all its cultures, nationalities and ethnics, without the paradigms inherited from colonialism that I will explain later.

Ecuador has a history of three hundred years of colonial domination (Radcliffe, 1996). In societies with this kind of history, the possibility of people and communities to live together has to be built from the recognition of people's right to diversity, conservation of its traditions and ancestral knowledge and multicultural and intercultural learning, with the generation of synergies between different cultures and the opportunity to receive new knowledge, cosmovisions and practices coming from ancestral roots (SENPLADES, 2013).

The new Ecuadorian Constitution (2008) includes a transcendental transformation compared with the former Constitution (1998), going from a multicultural and multi-ethnic State (Constitution 1998) to an intercultural and plural-national or multinational State (Constitution 2008). This difference lies on the creation of participative policies for the inclusive development of people and the dialogues and conversations with organizations, social movements, and autochthonous nationalities that have been historically discriminated in the former Constitution.

These circumstances allowed the formulation of proposals to construct a plural-national or multinational state.

Ramirez (2010) argues that this has been one of the most important vindications of natives, indigenous and African-Ecuadorian people for the construction of a well living society. He states that the concept of “development” (sic) has entered in a severe crisis, and one of the reasons for that crisis, is that this development was conceived under the colonialist perspective, which has produced bad results in every place where a colonialist model has been applied. In Ecuador, the influence of Spanish domination has been evident not only in the cultural and social field, but also in education. The Spanish conquest instituted a bi-directional education; one was elitist with the main purpose to educate colonial possessions administrators and the other one mainly oriented to Christianise the indigenous population. The education programs were imposed by the conquerors and were the same programs used in Europe under the Christian Religion. These programs were applied to all the people except the indigenous, whose only preparation was the training of certain agriculture and rural tasks and they were otherwise totally excluded from education (Garcia, 2003). This was obviously a kind of discrimination against indigenous people that lasted even after the end of the colonial dominance.

Although in 1830 Ecuador was proclaimed a sovereign and independent Republic and its Constitution stated the promotion and support of public education, religious education maintained its presence in the country until now. Salesians, Jesuits, Franciscans and many other religious orders founded basic, middle and higher education institutions with a substantial support in Ecuadorian Education; most of these orders came from Spain and Italy. Within this context of Spa-

nish and Italian religious influence, Ecuadorian education has been oriented to sustain the dominant colonial culture and has discriminated against the ancestral knowledge and traditions of indigenous people, a population that is composed by Indians, and afro-Ecuadorians. These circumstances have limited the economic and social-cultural development of this population through their exclusion from the economic and social agenda and conversations, and have contributed to the loss of identities and the presence of racist manifestations within the country (Conejo, 2008). The influence of religious education in the country decreased with the promulgation of the new constitution of 2008 that in its 28th article states that education will respond exclusively to the public interest and will not be at service of individual and corporative interests and that the State will promote the intercultural dialogue in its multiple dimensions. Article 16 states that public education will be secular in all its levels (Constitution, 2008).

The Ecuadorian government has ordered as priority interest the educative inclusion of indigenous population that as a result of its particular, social, linguistic and cultural characteristics requires policies and strategies according to its reality and the developmental needs of the country. One of the proposals given by the government is Bilingual Intercultural Education, which is supported by the Intercultural Education Organic Law (LOEI) promulgated in 2011. This law guarantees the right to have education and determines the general principles and purposes that lead Ecuadorian education in the Well Living (Sumak Kawsay) framework, with an intercultural approach as well as the relations between its actors including indigenous nationalities (LOEI, 2011). Albeit the LOEI applies for basic and middle education and the LOES (Higher Education Organic Law) for higher education, both have similar state-

ments and philosophy and both are centred in the Sumak Kawsay.

The influence of colonial domination was also evident in Higher Education in Ecuador. Universities were founded according to a system where human knowledge was divided into separate disciplines, based on European knowledge associated with the idea of modernity (Young, 2009). There were also previous initiatives of indigenous education's programs in the country, for instance the Indigenous Schools of Cayambe, Popular Radio Schools of Ecuador, The Summer Linguistic Institute, The Shuar Radiofonic System (Conejo, 2008), all of them using both, the native language and Spanish in their educative programs.

All these initiatives seek for a vindication of a predominant European educative model and have the intention of making indigenous population to have sense of its roots and its identity. This situation can be also extended to mestizos being that according to the Constitution all Ecuadorians are part of the territory, which is unitary, multicultural and multinational.

Possible and probable futures for Universities in Ecuador

The Postcolonial model in Ecuador promotes the recovering of individual human values through high standard levels of bilingual education with the use of native, autochthonous and ancestral languages. They also declare the improvement of quality of life, taking in account Ecuadorian people's ancestral knowledge and social practices, looking for mechanisms for the use of indigenous language in media and communication. The application of the LOEI is intended to give the population of Ecuador the opportunity to recognize its own roots and define its identity, and propose the integration with the globalised world through the

government's initiatives that I will discuss in the next section.

The proposal for integration of Ecuadorian postcolonial Education with a globalised world agrees with Young's (2009) argument that 'the postcolonial seeks to develop a different paradigm in which identities are no longer starkly oppositional or exclusively singular but defined by their intricate and mutual relations with others' (p.2). In respect of this, LOES (Higher Education Organic Law) in article 160th states that the purpose of Universities is to promote the dialogue within the different national cultures and between these cultures with universal cultures (LOES, 2010). In article 12th, literal l) and m) the law states that one of its objectives is to promote and strengthen the development of people's ancestral languages, cultures and knowledge within the framework of intercultural discipline, promoting also respect nature's rights, to preserve a healthy environment and an to maintain an ecological culture. This combination of cultures lead to what is known as hybridisation. About this, English and Mayo argue that hybridisation: '... constitutes an important feature of learning in postcolonial contexts' and where 'aspects of the dominant colonial culture often feature prominently' (2012, p.72). Within this topic, Young argued: 'the postcolonial model seeks the introduction not just of knowledge of other cultures, but of different kinds of knowledge, new epistemologies, from other cultures' (2009, p.2).

Ecuador between Postcolonialism and Globalisation

The Ecuadorian government has a priority agenda based on the change of the productive matrix through the National Developing Plan for the next fifteen years. This plan proposes the transformation of the economic model in order to have a strategic and sovereign insertion in the globalised world (SEN-

PLADES, 2013). The strategy includes new schemes for generation, distribution and redistribution of wealth, reducing the vulnerability of Ecuadorian economy, eliminating territorial inequities, and including historically excluded actors (indigenous population) to the market scheme. This transformation implies the advancement from a primary export and extractive model to a model that privileges the diversification of production with ecological efficiency as well as the offer of services based in the knowledge economy and biodiversity.

The Ecuadorian Government's long-term objective is to transform the Productive Matrix centred on four axes:

1. Diversification of production through the creation of new industries and generation of new business
2. The elaboration of goods using the excellent quality of Ecuadorian's feedstock improving the earned value of exportations.
3. The selective substitution of certain good's importation by their production in our industry and agriculture.
4. The improvement of the country's export offer, which will achieve a better productivity. This will be attained with technology, training, efficiency and quality with high production's standards (Senplades 2013)

The core of the accomplishment of the above listed axis is the human being development through education, health and human capital. The creation of new laws like: LOES (Organic Higher Education Law), LOEI (Intercultural Education Organic Law) and new Universities have been fundamental for the transformation of the productive matrix.

New Universities

The LOES stated that the government will create four new universities and one Ins-

titute for Advances Studies, in the next 10 years, seeking to turn the country's production matrix around through the generation of internal knowledge and the improvement of education in forming Ecuador's human capital (ANDES, 2013). The creation of these four universities has its origin in the fifteenth transitory mandate of the Higher Education Organic Law (LOES) and the twentieth transitory mandate of the Constitution.

The Universities that will be created by the Ecuadorian Government in the next years under the National Developmental Plan will be:

1. National University of Education (UNAE) that will be situated in Azogues, province of Cañar. This university will promote the formation of teachers, educators, educative administrators, and supportive human resources for the National Educative System. With the creation of this university, the Ecuadorian government is looking for a qualitative advancement in education.
2. Regional Amazonic University (IKIAM), that will be situated in Tena, province of Napo, in the Ecuadorian Oriental Amazon region. Its purpose is to generate knowledge, research and information in order to develop technological alternatives for the rational and responsible use of the natural resources of the region, empowering the human talent and promoting conservation of nature.
3. The University of Arts (UNIARTES), situated in the city of Guayaquil, will promote arts and culture through dialogues, identities and intercultural artistic productions forming high quality professionals with a strong compromise with the Well Living National Plan (Sumak Kawsay). This university will lead the

construction of an integrated system of Artistic Formation that will be attractive for international faculty and students, avoiding the migration of Ecuadorian faculty and students and influencing in the transformation of the productive matrix.

4. The Experimental Research University (YACHAY) has the main objective to lead technology research with the generation and diffusion of new scientific knowledge. The vision of this university is to be the leader institution in the region, contributing to base the Ecuadorian Economy on knowledge generation pursuing the scientific progress and technological advancement in the region, and the improvements of living conditions of the Ecuadorian and Latin American population.

Through these Universities, the Ecuadorian government will be emphasising education and training indicators and the use of Technology of Information and Communication (TIC) which represent the structural basis of an economy where the intellectual work replace the physical work in a process of continuous change. The new economy will be based in the intensive use of communications and informatics; both are vital for the country's development. Within this context the possibilities of development for Ecuador will be grounded on the technological infrastructure and education investment on information and knowledge, globalisation and networks and the ability to function in "real time" all over the world, securing the new knowledge generation and promoting research and development of sciences.

Within the above explained context, Ecuador's Higher Education Institutions, including universities and technological institutes will be part of a master plan that will

be inserting a Postcolonialist country in a global world through education and training in new technologies and production of new knowledge to accomplish the Productive Matrix Reform, about this, SENPLADES (2013) declares that 'Ecuador has great resources to compete with the entire world, it is just necessary a little impulse' (p.23). The Ecuadorian government has also created the program of scholarships in foreign universities, named: "Universities of Excellence". This program offers a full financial coverage for Ecuadorian students living in or out of the country, for high school, bachelor or university studies, in a university from a list that contains 175 high ranked higher education institutions from all over the world, such as Harvard, Oxford, Stanford, Yale, between (SENPLADES, 2013). In the next seven years, Ecuador will receive professionals in a variety of knowledge fields that will contribute to the country's development.

All these initiatives are focused in the Knowledge Economy [see comment 8] development to substitute the economic model based mainly in primary activities. This model will be one of the ways to reach Ecuadorian well living.

Liberal education as a preferable future

This article proposes a preferable future for Universities in Ecuador within a Liberal Education model in a Postcolonial society. This future includes the participation of Ecuador in a globalised world and the formation of world citizens to strengthen Ecuadorian Democracy.

In the next paragraphs, it is argued how Liberal Education could be the way for Ecuadorian's insertion in the international global context and how there could be a possibility of alternate theorizations and a discursive redefinition of globalisation

‘involving the creation of new spaces that can articulate alternate forms of economic and social realities’ (Subhabrata & Linstead, 2001, p. 1).

When postcolonialism, globalisation and liberal education are analysed it has to be taken in account not being part of what Rizvi (2007) citing Samoff (1999) explains, about how, the application in developing countries of ideas of global context, could lead to the global diffusion of Western ideas, dominated by a ‘set of imperial assumptions concerning economic progress, with notions of human capital and development becoming part of a broader discourse of capitalist triumphalism’ (p.257), this position, will conduct the proposed model to a neoliberal direction.

These authors (Rizvi, 2007; Subhabrata and Linstead, 2001), criticise neoliberal globalisation as a type of new colonialism, Rizvi refers to the ‘false universalism of globalisation’ and Subhabrata and Linstead argue that ‘globalisation is inextricably linked with the continued development of First World economies, creating new forms of colonial control in the so-called “post-colonial” era. Thus, globalisation becomes the new global colonialism’ (p.1).

The term globalisation could be understood under the neoliberal conception focusing mainly on the economic, trade, investment, capital and policy-making, or under the liberal concept that refers to the combined economic and socio-political cultural changes of the contemporary epoch. But, globalisation is not a feature of liberal education, an ideal that predated the forms of hyper globalisation that have developed in recent decades. Also personal autonomy, democratic values and market principles form part of liberal education’s discourse (Wringe, 1997). According to Bridges (2003), citing

Dworkin (1988) the concept of liberal education is ‘used as an equivalent of liberty, of sovereignty, of freedom of the will, in some societies could be equated to dignity, integrity, individuality, independence, responsibility and self knowledge’ (p. 6). Liberal Education then, offers postcolonial societies the opportunity to reach equality, freedom and dignity values that are part of postcolonial discourse that preconize no-discrimination and no-domination. Liberal Education could soften postcolonial discourse of contention, resistance and colonial domination, and both coincide in the pursuing of global justice and human flourishing as fundamental aim in education (Ramirez 2012).

Martha Nussbaum argues a future to disrupt a neoliberal agenda based mainly in profitability in the global market (1997), writing:

...given the nature of global interdependence and the fact that many of our interactions as global citizens are mediated by the impoverished norms of market exchange..., young citizens should learn the rudiments of world history and gain a rich and nonstereotypical understanding of the major world religions..inquiring in more depth into at least one unfamiliar tradition...acquiring tools that they can later use in other realms (p. 39)

What Nussbaum suggests could be applied to Ecuadorian citizens formed in our universities, learning at least one foreign language, inquiring about the major traditions of their people and of other countries, understanding different religions, races and gender, who will be prepared to be part of the globalised world and to contribute with their country’s developmental plan without being part of a Neoliberal agenda. Nussbaum (1997) argues that ‘becoming citizens of the world demands that students step away from the comfort of assured truths, from the nestling feeling of being surrounded by people who share one’s con-

construction of an integrated system of Artistic Formation that will be attractive for international faculty and students, avoiding the migration of Ecuadorian faculty and students and influencing in the transformation of the productive matrix.

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...given the nature of global interdependence and the fact that many of our interactions as global citizens are mediated by the impoverished norms of market exchange..., young citizens should learn the rudiments of world history and gain a rich and nonstereotypical understanding of the major world religions...inquiring in more depth into at least one unfamiliar tradition...acquiring tools that they can later use in other realms (p. 39)

What Nussbaum suggests could be applied to Ecuadorian citizens formed in our universities, learning at least one foreign language, inquiring about the major traditions of their people and of other countries, understanding different religions, races and gender, who will be prepared to be part of the globalised world and to contribute with their country’s developmental plan without being part of a Neoliberal agenda. Nussbaum (1997) argues that ‘becoming citizens of the world demands that students step away from the comfort of assured truths, from the nestling feeling of being surrounded by people who share one’s con-

victions and passions' (p. 39). She considers that to be inserted in a globalised world students of the future must have some abilities like self-criticism and critical thinking about their own traditions. This will lead them to see themselves as a member of a diversified nation and world and to understand that there are people different to oneself outside of our societies.

Conclusion

Ecuador is working in a profound transformation of its economy and education. University futures include an emancipation of the colonial educative direction, a recognition of the Ecuadorian culture, languages and traditions and a rescue of people's identity.

The creation of new public universities through the previous issue of a higher education law that confirm the postcolonial position of the country, and the investment of millions of dollars in the creation of new university projects, assures the incorporation of Ecuador into the world economy. This will be done with a long term educative plan that includes not only technological and professional formation in Ecuador in one of the four universities that will be created, but also the formation of thousands of professionals through the scholarships that the Ecuadorian Government is sponsoring in various of the best universities all over the world.

This participation must follow rules that are part of a globalised world and that determine the profile of the actors that will be involved: Democratic citizens of the world, trained and educated in science, technology of information and communication, with a variety of skills that will include their own history but also universal history, religions, culture and traditions, respect for other people's way of thinking and with a rational autonomy and a deep commitment for the preservation of democracy and justice.

Liberal Education, as part of the educative model that will form these students will empower the insertion of Ecuador in the world's economy.

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