

The Teaching and Transversality of the Afrocolombian Study Cathedral in Search of Visibilization

ADRIANA CAICEDO CASTILLO

Bachelor of Social Sciences Education Program
Central Unit of the Valle del Cauca
Cra 27 A # 48 - 144 Kilometer 1 South exit Tuluá Valle del Cauca
COLOMBIA
Acaicedo@uceva.edu.co

GUSTAVO ADOLFO RAMIREZ RUIZ

Bachelor of Education Program in Social Sciences
Central Unit of the Valle del Cauca
Cra 27 A # 48 - 144 Kilometer 1 South exit Tuluá Valle del Cauca
COLOMBIA
Gamaeventos@gmail.com

NATALIA GONZALEZ CORREA

Bachelor of Education Program in Social Sciences
Central Unit of the Valle del Cauca
Cra 27 A # 48 - 144 Kilometer 1 South exit Tuluá Valle del Cauca
COLOMBIA
Nagoco-21@hotmail.com

Abstract: In the Colombian context, research on the application of the Chair of Afro-Colombian Studies (CEA By its Spanish acronym)) is not recent. However, these had been concentrated in territories with a majority African descendant population, but in regions where this population does not exceed 40% (National Administrative Department of Statistics DANE, 1993), as is the case of the Municipality of Tuluá (D.N.P. National Council of Economic and Social Policy. CONPES, 1997) , are lagging behind and its effect in relation to invisibility and Epistemic racism, is worrying. To the extent that the CEA has not been evident in the areas of knowledge, generating the impossibility of important processes of self-identification, affirmation, and dignification of the Afro-Colombian condition in the world of the school and in the life of the student. **Objective:** Generate pedagogical strategies that contribute to the mainstreaming in the different areas of knowledge of the CEA and its application in the Educational Institutions of the communes 7, 8 and 9 **Methodology:** To approach this project assumes the qualitative research according to (Lincoln & Denzin, 1994) is an interdisciplinary field, transdisciplinary and often against disciplinary. It crosses the humanities, the social sciences and the physical sciences. Based on this definition and identification of reality, we proceeded to the documentation and analysis of the information provided by the various actors of the educational communities **Results:** As a result of the reflections and analysis of the study, the brochure is designed as a pedagogical tool that contributes to its mainstreaming in the areas of knowledge. This document is a pilot aimed at teachers, with a theme based on problematizing questions, which takes as its main axis the Citizens' Competencies as seen from the Competence Standards and the conceptual axes of each area of knowledge, in the same way it is discriminated according to The complexity of each learner's learning level. The primer seeks to make known the socio-cultural, historical, political, and technological processes, such as the appropriation of the concept of ethnic diversity.

Key-Words: - Culture, Multiculturalism, Inclusion, Education, Teaching, Transversality, Pedagogy

1 Introduction

Sin cultural diversity¹ is human heritage of the country; The intention of forming the "being" is included in most of the purposes of the Cathedra of Afro-descendant Studies (CEA); thus promoting the identity, recognition and respect for palenques², the Cimarrons' struggles, language, beliefs, traditions and everything that represents the afro culture gives students the opportunity to strengthen bounds and relationships with themselves and with others, generating then the construction of a more integrated, ethical and united society. *"So that they know where I come from, just play the sound of a bass drum, a marimba, a "cununo" and a "guasá" and you will see that my face begins to transform, the feet wiggle alone, and immediately I look for my skirt made of shrimp and my blouse made of squid, and I take a piece of sky and make a handkerchief of orange blossom and I move with the cadence of a palm in the sea when the breeze of a sailboat my body begins to cool while the blood peels that it comes from the ancestral Africa, born in America in the Pacific Coast "*³

And then the problem of the absence of Afro ethnic inclusion in many educational spaces emerges; The research seedling group "Contextualized Pedagogy in Ethnic Education" of the Central Unit of Valle del Cauca UCEVA; has focused on carrying out research that promises to verify the way in which the Cathedra of Afro-Colombian studies is being carried out in different educational institutions of the municipality of Tuluá Valle del Cauca, Colombia and taking the pace of this research the group had the opportunity to visit the three educational institutions of the communes 7,8 and 9

¹ Cultural diversity according to Mincultura is "an essential characteristic of humanity and a key factor of development. Colombia is a country known for its complex and rich cultural diversity that is expressed in a plurality of identities and cultural expressions of the peoples and communities that make up the nation (culture Ministry, 2011)

² Palenque defined refers to the palisades erected by escaped African slaves during the colonial era, to take refuge from his pursuers (UNESCO, 2010)

³ Poema where I come from , Mary Moreno Thick, black breviary, panorama of contemporary African poetry caucana (Moreno), Francisco Javier Gómez Campillo p. 209

of this city in which most of the Afro population is found, according to the data of the municipal yearbook of 2012 (Municipal, 2012), since the visits and interaction with members of these educational communities is part of the research process under way.

2 Problem Formulation

Culture is the glue that holds all the vertices of each axis that makes up the social fabric. From the reflection on the social function of culture placed on the stage of this document, to think that culture is the support that allows the existence of society as a multi causal organization located in a framework of norms and customs that keep it active and functioning; Culture, as a consequence of the previous statement, is the one that gives identity to a determined group in a specific historical moment. A region, countries, continents, the planetary village according to (Morin, 1999) is populated by local villages with their own cultural identity. The planet is inhabited by communities, micro communities, with strong millenary cultural structures... The universal historical shared project is the intercultural and multicultural.

In this section of the present document, culture is assumed as those visible points of contact in each grid that the social fabric of each community entangles, for the scope of this document, it is necessary to ask for the corresponding educationalization of the Afro descendant topic in Colombia.

Converting the problem expressed in the spatiotemporal or historical situation of the African origin population means having methodological bases to make the matter visible within the educative area, after setting the issue of culture in general, and Afro - Colombian in particular, within the context of the educational territory, the epistemological task that follows is to situate the ethno education and the afro-Colombian culture cathedra in the school curricular context. Consequently, it is necessary to assume the scriptural work from the theoretical and curricular realms; with regard to the first task Rafael Flórez Ochoa is taken into account, while, for the second, some legal norms specific to the education sector and certain curricular technical standards issued by the MEN(Ministry of Education).

The problematic horizon turns out to be the educational praxis in each school, which transcends the mere formal or intellectual production that, at

best, remains as a "dead letter" in the institutional shelves. Without ignoring the enormous importance of such documentary collection that is elaborated from the institutional quotidian and / or comes from external sources, the object of knowledge is directed to classroom work, as a natural setting of pedagogical meetings between students and teachers.

According to Professor Flórez Ochoa (Florez Hochoa, 2000), current pedagogical models are oriented to regulate educational processes and not to impact the social context where they emerge, which is why it becomes necessary to think critically about it. At first, each educational establishment needs to question itself about the concepts and methods that constitute the backbone of its IEP, in order to lead the educational praxis towards the needs of the context so that the learning community is formed in the thoroughness of the daily experience. One of the neural points of the educational project of the institution has to do with the area of management of the community that points to material conditions to assume the learning to be and coexist posed by the basic standards of competence requested by the Ministry, which could transcend the academic component, as the case may be.

As a conceptual and methodological reference for the pedagogical support of the syllabus and the IEP, there is the curriculum defined by the (THE CONGRESS OF THE REPUBLIC OF COLOMBIA, 1994) as: "... The IEP is the structured outline of the compulsory, fundamental and optional areas with their respective subjects, which form part of the curriculum of educational establishments". Structured outlines of compulsory and optional areas, leaving out the Transversal Pedagogical Projects (PPT) and the so-called cathedras, such as the Afro-Colombian, for example.

According to professor Flórez Ochoa's thesis on education as a theoretical reference with the aims and objectives of education and curriculum guidelines from the Ministry of Education, it is absolutely clear that the Afro-Colombian Cathedra goes beyond sporadic events that transcend speculation with which they are presented, lacking historical and cultural foundations that on more than one occasion tend to be grotesque when it is believed that any "typical" fault is distinctive of Afro-Colombian communities. This happens because the institutional purpose of the event is the spectacle, but not the learning that the student community can achieve.

That pedagogical model that is claimed from teaching and educability, as a suggestion, should assume intercultural and Multicultural aspects as a prior pedagogical task to be included as a predicament in all specific areas of knowledge that are worked on within the IPE. Indigenous communities, Afro-Colombians, those with different sexual and / or religious tendencies, those of the political opposition, etc., far from thinking of irreconcilable differences, what they are saying is that Colombia is composed of diverse social groups that have their own identity and that the purpose is not to dilute them among the majorities, but to incorporate them as they are.

From this perspective, the Afro-Colombian Cathedra is only part of the conjunctural landscape of the educational territory. The crucial issue is the recognition and validation of the diverse forms of being, thinking and acting of the different groups that take part of the national social fabric, where the educational sector is a fundamental part in the training of citizens for a democratic and participative coexistence.

2.1 Methodology

Over the years mankind has acquired answers to some of the questions and doubts that arise daily in order to give early solutions to a problem in question, allowing them to improve realities and understand situations.

However, it should be clarified that to succeed in finding the answer; It requires a process composed of observations, analyses, reflections, methodologies, strategies, experiences and conclusions which is known with the name of RESEARCH. Hence this is the only human activity that has allowed man to lead to prosperous discoveries and to encounter with his peers and other living beings, nature and space; Being able to contextualize itself in its environment and its species and opening itself to different possibilities, paradigms and perspectives, being involved then, in a transformation of thoughts and questions that lead to the search of new paths of knowledge "To investigate is to see what everyone has seen, but to think what nobody else has thought" (Szent-Györgyi, 2015)

This is why research, despite the fact that it brings steps and models to follow, it is not solid nor compact, reflecting limits that prevent it from continuing with different alternatives that are contrary to the events in its own process. For within a research development new ideas arise,

perspectives and even brand new realities that lead the individual to create new paradigms that at the same time allow to expand a panorama of possibilities that can even offer solutions and improvements for the problematic that is taking place at the moment, since the course of the investigation starts from a need "Nothing has so much power to expand the human mind and the ability to investigate in such a systematic and realistic way everything that is susceptible of observation in life"⁴.

Taking into account this definition of research; It is the one that allows the intellectual and cognitive evolution in human beings to improve their quality life as well as others'; the research seedling "Contextualized Ethnoeducation Pedagogy" of the Central University of Valle del Cauca UCEVA used the qualitative methodology, based on the identification of reality in the natural context of the implementation of the Afro-descendant cathedra in educational institutions of the communes 7,8 and 9 of Tuluá. Interpreting according to the people involved, it is to say, the educational community, the impact of the transversality of this cathedra in the areas of knowledge.

The results obtained through checklists, is that the ADE is a formalism in the general document, the lack of consistency between the decree 1122 of 1998 (Presidency of the Republic, 1998) and its application in the area plans and classroom plans was found. In the meetings, interviews and conversations with groups of Social Sciences teachers, Coordinators and Rectors, it was possible to identify the lack of knowledge in African-american subjects; interculturality is not evident within the epistemologies proper to these groups.

The discussion with students leave us a more daunting prospect, young auto recognized as Afro-descendant say they feel invisible (Spanish, 2015)⁵ and stereotyped in a supposed celebrations of "The

⁴ Marco Aurelio; or (121-180), Meditations (approx. 161-180 AD), Chapter II.

⁵ According to the Latin American Dictionary of the Spanish Language. (Spanish, <http://www.untref.edu.ar/diccionario/>, 2015) invisibilize: combat is a verb, which is used when a person does not feel challenged by what another / to do, or what makes or tell him / bored or do not like or does not seem worth mentioning. Instead of thinking about their own shortcomings, the person feels well destratada victim of a conspiracy

Day of the Afro-Colombian pride" in which elements are highlighted General characteristics that characterize their ethnicity, mapalé fish and chontaduro as food, and braids.

One of the non-Afro youths (Toncel Cardona, 2017) adds: "The principle of discrimination is the ignorance of the other, and it begins in school and goes beyond color, it is customs, roots, accent, See life. Because at the time of discriminating all we do white, Indian, black, mestizos and that of inclusion, plurality, are only words in the Constitution. "

The last stage of this research is in order to define the technique of information analysis, for the construction of a proposal for dissemination of the process and results, led us to design a primer that compiles the needs of the group of teachers and the Feel of the students before the application of the CEA In educational institutions that despite having an afro representative population are not majority and in the uniformity that the curricula present do not give space to the recognition of the same Cathedra

It is necessary that the CEA Sea viewed from different areas of knowledge, as requested by the PPT⁶. The new knowledge that resulted from the analysis, understanding and synthesis of the contributions received, and which is concrete in the identification of conclusions and recommendations to improve the implementation of CEA and to strengthen the possibilities of sustainability of its implementation in institutions. It is fundamental for this process to approach the pedagogical

⁶ Educational Programs Transversal:

In Colombia, the General Education Law "proposes the mandatory approach axis or transversal contents, about democracy, protecting the environment, ethnicity and sexuality. These programs seek to influence the fundamental aspects of the formation of the human being, from understanding their sociocultural and natural dimensions, and its demographic implications, technical, technological, political, ecological and ethical, among others through its explicit location Institutional education Projects - PEI, as axes that favor the articulation of different skills, knowledge and practices and the application of concepts, methods and content, spanning not only the curriculum, but all other activities of educational institutions, with intentionalities projection towards citizen formation (Learn, 2014).

component, to sensitize and train the teacher, in order to support this process, the brochure was designed as a pedagogical tool for the teacher. (See figure 1)



Fig. 1

Figure 2 shows the Citizen Competences as a standard of application of the Chair of Afro-Colombian Studies, from four thematic axes.

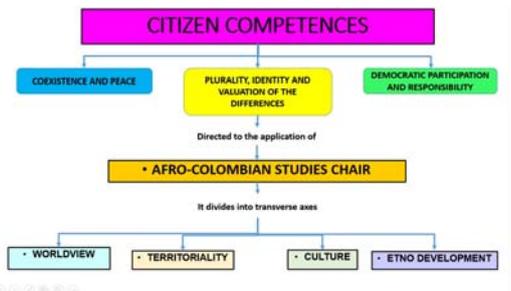


Fig. 2

Thematic axes generate problematic, which are addressed from the different areas of knowledge. (See Figure 3)

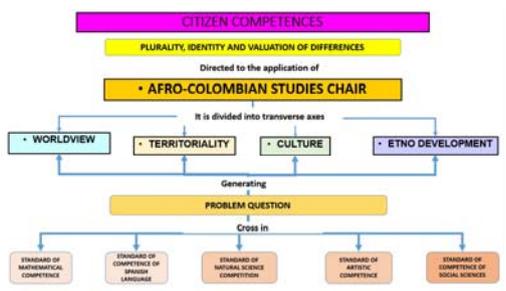


Fig. 3

From the conceptual axes of each area of knowledge and from each level of learning of the learner, the intention is present, contextualize and value the ethnic and cultural roots, also the sociocultural referents, the recognition of the historical contribution and the appropriation of the concept of ethnic diversity (See figure 4).

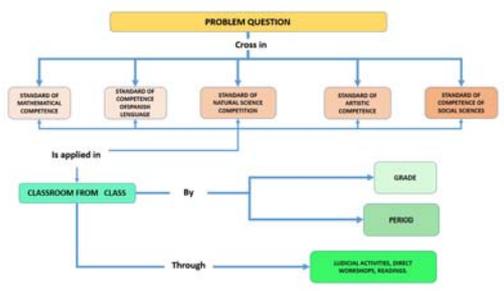


Fig. 4

3 Problem Solution

After having evidenced conversations and observations made in the three educational institutions is obtained as a result, that the application of CEA is not carried out by the team of teachers. Those who express not giving participation to the linguistic, historical and didactic elements that concern the Afro descendent culture and to mainstream them with the other areas of the school curriculum is even more complex; And that it is only in some of the celebrations of national or intercultural nature that a space is given for small recognitions of Afro-Colombianity through the representation of a dance or a dramatization, these activities being not sufficient to reach the objectives linked to the MEN (Ministry of Education) guidelines.

Also the group of students expresses not to acquire the knowledge about the afro culture within the classroom; And some of the students identified as Afro descendents say that the histories and traditions of their culture are only told and experienced at home "it could be said that the history lived by my ancestors did not exist as said in school, where they only talk about European and European Creoles stories, but our history we only hear it at home,"⁷ because the institution does not impart knowledge about their roots and cultural wealth nowadays.

Once these answers are found on from the students who reflect from their most transparent Afro-Colombian soul the value they have for their community and the cultural color of their ethnicity(CORPUS, 2016), and then seeing the need to frame their representation against western society and the strengthening of their people to face their peers " It is necessary to recover the bondage with our territory, with our knowledge, with our lives,

⁷ (Yefry, 2017)

with our roots, to recover spirituality and sensitivity, so you may preserve our culture"⁸ these being somewhat alarming results a primer is developed as a guide for the teacher, which brings with it the methods to apply CEA from early childhood with preschool through the 11th grade in Educational Institutions, facilitating the mainstreaming of spaces where sociability and cultural recognition are generated during the moments of teaching the areas belonging to the school curriculum, within the classroom where the teaching is taken into account for each of the sciences to be taught, where three fundamental criteria are highlighted to carry out a complete and efficient learning process.

- A. The teaching conditions of each discipline.
- B. The pedagogical approach or theory that will inspire the process.
- C. The identification and description of the Psycho-socio-cultural conditions that frame the mentality of the student regarding his learning of the subject and its formation.⁹

Pointing at C from the above criteria, The purpose of educating for the "being" and society "to educate the mind without educating the heart, is not to educate at all" because sharing the knowledge of a culture allows to strengthen respect and values for others reaching the formation of good human relations that contribute to the construction of a more prosperous future even for the nation, if the ideal of the school is that it "is not compatible with the search for any homogeneity, whether ideological, sociological, psychological or intellectual", we try to learn from The daily life and knowledge of all members of the group in order to carry out a democratic and philosophical space in the classroom without allowing the teaching to be closed and uniform without opportunity for new

⁸ (Nidia, 2016) Góngora; Nidia, timbiquireña singer, www.elnegroestademoda.com - blacklisted, abriln7n2016.

⁹ FLÓREZ OCHOA Rafael; Teachability and teaching of science.

paradigms and perspectives, thus transforming future professionals and especially people Respectful for their environment, their community and their cultural wealth.

The Cathedra of Afro-Colombian Studies seeks to enrich the cultural, social and even personal aspects of each of the students present because the strengthening of identity in Afro-Colombian students leads them to enhance their love for themselves and their environment, to take care of their culture and to value their roots motivating them to fight for the well-being and the permanence of their ethnic group day by day because they are part of the diversity and the human patrimony of the country. On the other hand for the other students that do not belong to the Afro ethnic group will be given the opportunity to know the culture, the experiences, roots and folklores that make up a great part of the human fabric of the country that we inhabit, besides recognizing and respecting To his companions.

Since "Colombia is characterized by high levels of inequality, exclusion and social fragmentation; The populations are not independent groups of the ethnic groups, there are people who simultaneously meet several conditions of vulnerability, for example, Afro-descendant, displaced and illiterate "(SPAIN, 2009). This problem is of concern to the educational sector where there is a lack of ethnic inclusion in classrooms. This is why the dynamics of "Ethnoeducation, which is the governmental and community strategy that allows the development of the rights of the Afro-Colombian and indigenous ethnic groups to a positive differentiation in the provision of the educational service, in compliance with the mandates of the National Constitution, the General Law on Education, Law 70/93, the Decennial Education Plan and Decree 804/94"(Mosquera Mosquera, J. D. 1956) . This is why the research center seeks to solve this socio-cultural and educational situation that is limited in the process of formation of integral beings.

This is why, within the meaning of research, flexibility in its process, ideas and perspectives are highlighted, since they allow finding new solutions for positive purposes, thus improving the living conditions of society, building bases of values And knowledge that contribute to the development and evolution of human beings in all aspects spiritual, social, personal and cognitive that complement it.

4 Conclusion

For a long time the word inclusion as an objective of an integral education is in all the words of the people that assume the responsibility to teach or to generate an apprenticeship. Different positions on what is the inclusion suppose a doing, but in reality that to do it is not evident in a practical whole, it means, that all pedagogical practitioners demand a more inclusive education, but in doing it, one does not know how.

The above can be determined after the research carried out by the research field in pedagogy contextualized in Ethno education of the Central Unit of the Valley (UCEVA) under the project "application of the Afro-Colombian chair in the educational institutions of the communes 7, 8 And 9 of the municipality of Tuluá "has possibly been left aside, the constant question of how the learner learns and only an approach has been made a mere teaching and this starting from the theories of the philosopher of education sciences Reboul" Learning emerges as the center of the educational fact. If we want to know the nature of education, we should remember the verb that corresponds to it, which responds to all its forms, "learning." (Aristoteles, 2.015) The verb learn refers to the unfailing operation of instructing both the passive and the active. " Learning has, according to this philosopher, the following actions: *elever*, *enseigner* and *formerer*.

"*Elever* corresponds to the family education, which is spontaneous because it transmits the warm values of affectivity, fidelity and admiration. *Enseigner* refers to all school studies. It is an intentional, methodical and programmed education. And *Formerer* presupposes the movement that takes place between cognitive activity and the time of such activity "(Zambrano Leal, 2005).

From the above it is understood then that the learning goes beyond a methodical fact of school, that is to say the fact that the student is in a classroom does not refer to what he is learning, and this error, according to this research group, It is committed in the educational institutions objects of this investigation, which corresponds with the inclusion of the Afro Colombian to an educational system that in principle is not known its "*elever*"; An example of this is the regular way of expressing his body expression in the moment of having a conversation with this type of population, his strong voice, his "exaggerated" movements and his "swinging" castrate at the same instant of entering

the classroom in The educational institutions object of this research.

Thus, it can be seen that the classes in these educational institutions focus on highlighting the contributions of Afro-Colombians in a celebration day everything done in a popular event, ignoring the fact of permanent learning of the individual through experience; That is to say, despite being teachers of the 21st century, still generate contents of the sixteenth century, the significant experience of each student is not reflected according to the textual contents of a classroom plan, this is evidenced by the different interviews obtained with the Afro-Colombian students of The three educational institutions that are the object of this research, we should add that Reboul tells us, "that the verb to learn involves the dimensions of exchange and initiation. The first refers to the magnitude of force that intervenes between the subject and his world, which is mobilized in the act of educating as principles, values, knowledge, socially constructed norms, learning in this perspective, implies, exchange between peers, knowledge of the body, respect and consideration of the points of view of others. It refers to the sum of values that are inscribed in every educational project. Exchange leads to the initiation, which in turn implies the exercise of transmission of knowledge between generations and the values achieved by the younger generation is transmitted solely to preserve as species" (Zambrano Leal, Teaching, Education and Knowledge, 2005).

Moreover, the action of learning is a permanent reflection of a daily life that for Afro-Colombians is part of their transmission of knowledge, and therefore their way of learning, is from practice and not from theory, without generalizing to all Afro-Colombians - who understand more the methodical way of transmitting knowledge of the majority population, although the utopia of an inclusive education would be the individualization of teaching and therefore the particularity of each individual to learn, is not unknown as an impossible in a Colombian educational system and in addition to a population as multicultural as this is.

Then it becomes clear that the homogenisation of the learner is an impossible and therefore as mentioned before Multiculturalism is evident in every classroom, but? What is being done to include the Cathedra of Afro-Colombian studies in the curriculum and therefore in the area plan, recognizing that the load of contents in the areas and

according to the study time it is short to accomplish it. It then becomes a nonsense activity or protocol paperwork that at first glance turn into an ephemeral form of educational activities, but in reality it is not evident as the appropriation of the recognition of the other as different and transforming entity in the same contextual reality entity.

Therefore, the research aims to generate a tool that facilitates the implementation of the application of the cathedra through a primer which contains strategies of possible actions within the classroom, that makes the African heritage visible in our country and thus could generate real inclusive actions or what this research group assumes as real.

References:

- [1] Aristotle. (29 July 2015). Retrieved from <http://educandoconemociones.blogspot.com.co>
<http://educandoconemociones.blogspot.com.co/2015/07/educar-la-mente-sin-educar-el-corazon.html>
- [2] Colombia Learns. (2014). Retrieved from www.colombiaaprende.edu.co
<http://www.colombiaaprende.edu.co/html/micrositios/1752/w3-article-329518.html>
- [3] CORPUS. (Julio de 2016). Retrieved from <https://corpusarchivos.revues.org/1738>
- [4] Culture Ministry. (16 de February de 2011). Retrieved from www.mincultura.gov.co
http://www.mincultura.gov.co/ministerio/politicas-culturales/de-diversidad-cultural/Documents/07_politica_diversidad_cultural.pdf
- [5] Congress of the Republic of Colombia. (1994, February 8). Law 115 of February 8 of 1994. *General Education Law*. Bogotá, Colombian.
- [6] D.N.P. National Council of Economic and Social Policy. CONPES. (26 de February de 997). Retrieved from www.dnp.gov.co
<https://www.dnp.gov.co/CONPES/paginas/conpes.aspx>
- [7] D.A.N.E. National Administrative Department of Statistics (1993). Retrieved from www.dane.gov.co
https://formularios.dane.gov.co/Anda_4_1/index.php/catalog/113/related_materials
- [8] Florez Hochoa, R. (2000). *Pedag models or gicos Towards a pedag or gia Knowledge*. Bogotá: Mc Graw Hill
- [9] Language, L. A. (2015, March 30. 2015). Retrieved from <http://untref.edu.ar/diccionario/uso.php>
<http://untref.edu.ar/dictionary/buscar.php?q=359&p=invisibilizar#>
- [10] Lincoln, Y. S., & Denzin, N. K. (1994). *The Field of Qualitative Research*. California: Gedisa.
- [11] Marco Aurelio; or (121-180), *Meditaciones*. (approx. 161-180 D C), Cap í title II.
- [12] Meirieu; Philippe. (2004). In *school today*, Principle 8. Octaedro editor, Volume 4. Collection of or n Rosa Sensat.
- [13] Ministry of Education or National n. (October 2004), Retrieved from www.colombiaaprende.edu.co
http://www.colombiaaprende.edu.co/html/mediateca/1607/articles-73287_archivo.pdf
- [14] Morin, E. (1999). *The Seven Necessities of Education for the Future*. Medellin: Santillana.
- [15] Moreno, MG (sf). D or Nde I come poem. FJ Campillo, *breviary Black, Panorama Poesí to Afrocaucana Contempor to line*. (p to g. 209). Popayan.
- [16] Mosquera Mosquera, J. D. (1956). Virtual Library Luis Carlos Arango. Retrieved from <http://www.banrepcultural.org/blaavirtual/educacion/etnoeduc/etno2.htm>
- [17] Municipal, A. D. (2012). *Ethnic Perks Tuluá 2012. Statistical Yearbook 2012*, (1) 190.
- [18] Nidia, G. (April 7, 2017). Retrieved from www.elnegroestademoda.com
<https://www.elnegroestademoda.com/single-post/2016/4/07/La-lista-negra-que-inspira>
- [19] Presidency of the Republic. (18 de June de 1998). Decree 1122. Retrieved from www.mineduacion.gov.co
http://www.mineduacion.gov.co/1621/articles-86201_archivo_pdf.pdf
- [20] Toncel Cardona, K. (February 17, 2017). Student grade 11 °. (GA Ramírez Ruiz, Interviewer).
- [21] Yefry. MV (February 2, 2017). Discussion with students. (AC Castillo, respondent)
- [22] Szent-Györgyi, A. (2015). *La Celestina Lucena y Juan del Encina*. En G. Westerveld, *La Celestina Lucena y Juan del Encina* (pág. 28). Lulu.com.
- [23] UNESCO. (17 de August de 2010). Retrieved from [es.unesco.org https://ich.unesco.org/en/RL/cultural-space-of-palenque-de-san-basilio-00102](https://ich.unesco.org/en/RL/cultural-space-of-palenque-de-san-basilio-00102)
<http://sanbasiliodepalenque2.blogspot.com.co/>
- [24] Zambrano Leal, A. (2005). *Didactics and Learning*. In A. Zambrano Leal, *Didactica, Pedag or gia and Saber* (p to g. 2). Bogot to: Magisterium.