

## **Applying Knowledge of the Chair of Afro-Colombian Studies in Educational Institutions of 7<sup>th</sup>, 8<sup>th</sup> and 9<sup>th</sup> Districts of Tuluá Municipality in Colombia**

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*Abstract:* - Background: Decree 1122 of 1998, which regulates the inclusion of multiculturalism and the historical contributions that Afro-Colombian communities have made to the country, in addition to having it present the current situation where (AROCHA, 1992) states, " Colombia is not perceived nor as a country with a population of 21% having ancestors from Africa, or as a setting for cultural continuities of the continent" so it should be noted such a contradiction. Objective: to understand how the Chair of Afro-Colombian studies (CEA) is being implemented in the educational institutions of the communes 7, 8 and 9 of the municipality of Tuluá. Methodology: framed in the qualitative approach, it identifies the reality in the natural context of the application of afro descendant Chair in educational institutions of the communes 7, 8 and 9 of Tuluá. Using the collection and bibliographical selection, application of checklists that begins with the analysis of documents such as: texts of institutional projects (I.E.P.), specific area plans and cross-cutting projects, information of SIMAT which allowed us to determine the concentration of African people in educational institutions. In this phase, it was worked with format analysis of documents (secondary source), another one for meetings, interviews and discussions with groups of teachers of Social Sciences; coordinators and Presidents in such a way that it was possible to identify epistemologies of these groups (primary source). The third stage is about assessment and systematization, which are programmed on joint activities with the research group, in order to define the technique of analysis of information and the construction of a proposal for the dissemination of the process. Results: Within the curriculum of the educational institutions, Jovita Santacoloma, Modern School and Juan María Céspedes, we carried out an exhaustive search of how, the agreement was applied in these educational institutions and if it was clear to see, "the afro Colombian towards the majority population", this inquiry into the curriculum of the three educational institutions, made it possible to understand that the agreement is an utopia of the teaching matter itself, as a need to comply with the standard, encasing the afrodescendency mediatic and folkloric matter, stereotyping in this way the afro population, it is undeniable that it has relegated the importance it has in the development of the IEP, area plans and classroom by the invisibility that plans that suffers the afro in the territory, checked in the lack of public policies, training in the application of the CEA, within educational institutions and municipal. Any of the three institutions take into account the historical, literary, contributions among others that can bring afro minority to the processes of teaching and learning within the classroom. It is the State and the community engagement to help carry out this policy to preserve diversity which seeks to respect the difference, identity and authenticity of each group, taking into account their ideologies, customs and traditions. To facilitate the integration of the communities with the rest of national population since (elaboration of the curriculum,.., 1987) "the curriculum is, after all, a

way of preparing young people to participate as a useful member in our culture... A curriculum is a plan for learning."

*Keywords:* Chair of studies, Afro Colombian identity, poetry nightclub, Inclusion, equity, teachability, mainstreaming, interculturality.

## 1 Introduction

The Afro-Colombian Chair of studies<sup>1</sup> expresses a graphical and textual, the facts emphasize and exalt from the Colombians, but the Chair spoke of a utopian form of the reality of the Afro within a classroom, reality today is not discrimination against afro by their skin color but by the conditions of everyday life the extreme way to Westernize the expressions of the Afro is evident, for instance, in the accent, its expression and its idiosyncrasies, it is ridiculed or misinterpreted as an expression of pure fun, knowing that their daily reality usually surrounded by some strong expressions of joy or anger, it distorts poetic Afro brief action, "so they know where you come from do not if not a bass drum sound like a marimba , a cununo and a Guasá ( all of them are Afro musical instruments) grouper and you will see

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<sup>1</sup> The Chair of studies Afro-Colombians according to the (CVN), 2007 is an educational proposal that has as legal framework, article 7 of the Colombian political Constitution developed by Act 70 of 1993, and the Decree 1122 of 1998, around multiculturalism, recognition and respect for the diversity, seeks to overcome the ignorance of the contribution made by Afro-Colombians to the construction of citizenship in the curriculum , the institutional educational project - IEP - and in all co-curricular activities. It is its intention to teachers of social sciences to promote processes of reflection on the theme of the afro Colombian pride both in educational institutions of primary, basic and media education meaning that they attend afro, descendant and raizal ( particular way to call these groups in Colombian society) schools' population, as well as those institutions that do not. All in order to achieve a self-acknowledgement of the afro-descendant population.

that my face begins to transform, toes wiggle alone, and hence same I'm going to find my skirt of shrimp and my squid blouse, take a piece of heaven and do a kerchief of orange blossom and I move with the Cadence of a Palm tree from the sea when his body breeze yacht begins to cool while blood rings coming ancestral African born in America in the Pacific Coast"<sup>2</sup>, that is to say, within the classrooms the Afro literary creation is refused, mathematical and science made by the Afros, just stereotyping them on an idea of being more joyful and clubbing or even worse as the pure force and thrust worker. Therefore this research reveals the actions within a classroom, without reproaching the teacher, but on the contrary strengthening his teaching practice, in how develop the visibility of afro from the classroom itself, and not as a transversal action.

## 2 Methodology

In this study a qualitative methodology was used (Rodríguez Gómez, Gil Flores, García Jiménez (1998) state that:

"The qualitative research aims to understand and interpret reality as it is understood by the participants in the studied context, but this understanding does not only interest the researcher. The results of the research must be shared, comunicués, as appropriate, to the sponsors of the study, the

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<sup>2</sup> Poem "where I come from", Mary Grueso Moreno, "black Breviary, panorama of contemporary afrocaucana poetry", Francisco Javier Gómez Campillo p. 209

participants or, to the extent that pretend to contribute to increasing the scientific knowledge about some kind of realities, to the rest of the research community" (pg32).

Based on the identification of the reality in the natural context of the application of the afro-descendant Chair in educational institutions of the communes 7,8 and 9 of Tuluá. Interpreting according to the people involved, i.e. from the educational community, the impact of the mainstreaming<sup>3</sup> of the Department in the areas of knowledge.

However it should be noted that before the qualitative research process, first took as a basis the <sup>4</sup>"Traces of Africana" term that contextualizes with the observation and analysis of everyday life afrodescendiente with its history coming from Africa; It is evident in many African ethnic areas such as palenques, coasts, among others where these traditions such as celebrations, rituals, are still art (music, dance, crafts, etc.) which, in turn, enrich the cultural heritage of the country.

In the first stage of this work was to check and found in the portal SIMAT<sup>5</sup> (student enrollment

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<sup>3</sup> According to (Henriquez de Villalta y Reyes de Romero,2008) "These are issues that do not necessarily have to resign one subject in particular or receiving special treatment within the curriculum, but that must be addressed in all areas that compose it and in any concrete situation of learning" (pg14).

<sup>4</sup> FRIEDEMANN; Nina S. Magazine Black America, human expedition, Pontificia Universidad Javeriana.

<sup>5</sup> SIMAT is a tool that allows you to organize and control the process of enrollment of students from official institutions at all stages, as well as a source

in basic education system and Media) found the largest concentration of African school-age population in educational institutions of the communes 7, 8 and 9 of the municipality of Tuluá, especially the Jovita Santa Coloma educational institutions, modern Lyceum and Juan María Céspedes.

The second stage allowed us to revise down the institutional educational plans (IEP) according to (Ricardo, s.f.) "Is the beginning computer of educational institutions" in it specifies inter alia the principles and purposes of the establishment, educational and teaching resources available and needed, the pedagogical strategy, the regulations for teachers and students and management system.

Plans plans of classroom<sup>6</sup>, three educational institutions, through checklists, and Area within this finds that the CEA is a formalism in the general document, found to be the lack of coherence between the Decree 1122 of 1998 and its implementation in curricula.

In the third stage were interviews and discussions with groups of teachers of social sciences, coordinators, and rectors of these

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of reliable information available (Ministry of national education Republic of Colombia, s.f.).

<sup>6</sup> The Area plan is a document that details aspects that are part of the domain of knowledge and the curriculum, concepts, methodologies, systems evaluation, resources and other specific items related to the planning of the year, are included in this document the classroom Plan is a tool through which, the teacher has the opportunity to organize program and evaluate the processes that are going to develop with the students throughout the school year.

institutions, with which it was possible to identify these groups own epistemologies, similarly not evidenced teachers as multipliers, interculturality<sup>7</sup>.

## 2.1. Discussion

The sounds of drums, cununos and cymbals (typical instruments in Colombian music) have been immersed in our Colombian identity independent of the part of the country where we are, these sounds have dabbled in such a way that today is blend in social contexts. Explicitly in the choke sauce or gravy urban music has evolved to be significant evidence of the visibility from within the everyday Colombian afro; but, is it the same thing within the educational context and the political? Different positions have shown that people of African descent are seen as minorities; in terms of work not is envisions beyond the sugarcane cutter cane or chontaduro (round and red Colombian typical fruit), within educational selling no more than schoolmate or dancer dances, among others, all this Adds the low self-esteem that leads to no identification with the same, if not with the alien, organizational weaknesses, loss of identity, observed in the lack of knowledge of the characteristics, traditions, rituals, literature and their accents (Sergio), what we could call the Westernization of the afro.

Despite the daunting that paint the landscape of the African identity, it is worth to emphasize that there are public policies 'half', but effort at the end just trying to make visible to the afro in all areas of the human being within a geo-political, educational and social context;

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<sup>7</sup> (Wikipedia, 2016) Defined multiculturalism as "A process of communication and interaction between individuals and groups with specific cultural identities, where it is not allowed that the ideas and actions of an individual or cultural group is above the other".

example of this is the implementation of Decree 1122 of 1998 in the construction of a Chair of Afro-Colombian requiring educational institutions of the country, viewing a human without depending on their religion, custom or ethnic groups. Research application of the Afro-Colombian Chair in educational institutions in the districts 7, 8 and 9 of the municipality of Tulua, carried out by the seedlings of research S.I.P.C.E of Unidad Central del Valle del Cauca- (UCEVA), visualizes man as a being belonging to nature from their instincts and biological needs that make part of the animal Kingdom as an omnivore mammalian and vertebrate; itself making part of those beings that live in flocks; in this case, because it is of man in society, which the set of laws, beliefs, norms and values make it part of this joint nature since it is a vital necessity to maintain and control your group, such as: other animals herds of lions, Lions, meerkats, hyenas, chimpanzees are kept engaged in the dynamics of their community strategies leadership and loyalty.

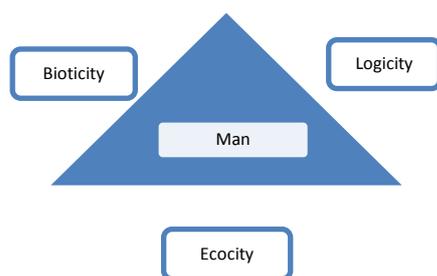
The difference marked between the herd and society is that animals act under his instinct for self-preservation where naturally strategies and standards are the result of this; and man but also acts for the same purpose of surviving structure the society to which it belongs in different aspects fused enabling the preservation of their species. This whole process conducted under the logic, the use of reason and the intellect which, therefore, this is the feature that makes humanity different from the rest of the species.

The reader may be at this moment wondering in that relating to mentioned above with the Chair of Afro-Colombian studies (CEA), To specify the importance of the application of this Chair in school curricula first it is necessary to clarify the end of man, as such against nature and the dynamic that has this against your environment (social and natural) reflecting thus the behavior of the human to the world culture; that are

referenced from the complex thought to <sup>8</sup>"how a village defines and practice relations with nature, God and other men".

To understand better the context of culture, which is created by the same man during its evolution and that unlike others is this which should be strengthened for generations, through this aspect it can keep standing the social structure, is looking for improvement It is for this reason that should be remembered is the earlier definition of culture that expresses in a few words is the behavior of the men against their social group and the environment in general.

This shows graphically the definition of man where there are integrated the three dimensions that reflect the role that this plays against the outside and himself.



From the perspective of complex thinking, a man is a triadic being because it is a being of eco-bio-logical. It is a substantial and irreducible unit composed by the three dimensions mentioned above. But in this document will be an emphasis on the rationality.

And it is for this reason that under this definition; the culture is considered the mega-computer knowledge; although is born, grows, reproduces and dies around fundamental

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<sup>8</sup>RODRIGUEZ Eudoro; Introduction to philosophy.

cultural paradigms that validated all the goodness of a community from there and from there overriding, that is considered badly perceived in that same community.

<sup>9</sup>Then within the education should be taken a clear identity and respect for diversity, it strengthens the cultural aspect of all students which in turn are the future protector and organizer of the society, therefore, the importance of integrating all entities belonging to the pedagogical practice that are divided by four areas:

Directive

Academic

Community

Administrative and finance

Through the support of these four areas can be performed a pedagogical model that allows to enrich the knowledge of students, in such a way to ensure compliance with the objectives set within the curriculum.

Bearing in mind that within the classroom independently, there is diversity (religion, social class, gender), in this case with an emphasis on racial and ethnic aspects, the educational community must take into account that <sup>10</sup>"school is not compatible with the search for no homogeneity, it whether ideological, sociological, psychological or intellectual" it allows you try to learn from everyday life and the expertise of all members of the Group; as if all those contributions from the dimensions

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<sup>9</sup> MEN 2008. PAG 15

<sup>10</sup> MEIRIEU; Philippe. At school today, principle 8, editor octahedron 2004, volume 4 collection Rosa Sensat,

mentioned above; integrate immediately the teaching would be closed and even without opportunity for new paradigms and perspectives.

It is in this way that the role of the teacher focuses on the responsibility of being a trainer and counselor to students more than a transmitter subject of information; that is why within the Teachability of Sciences highlights three fundamental criteria to carry out a complete and efficient learning process:

<sup>11</sup>A. The conditions of Teachability of each discipline.

B. The approach or educational theory that will inspire the process.

C. The identification and description of the conditions sico-socio - cultural framing the mentality of students regarding their learning of matter and their training.

Emphasizing just on the third aspect; against the application of the Chair of ethno-education/afrocolombianity; the teacher is in the task of taking into account the cultural identity of each of the students present in the classroom where do not pass by unnoticed inclusion and mainstreaming of this Chair with skills aligned under the MEN.

Because the MEN stipulates strengthening citizen under the guidelines and standards of the social sciences, ecological and identity in students in order to form beings with a sense of belonging for his community, his ethnicity and his nation building in general as well a future with more guarantees for the company thanks to the formation of cults citizens through the purposes of learning to be and learning to live

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<sup>11</sup> FLOREZ OCHOA Rafael; Teachability and teaching of the sciences.

together , <sup>12</sup>since educational outcomes are related to the formation of persons able to pose and solve problems of knowledge and context.

The ethno-education<sup>13</sup> / afrocolombianity manages to produce a nightclub-poetic impact in educational communities, those belonging to ethnic students have the opportunity to relate their cultural experiences against the current facts actively participating methodology classes and at the same time feeling part of society; In addition to be acknowledged, respected and accepted by others since its origins and cultural group make much of the history and evolution of the country <sup>14</sup>"I'm not descended from slaves. I descend from humans who were enslaved";

allowing that the entire group can generally understand "of where we come from" with a longer perspective to develop active and positively in other paradigms that are not mutually exclusive and promote participation, identity, the respect, the union and inclusion as <sup>15</sup>"education, more than any other resource of

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<sup>12</sup> MEDINA GALLEGO Carlos; Teaching problem. Page 124

<sup>13</sup> (MOSQUERA MOSQUERA, 1956) Defined ethno-education as: a positive community and Government strategy that allows you to develop the right to ethnic Afro-Colombian and indigenous to the differentiation in the provision of the educational service, in compliance with the mandates of the national Constitution, the General Education Act, the law 70/93, the ten-year Education Plan and Decree 804/94

<sup>14</sup> DE OLIVEIRA; Valdina Pinto; (Makota Valdina), Brazil

<sup>15</sup> HORACE mann, quoted by Alfonso Vasquez Atochero incidence of the digital in groups of the same divide splitting the interactividad between the physical and the digital identity. Page 252.

human origin, is the great equalizer of the conditions of man, the wheel of the social machinery".

The Chair proposes to rescue much cultural training to participating entities of the educational process which guides the vision of learners towards the love for the environment and others, then improving the cultural aspect of all; <sup>16</sup>“since human formation, mission and theoretical axis of pedagogy”. It is here where complies with the purposes of learning to be and learning to live together applied to education in general.

Progress in this process and in the implementation of the CEA are important above all in regions with majority population ethno - precise descendant, in the case of the "Valle del Cauca" in Cali, Buenaventura, Candelaria, Dagua, Florida, Jamundi, Palmira, but do not choose the same in other regions where these population does not reach 30%, are minority and the application of this Chair is relegated to events such as the "day of the afrocolombianidad", "Multiculturalism day". This issue highlights in academe conceptions little structured about being Afro-Colombian, their place and importance.

Regarding all said about the above research application, of the Chair of studies Afro-Colombians in the educational institutions of districts 7, 8 and 9 of the municipality of Tuluá, by the seedlings of research S.I.P.C.E of the Central Unit of the Valley, as well as view the human as a gregarious, seeks to understand how the Afro-Colombian studies Chair is being applied in the educational institutions of Tuluá, starting from Tuluá boasts an afro population according to the Yearbook of 16.5371 2012 people which is recognized as Afro-descendant focusing the following form: in the area

urbana 15.831 and 706 in the rural area, of this total 86,18% are displaced and a rural 13.82%, the largest concentration is located in the urban area in the communes 7,8 and 9 work where public educational institutions as Jovita Santacoloma (zona rural) Modern high school, West technician, Juan María Céspedes, Alfonso López Pumarejo and tecnico- Industrial Carlos Sarmiento (urban zone).

Within the curriculum of three of these educational institutions, Jovita Santacoloma, modern school, Juan María Céspedes, it was necessary to know if the Chair in Afro-Colombians; which was established by the Decree 1122 of 1998, which regulates the inclusion of multiculturalism and the historical contributions that Afro-Colombian communities have made to the country, there is evidence of its implementation in such institutions, whose objective is, "the afro Colombian towards the majority population", i.e. that the Chair is not designed for people of African descent bearing in mind that in itself would be a counterpart for your idea, instead the Chair makes the effort to exalt the contributions of the African country, and thereby building form increase the self-esteem of afro by their dialect, customs, literature and traditions, hence the observation to the curriculum of the three educational institutions, made understand that the Chair applies but as a necessity of compliance, since the Chair itself is a utopia which do but not the how holding in a task afrodescendencia media and folk, estereotipando to the afro as a dancer, a gastronomic culture and possibly a permanent slave of a story without. The same Chair in if only enables the conception of a new concept in the classroom, now it is not black if Afro or afro, but the inclusion of literature in Spanish is "Romeo and Juliet" or "The Odyssey" ignoring "Dark seal of God" Romulo busts or "The cimarron in the rain" of Alfredo Vanin; the natural sciences does not teach more than four ecosystems, "land, water, air and microbiological" unaware of the mangrove ecosystems; in social sciences not recognizing Juan José Nieto as the only black President of Colombia, among many other things that would

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<sup>16</sup> FLOREZ OCHOA Rafael; Pedagogy of pag.108 knowledge

be filled with curricula of Afrocolombian identity information.

### 3. Incidence of the Chair in Afro-Colombians in the curriculum and curricular activities of educational institutions of the communes 7, 8 and 9.

To check the documents of each of the educational institutions content in the Guide 34 "Institutional improvement Guide"<sup>17</sup> the institutional self-evaluation in each of the management areas allowed to determine that despite the intention of the Ministry to promote the inclusion and the promotion of multiculturalism in the improvement plan, in which the Chair of studies Afro descendants fits in the context of the institutions, it is not reflected. Inequality as noted in the following graph, in which we collect the items which evaluate to the PEI, its application Area plans and their implementation in the classroom Plan.

It is the tool par excellence for carrying out the recognition of the way how are developing their work, because it allows you to collect, systematize, analyze and assess the information on the development of the actions and results of the processes of the institution. The Ministry of national education in order to guide the educational institutions in this process puts at the disposal of the educational community the Guide 34 (Ministry of national education, Republic of Colombia, 2008) page 17

AREA	DIRECTIVE MANAGEMENT		ACADEMIC MANAGEMENT		
PROCESSES	Strategic development Institutional horizon	Strategic management	Pedagogical design (curricular)	Pedagogical practices	Classroom Management
COMPONENTS	Mission, Vision and Institutional Principles	Articulación de planes, proyectos y acciones	Curriculum	Educational options for Areas, subjects and projects Transverse	Pedagogical relationship
CHARACTERISTICS	There is a formulation of the mission, the vision and the principles that articulate and identify the institution as a whole. These elements have been partially appropriated by the community (educational institutions are in APPROPRIATION)	Most plans, projects and actions are articulated to the strategic approach of the integrated institution. Includes one necessary works as a team to articulate the action. Few of the institutions are in PERSISTENCE and one benefits in APPROPRIATION	There is an institutional curriculum which has projects pedagogical and cross-cutting that take into account the characteristics of the environment, diversity of the population, the IEP, the guidelines (curricular and standards) basic skills established by the MEN. (Educational institutions are declared in PERSISTENCE)	The institution has a Methodology and strategies. Accessible to all that make explicit the basic agreements related to educational values that are used for areas, subjects and cross-cutting projects as well as As of the uses of resources. (Two of the Educational Institutions are qualified in PERSISTENCE and the other in APPROPRIATION)	The teaching teams have carried out Coordinated efforts to support the teaching learning process in the horizontal communication. horizontal relations and negotiation with students. (All three institutions declare themselves in PERSISTENCE)

#### GUIDE TO 34 Rating Scale 1

The image shows the scale of assessment in which the three educational institutions are, it

<sup>17</sup> pendiente

should be noted the processes of inclusion<sup>18</sup>, articulation, the teamwork and the cross curricula are fledgling efforts.

AREA	DIRECTIVE MANAGEMENT		ACADEMIC MANAGEMENT		
PROCESSES	Strategic development Institutional horizon	Strategic management	Pedagogical design (curricular)	Pedagogical practices	Classroom Management
COMPONENTS	Mission, Vision and Institutional Principles	Articulación de planes, proyectos y acciones	Curriculum	Educational options for Areas, subjects and projects Transverse	Pedagogical relationship
CHARACTERISTICS	Institutions still fail to have strategies and quality as the center of their development, which is reflected in the mission, vision and principles. For institutions to ensure a greater commitment to achieve better and behavior and lack Make reviews and adjustments periodically, according to the internal challenges and the needs of the students.	The plans, projects and actions are framed in principles of responsibility, participation and equity, articulated to the strategic approach of the institutions to be relevant and include, and must be known by the educational community. It is important to work as a team to articulate improvement actions.	The institutions in their improvement plan must respond to the policies outlined in the IEP, and the guidelines and basic standards of competencies are articulated and coherent with the curriculum, based on the common plans of teachers in all areas, grades and if others sector emphasis on the knowledge and learning of educational content, values and norms related to individual, social, cultural, family differences that allow to value, accept and understand human diversity and interdependence. In addition, they must have follow up and feedback mechanisms, from which their relevance, relevance and quality will be maintained	The teaching practices of teachers in all areas, subjects and courses are based on common didactic actions and specific for each educational area, which are known and shared by the different levels of the educational community. In accordance with the IEP and the curriculum. Periodically assessing the consistency of And the articulation of the didactic options that used according to the methodological approach. Practices of their teachers, the IEP and the plan of studies. This information will be used as a bank for the development of improvement strategies	The next step is the improvement plan. It is to ensure that pedagogical practices are based on communication, assessment of learning and self-evaluation of the teaching-learning process, and this is related to the organization of the classroom, in the pedagogical relationship and in the learning strategies for each institution. Should follow classroom relationships, and design and implement improvement actions to ensure the students' evolution.

### IDEAL RESPONSES TO 34 2 GUIDE

The previous graph reflected according to the MEN the scale of value that all educational institutions of the country should be.

### 4. Perceptions and opinions of the educational community, the achievements and limitations for the implementation of the Chair of Afro-Colombian studies.

In municipalities 7, 8 and 9 there is the largest concentration of Afro-descendant population in the municipality of Tuluá and according to

<sup>18</sup> According to (Colombia, 2009) the inclusion means "respond with quality and equity to the common and specific needs of the students. To achieve this requires organizational strategies that offer effective responses to address diversity. Ethical concepts that consider the inclusion as a subject of rights, values and strategies of teaching flexible and innovative as well as assume naturally, that students will achieve different levels of development of the same .that enable a personalized education reflected in the acknowledgement de learning styles and abilities among students and, according to, the offering of different alternatives of access to knowledge and assessment of competences.

reports from SIMAT, the Educational Institutions with students who recognize themselves as Afro-descendants are Jovita Santacoloma who has an ethnoeducator, the Modern Lyceum and Juan María Céspedes, but the Afro-descendant population still do not have a majority in each of them.

We used fragments of interviews of this research that help understand the reality of Afro-descendants in the classroom and those responsible for multiplying multiculturalism (teachers and managers) and those who receive it (the students) because "the interview allows us to listen to the Thinking of the other"<sup>19</sup>. When interviewing the teaching directors are clear intentions to comply with the rule in such a way that are delegated to teachers 1278<sup>20</sup> or those in charge of the area of Social Sciences. A director of the Educational Institution Juan María Céspedes (Yepes, 2016) states "Adding extra work to the program": "It is the people in charge of this area who have the greatest amount of work to add to their pensum (Peace Chair, Citizens', Democracy, Social and CEA) for an hourly intensity of two to three hours a week; It is also true that with transversality, other subjects support the process, but they are responsible. Reason why the CEA is only assumed as a project that becomes a formalism"

In the teaching staff confirm in their interviews the statements expressed by the executives and add that (Gómez Aguirre, 2016) "Transversal

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<sup>19</sup> De tezanos Araceli; Foreword by Avila Penagos Rafael; methodological approaches to the teaching of the interpretive approach to social research; S 21st teaching collection; p. 117

<sup>20</sup> Decree Law 1278 of 2002

*"which establishes the status of teacher professionalization, as typical of the special career system which provides normative Bliss, who is recognized as professionals in education; furthermore regulates the mechanisms of provision of these charges with observance of the principle of merit"(Ministry of education, 2002).*

projects have been developed without suffering in their execution and their results are relegated to commemorative dates and folkloric activities", the ethnoeducator of the Educational institution Jovita Santacoloma (Hinestrosa, 2017) states that "clear guidelines are needed to the teaching community in what should be the contents and knowledge that can be promoted from the Chair, being ambitious the MEN must establish standards of competence before the ethno-education,

In addition, six students interviewed, four of them are auto recognized afro-descendants, are caught before the subject because you declare that you are recognized or think that he may exalt somehow ancestral knowledge or input from the ethnic group to society, an African student (Mancilla Velasco, 2017) says "you could say the history experienced by my ancestor did not exist according to what has been lived in the school ", only speaks of European history and European Creoles, but our history only hear at home", (Ibarbo Moran, 2017) that "if I want to learn more about my race is on its own initiative, because I integrated groups afros that not only dance, or know how to prepare fish or arrechon ( typical drink base on coconut) "one not African youth (Toncel Cardona, 2017) adds "the principle of discrimination is the ignorance of the other, and starts at school and goes beyond color, are customs, the roots, the accent, the way of looking at life. "When it comes to discriminate all do we you whites, Indians, blacks, mestizos and that inclusion, pluralism, are just words in the Constitution".

Stereotypes<sup>21</sup> remain since "don't need to be a social scientist to associate the afro world poverty; the damaging of the matter is that to explain the poverty of our people justify it is by racial, biological or environmental determinism. I.e., we are responsible for our dire situation

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<sup>21</sup> A stereotype is an image, idea or model usually associated with a social group, which is attributed to its behaviors, qualities and abilities, as well as to other characteristics that identify it and in general, are immutable (MEANING, 2013)

and hides the Afro peoples have been isolated from power, as a cruel form of racial discrimination"<sup>22</sup>. (People of African descent is not seen apart from the sugarcane cutter or the seller of chontaduro) So the Afro vision as inferior from the day to day have not allowed the Chair of Afro Descendent Studios to adjust to an appropriation in the subject by the institutions.

## 5 Conclusion

According (MEN COLOMBIA in agreement with MEN Spain, 2009) "Colombia is characterized by high levels of inequality, exclusion and social fragmentation; "The populations are not independent of ethnic groups, there are people that simultaneously meet various conditions of vulnerability, for example, African descent, displaced and illiterate". (pg 9) Inequality is a socio-economic, cultural and individual, currently in Colombia twelve (12) of every one hundred (100) children girls have a condition which limits their learning and participation, and only three (3) of them attend school. Taken from (MEN COLOMBIA in agreement with MEN Spain, 2009) (pg 9). These problems should be added that lack guidance to educational institutions to support schemes to the school improvement plans, as is continued teacher training failure. I.e. the bad call "Education revolution" of the present Government has nothing of revolution. According to (Vasco U, 2006).

The road map for the transformation of the country should be dealt with from different fields: educational, social, cultural, economic and political, as well as the interrelationship that occurs between them that should arise in each locality development oriented use this education to be given in different educational institutions, at home in the society, making

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<sup>22</sup> Gonzalez moreno Samia Paola, racism and means Of communication in Colombia; Athlete academic and cultural journal; Central unit of the valley; Page 101

evident the valuation of human diversity strengthening principles proper context that impact on policies, cultures and inclusive practices in a joint responsibility between the different sectors of civil society and the State, in particular the education (HUMAN BOGOTA, 2014).

Awareness of diversity, inclusion in the institutional education project should be entrenched in the recognition of the culture and history of Colombian ethnic groups, as well as the Elimination of racial discrimination in educational public institutions, in all sectors of the educational community from the auto recognition and measurement of the difference. In the case of the Afrocolombian Chair as claims (Mosquera Mosquera) "Ethno Afrocolombian education must form Colombians with a scientific, comprehensive and respectful attitude about the diversity and ethnic and cultural life of the nation, banishing the practices, contents and teaching behaviors of traditional education" in order to transform the country from the immediate environment and therefore , as says (Jimenez Millan) "Must build a country that allows us to recognize, value and respect local differences, and understand ourselves as a wonderfully diverse, imaginative and pluralistic nation".

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