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*Artículos científicos*

## **Cátedra de Estudios Afrocolombianos, escenario académico para propiciar la educación inclusiva e intercultural en Colombia**

***Chair of Afro-Colombian Studies, Academic Setting to Promote Inclusive and Intercultural Education in Colombia***

***Cadeira de Estudos Afro-Colombianos, ambiente acadêmico para promover a educação inclusiva e intercultural na Colômbia***

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### **Resumen**

El objetivo principal de esta investigación fue identificar los principales problemas que han frenado la implementación de la Cátedra de Estudios Afrocolombianos en Colombia desde su promulgación (1998). Para lograr este propósito, se utilizó una metodología con enfoque mixto, mediante un análisis documental de leyes, decretos, resoluciones y sentencias de la rama judicial, así como convenios internacionales firmados por Colombia con incidencia en dicha cátedra. Los principales resultados del análisis documental muestran que, en efecto, en la legislación colombiana existen diversas normas que soportan dicha cátedra, entre las que destaca el Decreto 804 de 1995 (Presidencia de la República de Colombia, 18 de mayo de 1995). Aunado a ello, se aplicó una encuesta a 68 líderes de las comunidades mencionadas que residen en diversas regiones de Colombia. Entre los resultados de la encuesta destaca que 56 % de los líderes étnicos encuestados manifestó que la Cátedra de Estudios Afrocolombianos no se ha implementado en los currículos educativos por falta de políticas pertinentes y 19 % atribuye dicha situación al desconocimiento por parte del Ministerio de

Educación Nacional y de las secretarías de educación sobre la realidad educativa que viven a diario al interior de los centros educativos los estudiantes pertenecientes a aquellas comunidades. Finalmente, se enfatiza en que la educación en Colombia continúa siendo excluyente por cuestiones raciales y que es poco abierta a la inclusión, a la diversidad étnica y cultural.

**Palabras clave:** Cátedra de Estudios Afrocolombianos, diversidad, inclusión, minorías étnicas.

### **Abstract**

The main objective of this research was to identify the main problems that have slowed down the implementation of the Chair of Afro-Colombian Studies in Colombia since its promulgation (1998). To achieve this purpose, a methodology with a mixed approach was used, through a documentary analysis of laws, decrees, resolutions, and judgments of the judicial branch, as well as international agreements signed by Colombia with incidence in said chair. The main results of the documentary analysis show that, in effect, in Colombian legislation there are various norms that support said chair, among which Decree 804 of 1995 stands out (Presidencia de la República de Colombia, May 18, 1995). In addition to this, a survey was applied to 68 leaders of the aforementioned communities who reside in various regions of Colombia. Among the results of the survey, it stands out that 56% of the ethnic leaders surveyed stated that the Chair of Afro-Colombian Studies has not been implemented in the educational curricula due to a lack of relevant policies and 19% attribute this situation to ignorance on the part of the Ministry of National Education and of the education secretariats on the educational reality that students belonging to those communities experience daily within the educational centers. Finally, it is emphasized that education in Colombia continues to be exclusive due to racial issues and that it is not very open to inclusion, ethnic and cultural diversity.

**Keywords:** Chair of Afro-Colombian Studies, diversity, inclusion, ethnical minorities.

## Resumo

O objetivo principal desta pesquisa foi identificar os principais problemas que têm impedido a implementação da Cátedra de Estudos Afro-Colombianos na Colômbia desde sua promulgação (1998). Para tanto, utilizou-se uma metodologia de abordagem mista, por meio de uma análise documental de leis, decretos, resoluções e sentenças do Poder Judiciário, bem como de acordos internacionais assinados pela Colômbia com incidência na referida cadeira. Os principais resultados da análise documental mostram que, com efeito, na legislação colombiana existem várias normas que apoiam a referida cadeira, entre as quais se destaca o Decreto 804 de 1995 (Presidência da República da Colômbia, 18 de maio de 1995). Além disso, foi aplicada uma pesquisa a 68 lideranças das comunidades mencionadas, residentes em diversas regiões da Colômbia. Entre os resultados da pesquisa, destaca-se que 56% dos líderes étnicos pesquisados afirmaram que a Cátedra de Estudos Afro-Colombianos não foi implementada nos currículos educacionais por falta de políticas relevantes e 19% atribuem esta situação ao desconhecimento por parte do Ministério da Educação Nacional e das secretarias de educação sobre a realidade educacional que os alunos dessas comunidades vivenciam no cotidiano dos centros educacionais. Finalmente, destaca-se que a educação na Colômbia continua sendo exclusiva por questões raciais e que não está muito aberta à inclusão, à diversidade étnica e cultural.

**Palavras-chave:** Cátedra de Estudos Afro-Colombianos, diversidade, inclusão, minorias étnicas.

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## Introduction

The Chair of Afro-Colombian Studies is constituted as a valuable opportunity to promote respect for human rights, promote ethnic and cultural diversity, social coexistence and, in general, favor inclusion processes in the school. The origins of this chair, created by Decree 1122 of 1998 (Presidency of the Republic of Colombia, June 23, 1998), lie in the 1991 Constitution, Law 70 of 1993 (Colombian Congress, August 31, 1998), the General Education Law of 1994 (Colombian Congress, February 8, 1994) and, specifically, Decree 804 of 1995 (Presidency of the Republic of Colombia, May 18, 1995). Despite its significance for the black, Afro-Colombian, Raizal and Palenquera communities, the expectations, hopes and dreams to see its implementation in the curriculum and to observe

its repercussion on the improvement of the human rights of these ethnic groups have disappeared. diluting with the passage of time.

In fact, more than 20 years have passed since the promulgation of this chair and its implementation has been almost nil in the vast majority of educational institutions, while the Government —represented by the Ministry of National Education and the secretariats of education— has been a stone guest during this period. This situation goes hand in hand with the inefficiency of the Black Communities Pedagogical Commission, created by Decree 2249 of 1995 (Presidency of the Republic of Colombia, December 26, 1995), which should promote the development and strengthening of educational policies in favor of the Afro communities of the country.

When making a critical inquiry into why this chair has not fulfilled its role of promoting processes of inclusion, respect for ethnic differences and emancipation of the cultures of these racial groups within educational institutions in the national territory, it is found that the first person in charge is the Government. The reason is that the Ministry of National Education has not shown political will to implement it, as established by law, as it is enshrined as a mandatory fact in the curricula of public and private educational establishments.

Currently, there is an escalation of the problems of racism and exclusion within educational institutions throughout the Colombian territory, an environment that is not alien to what has been experienced decades ago by the generations that preceded the ethnic minorities settled in this area. country, which were enslaved for centuries. Therefore, it is essential to implement the Afro-Colombian Studies Chair as soon as possible to promote respect for ethnic differences, human rights, inclusion, and equity, helping to improve the school climate. Above all, with it, possibilities are opened for Colombians to learn to recognize and self-recognize as subjects that make up a multiethnic and multicultural country, where all population groups have contributed to the construction of the Colombian State from the ethnic and cultural difference.

This exposed situation, which is linked to the bibliographic search, being a member of the Afro-Colombian community and the teaching experience of more than 10 years in various grades and levels of education, including higher education, led to the following research problem: What are the main difficulties facing the implementation of the Chair of Afro-Colombian Studies in Colombia?

In correspondence with the enunciated scientific problem, the general objective of the research was to identify the main problems that the implementation of the Chair of Afro-Colombian Studies has had since its creation in 1998, as well as the possible implications for human rights of the black, Afro-Colombian, Raizal and Palenquera communities.

To facilitate the solution of the scientific problem posed, the following questions were formulated: what has been the historical evolution related to the implementation of the Chair of Afro-Colombian Studies in the Colombian school curriculum? What implications for the human rights of the communities? black, Afro-Colombian, Raizal and Palenquera has the implementation of the Afro-Colombian Studies Chair in the curriculum of educational institutions in the Republic of Colombia? What role does it represent for the Black, Afro-Colombian, Raizal and Palenquera communities in relation to diversity and inclusion in school? And what importance does the National Ministry of Education and the secretariats of education attach to the chair in question?

And to answer the questions, the following objectives were raised:

- Unveil the main problems that the implementation of the Afro-Colombian Studies Chair has had in the school's curriculum from its creation to the present.
- Analyze the perceptions that the leaders of the ethnic groups belonging to the black, Afro-Colombian, Raizal and Palenquera communities have on the problems related to the implementation of the Chair of Afro-Colombian Studies in the curriculum.
- Evaluate the relevance of the implementation of the Afro-Colombian Studies Chair in Colombian schools for the black, Afro-Colombian, Raizal and Palenquera communities, as well as for the Ministry of National Education and the secretariats of education, from the perspective of these ethnic groups.

As observed in this introduction, a political-academic process is required that encourages the proper implementation of the Chair of Afro-Colombian Studies, since this constitutes an educational opportunity to promote respect for human rights, ethnic diversity and cultural and the inclusion of ethnic groups.

## Materials and methods

This section presents the methodology used in this educational research from the delimitation and approach of the research problem, the theoretical review and the analysis of the sociocultural context in which the Chair of Afro-Colombian Studies is inserted.

Subsequently, the type of investigation is mentioned, for which instruments are designed and applied with the intention of collecting the pertinent information. Finally, the data obtained are tabulated, analyzed and interpreted.

Considering that the methodology contributes to orient the inquiry processes used in the research, the present work was developed by means of a mixed type. In it, the quantitative and qualitative approaches were combined to understand the problems that the implementation of the Chair of Afro-Colombian Studies in Colombia is going through, in accordance with the research problem raised.

In the words of Hernández, Fernández and Baptista (2014), this type of research simultaneously collects quantitative and qualitative data (in one phase), thanks to which the researcher has a more complete and holistic vision of the study problem, that is, it obtains the strength of quantitative and qualitative analysis. Additionally, you can benefit from insights that come from different types of data within the inquiry. Likewise, a thorough knowledge of the phenomenon and a rigorous review of the literature are needed to resolve discrepancies that may arise.

In correspondence with the type of research undertaken in this article, the following qualitative aspects are taken into consideration: the sociocultural context of the area and the social and environmental problems that affect the student's environment, as well as the problems that the Chair is going through Afro-Colombian Studies.

On the other hand, Pereira (2011) states that mixed designs have been gaining strength day by day and are increasingly being applied in research in various fields, especially within the social sciences. Therefore, proposing a review on these is pertinent to seek to strengthen their application in the educational area.

Among the reasons that led to the choice of a qualitative methodology, it should be noted that the center of the research is human action, not human behavior in terms of control or verification. In this sense, it is imperative to understand that human actions develop on the basis of the meanings they have for the people who perform them and are based on reality oriented to exploratory, descriptive and inductive discoveries. In addition, a reality is assumed from the dynamics of the actors who participate in the research, as well as from real data, rich in information and deep for the interpretation of the situation addressed. It should be added that it is holistic, it is not generalizable and it facilitates the study of communities or small groups such as educational institutions, classroom situations, etc.



Now, the assumed research is of a descriptive approach. According to Hernández et al. (2014), descriptive studies seek to specify the properties, characteristics and profiles of people, groups, communities, processes, objects or any other phenomenon that is subjected to an analysis. Thus, it is only allowed to measure or collect information independently or jointly on the concepts or variables to which they refer, so that its objective is not to indicate how these are related.

In the same sense, Cerda (1994) affirms that in research practice it has been discovered that most of the contradictions that occur between the two conflicting paradigms are not such, since their differences are secondary and have a more theoretical than practical origin. u operational. In field work, researchers tend to articulate and complement various methods, instruments and techniques that they use in research work, regardless of whether they belong to or are associated with one or another paradigm. In this way, in practice the idea that the adoption of a paradigm implies the use of a certain methodology is broken.

In coherence with the exposed approaches, the statistical tests of validity and reliability of the instruments were accepted from the quantitative methods. Regarding the qualitative aspect, documentary analysis and a descriptive approach were used, considering the characteristics of the population under study and their particularities, in order to understand their activity in important circumstances (Stake, 1998).

As already indicated, the selection of people was made after a diagnostic phase, where the 230 leaders who make up the National Space for Prior Consultation for Black, Afro-Colombian, Raizales and Palenqueras Communities from all over the country were involved. Subsequently, a pilot sample was applied that led to the final selection of the sample. Rodríguez, Gil and García (1996) emphasize that the object of the research arises from the educational context, in which time, place and participants play a fundamental role and in which direct observation is the essential means to collect information, made from the holistic point of view. Triangulation constitutes the basic process for data validation.

Likewise, interculturality is understood as the ability to know one's own culture and other cultures that interact and enrich each other in a dynamic and reciprocal way; contributes to embodying in social reality respect for human rights, coexistence under equal conditions and mutual respect. Flexibility is the permanent construction of ethno-educational processes in accordance with the cultural values, needs and particularities of ethnic groups. For its part, progressivity is understood as the dynamics of ethno-educational processes generated by research that, coherently articulated, consolidate and contribute to the development of

knowledge. Finally, solidarity refers to the cohesion of the group around experiences that allow it to strengthen and maintain its existence in relation to other social groups.

For this study, a documentary analysis and a simple stratified random sampling were carried out and made up of a group of 68 leaders belonging to the 230 members that make up the National Space for Prior Consultation for Black, Afro-Colombian, Raizales and Palenqueras Communities. This space houses Commission IV, in charge of educational matters such as the analysis of the problems faced today by the implementation of the Chair of Afro-Colombian Studies. Hence the relevance of having selected the sample of this segment of the population.

Therefore, an organized test was applied using a self-administered questionnaire, voluntarily answered by people with prior informed consent. To determine the sample size, the equation corresponding to the sample size for a finite population (230 leaders) of the National Space for Prior Consultation for Black, Afro-Colombian, Raizales and Palenqueras Communities was used.

$$n = \frac{N * Z_{\alpha}^2 * p * q}{e^2 * (N - 1) + Z_{\alpha}^2(* p * q)}$$

$N$  = Population size (230 leaders).

$n$  = Sample size.

$Z$  = Confidence level (1.96 corresponding to a 95% confidence level).

$p$  = Probability of success (0.5).

$q$  = Probability of failure (0.5).

$e$  = Margin of error (0.1).

With the equation used previously to determine the sample size for a known population, a sample of 68 people was obtained, with ages between 24 and 57, with an average of 38 years. It must be said that 57% are men and the remaining 43%, women. A five-question questionnaire was applied as an instrument, with the purpose of knowing the perception about the problems with the implementation of the Chair of Afro-Colombian Studies and other aspects related to human rights, exclusion and discrimination in the school of the Republic of Colombia.

The information collected was entered and analyzed using the IBM SPSS Statistics program, version 26; The respective descriptive analysis was carried out according to each of the questions posed in the questionnaire. In addition, for the treatment of the data, the right to privacy and conservation of the personal integrity of the participants was complied with.



Regarding the measuring instrument, it is estimated that it is reliable when it measures what it wants to measure and is applied several times, with which a similar result is obtained.

Hernández et al. (2014) indicate that "the reliability of a measurement instrument refers to the degree to which its repeated application to the same subject or object produces the same results" (p. 200).

For the execution of the methodological procedure, the already validated pilot test was applied to people who were not part of the sample, but who had the same characteristics of the sample subjects. To find the reliability coefficient, a pilot test was applied to a group of 10 subjects with characteristics equivalent to the study sample. In addition, the responses were coded, the responses were transcribed into a double-entry tabulation matrix with the support of the IBM SPSS Statistics version 26 program and, subsequently, the Cronbach's alpha coefficient was calculated, and obtained as a result the value of 0.8017, which is in the range 0.81-1.00, considered very high taking as a reference the scale suggested by Ruiz (1998).

**Tabla 1.** Escala del coeficiente de alfa de Cronbach sugerida por Ruiz (1998)

Rango	Magnitud
0.81-1.00	Muy alta
0.61-0.80	Alta
0.41-0.60	Moderada
0.21-0.40	Baja
0.001-0.20	Muy baja

Fuente: Elaboración propia con base en Ruiz (1998)

In this way, it was found that the designed instrument has good internal consistency and, consequently, was valid and reliable to be applied to the study population.

To carry out the documentary analysis, a bibliographic search related to the Chair of Afro-Colombian Studies was carried out. To do this, recourse was made to international agreements signed by Colombia, laws, decrees and resolutions issued by the national government, judgments of the Constitutional Court of Colombia in favor of ethnic groups belonging to black, Afro-Colombian, Raizal and Palenqueras communities, as well as to degree works and articles related to the subject in question.

The results obtained with the documentary analysis are presented below.

## Results

A documentary analysis was carried out in order to identify the main difficulties that the implementation of the Chair of Afro-Colombian Studies in Colombian educational institutions has faced from its creation (more than 20 years ago) to the present. In addition, the implications of this in terms of the defense of human rights, cultural diversity and inclusion for the black, Afro-Colombian, Raizal and Palenquera communities were evaluated.

For this reason, several documents were included that are listed below: the Political Constitution of Colombia of 1991, the General Law of Education of 1994 (Colombian Congress, February 8, 1994), Decree 804 of 1995 (Presidency of the Republic of Colombia, May 18, 1995), Decree 1627 in 1996 (Presidency of the Republic of Colombia, September 13, 1996), Law 70 of 1993 (Colombian Congress, August 31, 1993), Decree 1122 of 1998 (Presidency of the Republic of Colombia, June 23, 1998), the curricular guidelines of the Afro-Colombian Studies Chair, Decree 2249 of 1995 (Presidency of the Republic of Colombia, December 26, 1995), Convention 169 of the International Labor Organization [ILO] (2014), Resolution 57/249 of the General Assembly of the United Nations [UN] (2001) and Sentence T-496/96 (Constitutional Court, September 26, 1996).

Articles 7, 8, 13, 67 and 68 of the 1991 Constitution of Colombia recognize ethnic and cultural diversity. Specifically, Article 7 states the following: "The State recognizes and protects the ethnic and cultural diversity of the Colombian Nation." Article 8 states that "it is the obligation of the State and of the people to protect the cultural and natural wealth of the Nation." For its part, article 13 indicates:

All people are born free and equal before the law, will receive the same protection and treatment from the authorities and will enjoy the same rights, freedoms and opportunities without any discrimination based on sex, race, national or family origin, language, religion, opinion. political or philosophical.

Article 67 establishes that "education will train the Colombian in respect for human rights, peace and democracy; and in the practice of work and recreation, for cultural, scientific, technological improvement and for the protection of the environment". And article 68 specifies that "members of ethnic groups will have the right to training that respects and develops their cultural identity."

In addition to this, as a result of the struggles of the country's black, Afro-Colombian, Raizal and Palenquera communities, Law 70 of 1993 was enacted (Colombian Congress, August 31, 1993). With this, a series of policies for the recognition of rights in favor of these ethnic groups began, mainly through decrees, judicial decisions and through agreements between the Government and these groups. In fact, it can be said that with Law 70 of 1993 (Colombian Congress, August 31, 1993) the foundations were created for an own education supported by cultural identity, the interests of ethnic groups and the needs of the population. .

Indeed, one of the objectives of Law 70 of 1993 (Colombian Congress, August 31, 1993), provided for in Article 1, was for the State to undertake to ensure the protection of culture for this ethnic group. Specifically:

Establish mechanisms for the protection of the cultural identity and the rights of the black communities of Colombia as an ethnic group, and the promotion of their economic and social development, in order to guarantee that these communities obtain real conditions of equal opportunities against the rest of Colombian society (Congreso de Colombia, 31 de agosto de 1993)

Following the norms favorable to the black, Afro-Colombian, Raizal and Palenquera populations, Decree 804 of 1995 (Presidency of the Republic of Colombia, May 18, 1995), built on the pillars of Law 70 of 1993 (Colombian Congress, August 31, 1993), the General Education Law of 1994 (Colombian Congress, February 8, 1994) and the Political Constitution of 1991, established the principles of ethno-education in Colombia by regulating educational care for ethnic groups. This is demonstrated by article 2 of this decree:

Article 2. The principles of ethnoeducation are:

- a) Integrality, understood as the global conception that each people has and that enables a harmonious and reciprocal relationship between men, their social reality and nature;
- b) Linguistic diversity, understood as the ways of seeing, conceiving and building the world that ethnic groups have, expressed through the languages that are part of the national reality under equal conditions;
- c) Autonomy, understood as the right of ethnic groups to develop their ethno-educational processes;
- d) Community participation, understood as the ability of ethnic groups to guide, develop and evaluate their ethno-educational processes, exercising their autonomy;

- e) Interculturality, understood as the ability to get to know one's own culture and other cultures that interact and enrich each other in a dynamic and reciprocal way, helping to translate into social reality a coexistence under equal conditions and mutual respect;
- f) Flexibility, understood as the permanent construction of ethno-educational processes, in accordance with the cultural values, needs and particularities of ethnic groups;
- g) Progressivity, understood as the dynamics of the ethno-educational processes generated by research that, coherently articulated, consolidate and contribute to the development of knowledge, and
- h) Solidarity, understood as the cohesion of the group around its experiences that allows it to strengthen and maintain its existence, in relation to other social groups (Presidencia de la República de Colombia, 18 de mayo de 1995).

Next, a series of tables and images and their respective analysis of the questions answered by the people selected from the National Space for Prior Consultation for Black, Afro-Colombian, Raizales and Palenqueras Communities belonging to various regions of Colombia are presented. This process will begin with the first question, “To what reasons do you attribute that, more than 20 years after the promulgation of Decree 1122 of 1998 (Presidency of the Republic of Colombia, June 23, 1998) that created the Chair of Studies Afro-Colombians, has this not yet been implemented in most of the country's elementary and middle education institutions? ”. The information obtained is presented in Table 2 and in Figure 1, followed by the corresponding analysis.

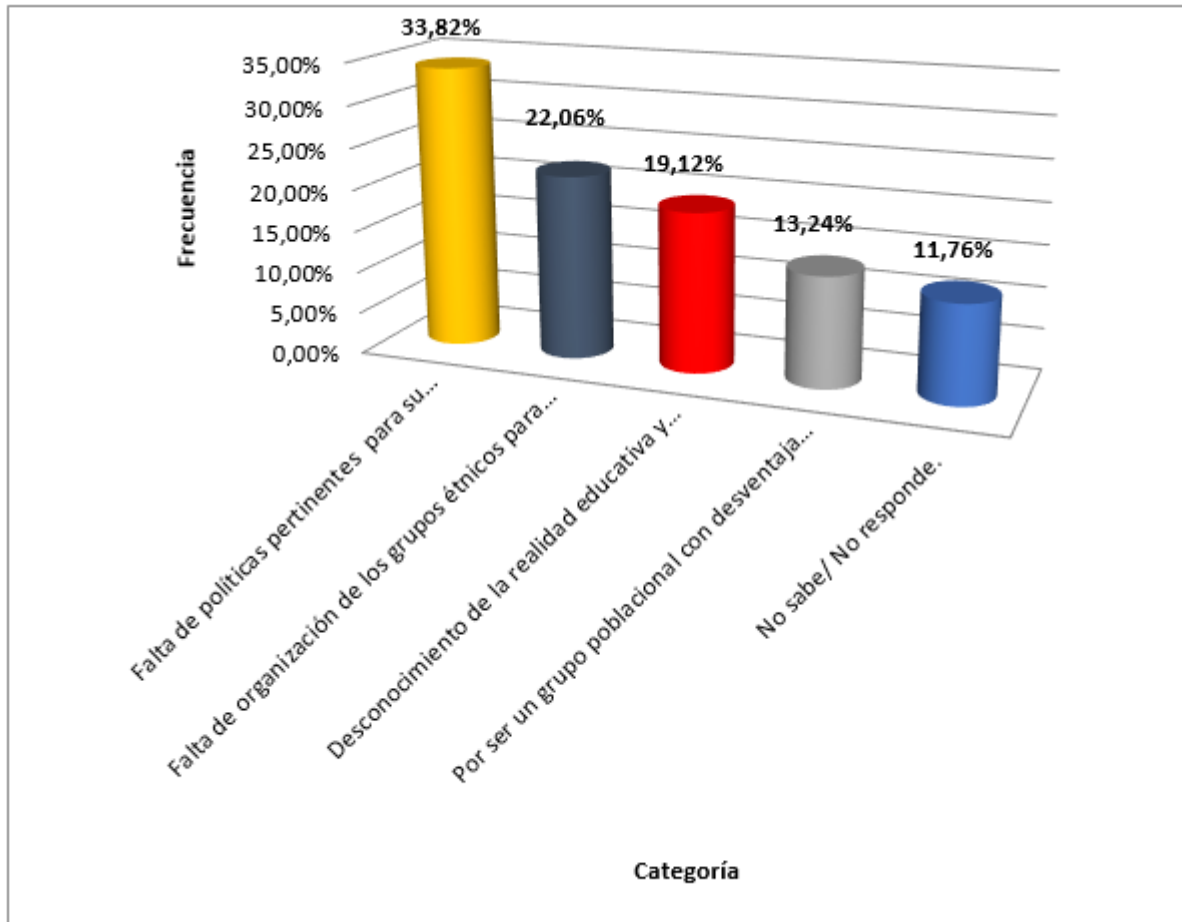
**Tabla 2.** Distribución de frecuencia y porcentaje de las respuestas de la pregunta uno

Opciones de respuesta	Frecuencia	Porcentaje
Falta de políticas pertinentes para su implementación.	23	33.82
Falta de organización de los grupos étnicos para exigir su implementación.	15	22.06
Desconocimiento de la realidad educativa y cultural por parte del Ministerio Nacional de Educación.	13	19.12
Por ser un grupo poblacional con desventaja social.	9	13.24
No sabe/ No responde.	8	11.76
Total	68	100

Fuente: Elaboración propia

Below is the figure with the percentages corresponding to the different options on the reasons why, more than 20 years after the law that created the Chair of Afro-Colombian Studies, it has not yet been implemented in the great most educational institutions in Colombia.

**Figura 1.** “¿A qué razones atribuye que, transcurridos más de 20 años de la promulgación del Decreto 1122 de 1998 (Presidencia de la República de Colombia, 23 de junio de 1998) que creó la Cátedra de Estudios Afrocolombianos, esta aún no se haya implementado en la mayoría de las instituciones de educación básica y media del país?”



Fuente: Elaboración propia

The analysis of the information obtained with this question showed that 33.82% of the leaders of the black, Afro-Colombian, Raizal and Palenquera communities surveyed state that, more than 20 years after the issuance of the decree that created the Chair of Afro-Colombian Studies, they observe the lack of pertinent policies for its implementation in the curricula of educational institutions. For their part, 22.06% express that there has been a lack of organization of ethnic groups to demand its implementation; 19.12% attribute the problem to ignorance of the educational and cultural reality by the National Ministry of Education; while 13.24% of the people believe that it is because they are a population group with social disadvantage; on the other hand, 11.76% of those surveyed do not know or do not respond.

Next, the analysis of question number two of the survey is carried out.



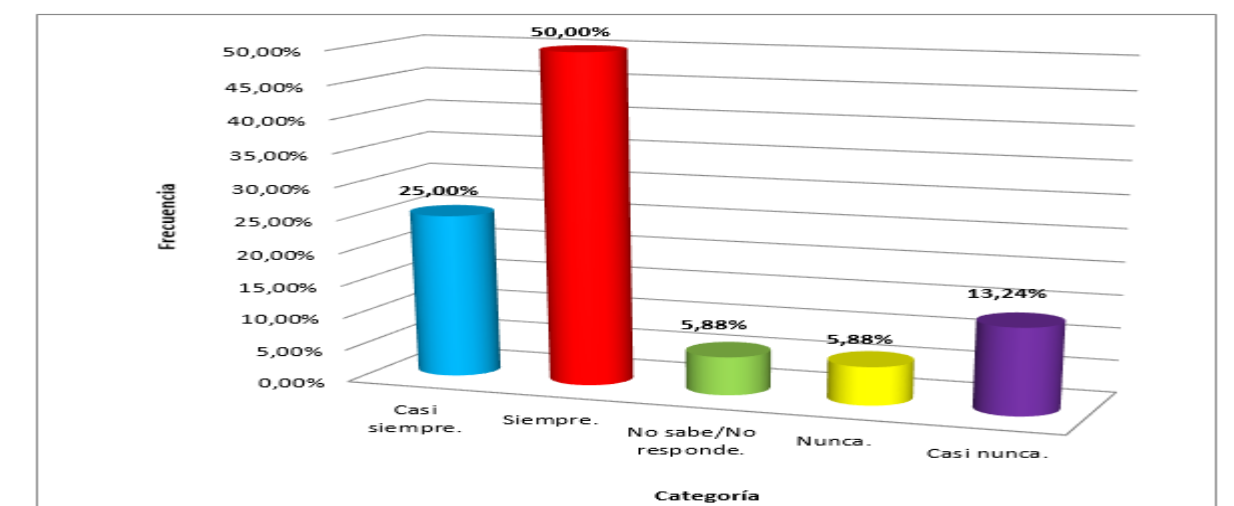
**Tabla 3.** “¿Algún familiar, conocido o usted han sido discriminados en la escuela o universidad por su condición étnica?” Distribución de frecuencia y porcentaje con base en las respuestas de la pregunta dos

Categoría	Frecuencia	Porcentaje
Casi siempre.	17	25.00
Siempre.	34	50.00
No sabe/No responde.	4	5.88
Nunca.	4	5.88
Casi nunca.	9	13.24
Total	68	100

Fuente: Elaboración propia

Next, Figure 2 is presented with the percentages corresponding to the various responses on cases of discrimination at school for ethnic reasons.

**Figura 1.** “¿Algún familiar, conocido o usted han sido discriminados en la escuela o universidad por su condición étnica?”



Fuente: Elaboración propia

Regarding question two, 75% of the respondents who belong to the black, Afro-Colombian, Raizal and Palenquera communities affirm that they have always or almost always been a victim or have heard some type of discrimination against their ethnic group at school; 19.12% state that they have never or almost never been a victim or have heard of cases of discrimination at school. For their part, only 5.88% of those surveyed do not know or do not respond. This information can be seen reflected in the table and figure above, where the majority of respondents say they have been or know of people from their ethnic group who have felt discriminated against at school or university because of their skin color.

The third question that was proposed was "For you, what should the Ministry of Education and the secretariats of education do to promote respect for human rights, diversity and inclusion in Colombian schools and universities?"

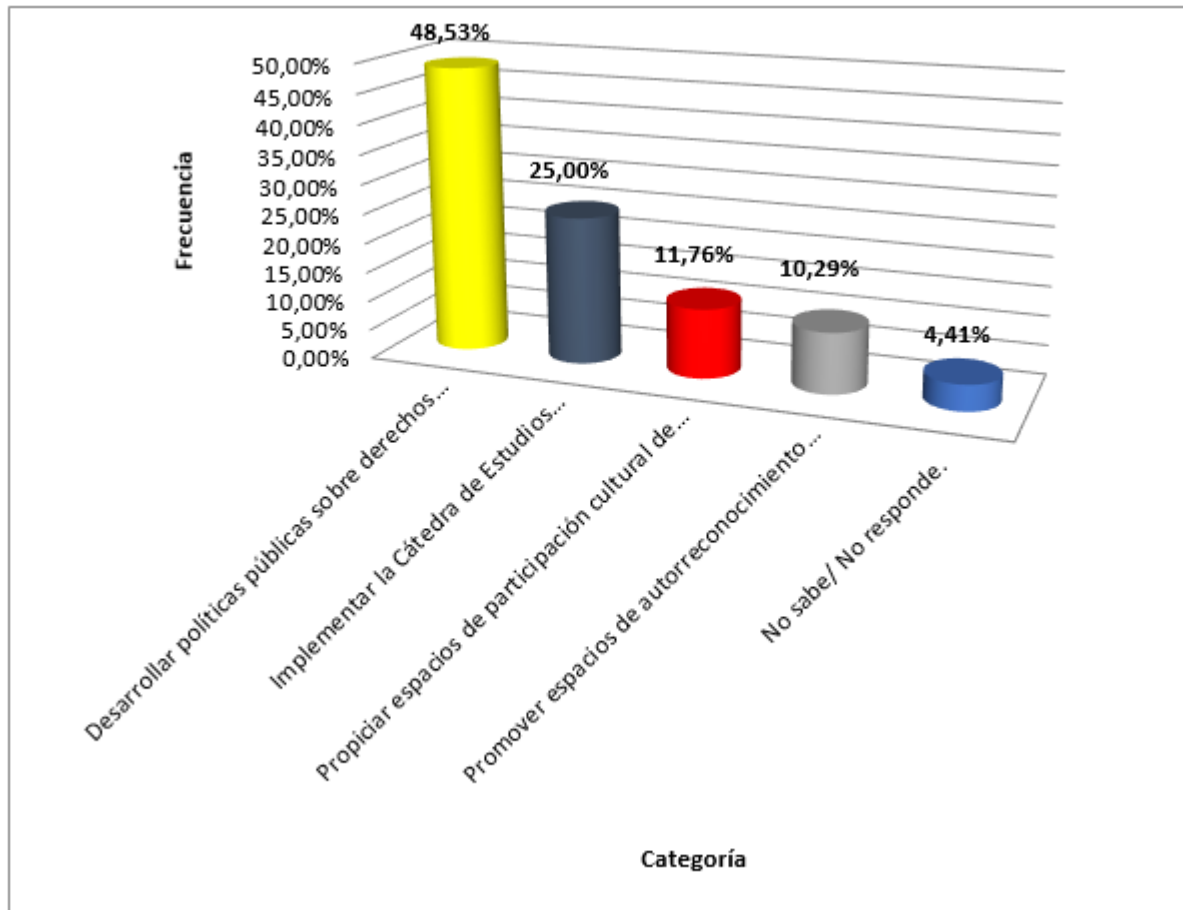
**Tabla 4.** Distribución de frecuencia y porcentaje con base en las respuestas de la pregunta tres

Categoría	Frecuencia	Porcentaje
Desarrollar políticas públicas sobre derechos humanos, etnoeducación, diversidad e inclusión en la escuela.	33	48.53
Implementar la Cátedra de Estudios Afrocolombianos.	17	25.00
Propiciar espacios de participación cultural de los grupos étnicos al interior de la escuela.	8	11.76
Promover espacios de autorreconocimiento étnico.	7	10.29
No sabe/ No responde.	3	4.41
Total	68	100

Fuente: Elaboración propia

Figure 3 is presented below, which corresponds to question number three.

**Figura 2.** “Para usted, ¿qué deberían hacer el Ministerio de Educación y las secretarías de educación para promover el respeto por los derechos humanos, la diversidad e inclusión en las escuelas y universidades de Colombia?”



Fuente: Elaboración propia

Figure 3 shows that 48.53% of those surveyed consider that the Ministry of National Education and the secretariats of education should develop public policies on human rights, ethno-education, diversity and inclusion in schools. For 25%, the Chair of Afro-Colombian Studies must be implemented. On the other hand, 22.06% think that spaces for cultural participation of ethnic groups should be fostered within the school or that spaces for ethnic self-recognition should be promoted, while only 4.41% do not know or do not answer anything.

Table 4 and figure 4 represent and consolidate the answers given by the people surveyed based on the question "What are the main negative effects that discrimination and exclusion in school and university cause on ethnic minority students?"

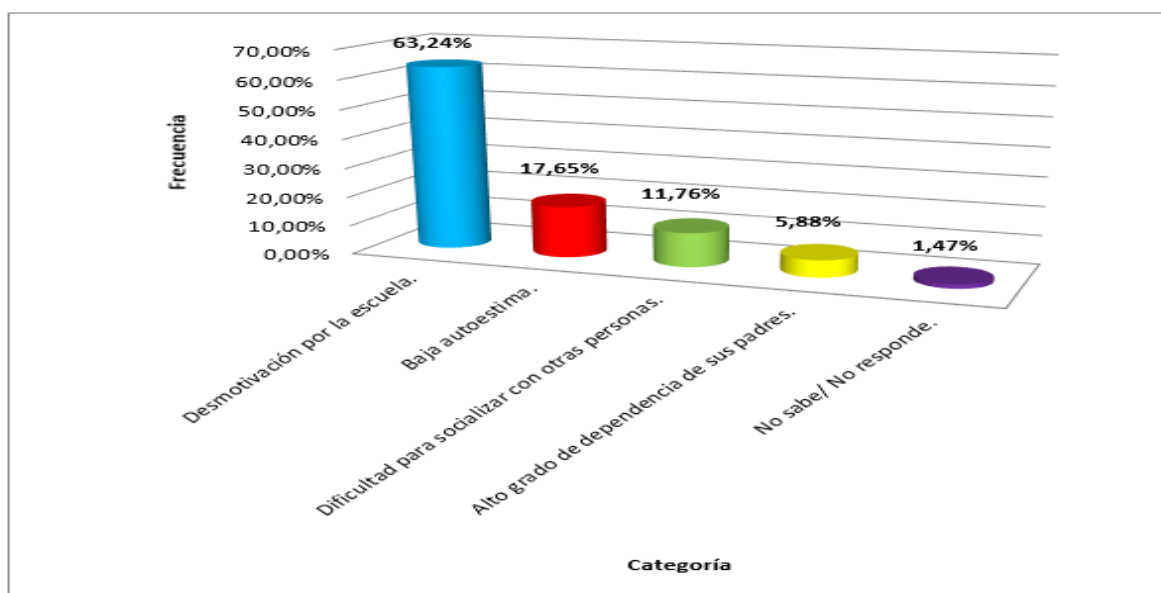
**Tabla 5.** Distribución de frecuencia y porcentaje con base en las respuestas de la pregunta cuatro

Categoría	Frecuencia	Porcentaje
Desmotivación por asistir a la escuela.	43	63.24
Baja autoestima.	12	17.65
Dificultad para socializar con otras personas.	8	11.76
Alto grado de dependencia de sus padres.	4	5.88
No sabe/No responde.	1	1.47
Total	68	100

Fuente: Elaboración propia

Next, the figure with the percentages corresponding to various responses issued by respondents about discrimination in Colombian schools and colleges is observed.

**Figura 3.** “¿Cuáles son los principales efectos negativos que causan en los estudiantes de las minorías étnicas la discriminación y exclusión en la escuela y la universidad?”



Fuente: Elaboración propia

As can be seen in the previous figure, 63.24% of those surveyed affirm that discrimination for ethnic reasons in schools and universities causes a demotivation in students to go to study at these educational centers. 17.65% maintain that the aforementioned produces low self-esteem. 11.76% believe that it makes it difficult for students to socialize with other people. 5.88% think that it creates a high degree of dependence on parents, while only 1.47% do not know or do not respond.

Finally, question five, "Why is it important to implement the Afro-Colombian Studies Chair in schools and universities in the Republic of Colombia?", Generated the answers contained in table 5.

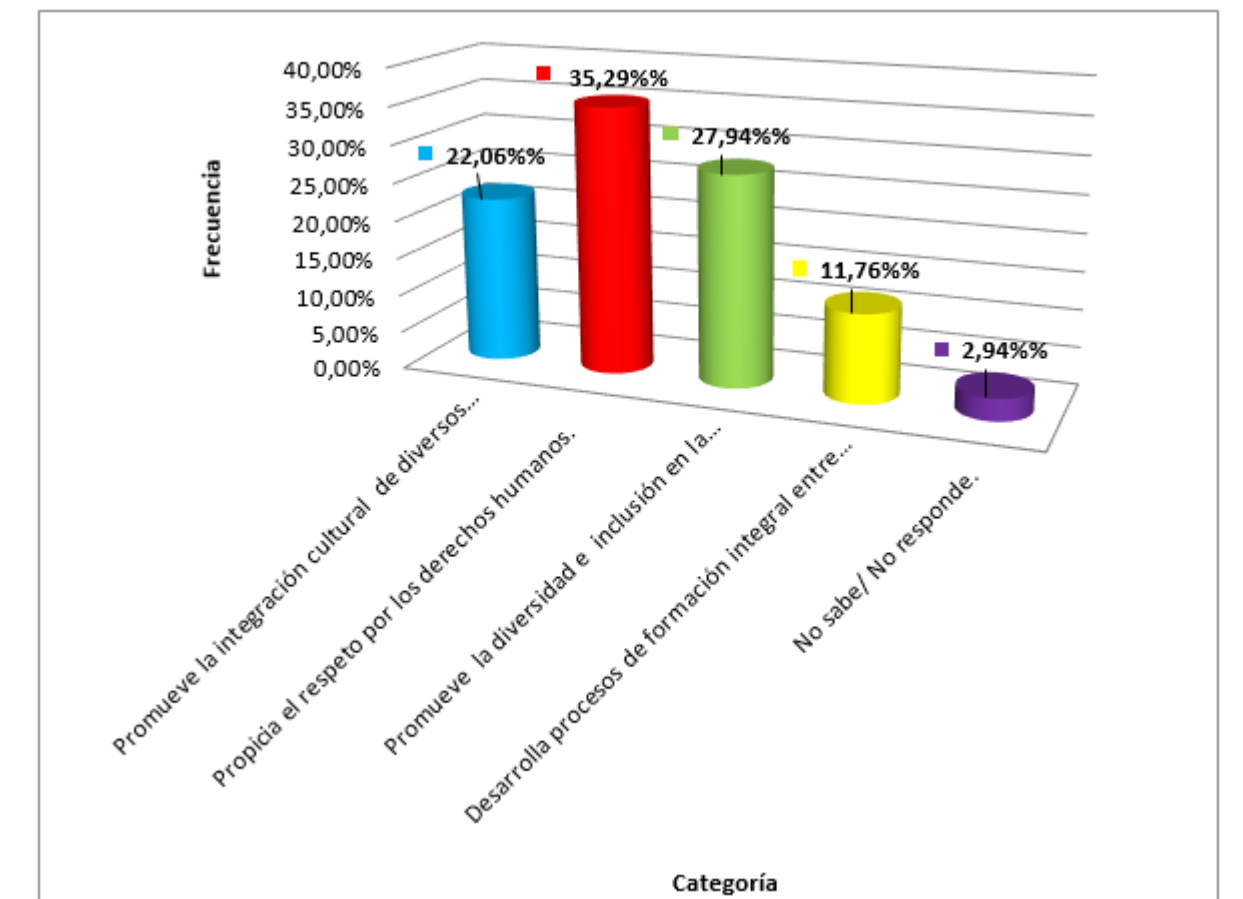
**Tabla 6.** Distribución de frecuencia y porcentaje con base en las respuestas de la pregunta cinco

Categoría	Frecuencia	Porcentaje
Promueve la integración cultural de diversos actores de la comunidad dentro y fuera de la escuela.	15	22.06
Propicia el respeto por los derechos humanos.	24	35.29
Promueve la diversidad e inclusión en la comunidad.	19	27.94
Desarrolla procesos de formación integral entre estudiantes, profesores y administrativos.	8	11.76
No sabe/No responde.	2	2.94
Total	68	100

Fuente: Elaboración propia

Figure 5 presents the percentages corresponding to the various response options issued by the respondents related to the relevance of the Chair of Afro-Colombian Studies.

**Figura 4.** “¿Por qué es importante implementar la Cátedra de Estudios Afrocolombianos en escuelas y universidades en la República de Colombia?”



Fuente: Elaboración propia

The previous figure shows that 57.35% of the respondents consider that the implementation of the Afro-Colombian Studies Chair is necessary in educational institutions of the various levels of schooling in the Republic of Colombia because it promotes the cultural integration of various community actors within and outside of school, or because it encourages respect for human rights. For their part, 27.94% believe that said chair promotes diversity and inclusion in the community. Finally, while 11.76% agree that the chair develops comprehensive training processes among students, teachers and administrators, only 2.94% do not know or did not respond.



## Discussion

Regarding the results obtained in the first question (table 2 and figure 1), Skliar (2002) affirms that the question of how we look at the other, from where, with what ideas and how do we exclude them when we refer to ourselves or ourselves with a very significant phrase: there is “too much absence of the other in us” (p. 14). This is important because the disqualifying phrases that are used daily in school demotivate and affect the personality of black, Afro-Colombian, Raizales and Palenquero students. As can be seen in the responses in Table 2 and in the documentary analysis, it can be inferred that there has been no political will of the national government to implement the Chair of Afro-Colombian Studies in the curriculum of educational institutions at various levels of schooling.

According to López (2001):

A culture of diversity does not consist of minority cultures being subjected to the conditions imposed by the hegemonic culture, but just the opposite; the culture of diversity requires that society change its behaviors and attitudes towards marginalized groups (p. 45).

Regarding the results shown in table 2 and in figure 2, it should be noted that racism in schools is being the object of reflection by organizations that fight for the defense of human rights in Colombia, including non-governmental organizations ( NGO), the Ombudsman's Office, the Personería and the UN, among other organizations.

With respect to what is observed and analyzed in table 3 and figure 3, it can be inferred that there is concern in part of Colombian society for the defense of human rights. For this reason, the need to stage a public policy in this regard is highlighted, as well as to promote diversity and inclusion in the school through spaces for reflection between it and society.

In the same way, the black, Afro-Colombian, Raizal and Palenquera communities hope that the Ministry of National Education will implement educational policies that promote ethno-education, interculturality and inclusion. It must be said that these ethnic groups complain about non-compliance with the provisions of the 1991 Political Constitution, in Law 70 of 1993 (Colombian Congress, August 31, 1993) and in regulatory decrees such as the one that created the Cátedra de Afro-Colombian Studies, regulations that revolve around respect for human rights, ethnic and cultural diversity.

Based on the results presented in table 4 and figure 4, it can be said that this school exclusion is linked to social exclusion (Freire, 1990). In that order of ideas, the political factor

is related to the place where you live and the area of development of the student. Therefore, public policies are required by the Colombian Government to help strengthen the defense of human rights and eradicate racial discrimination, promoting the diversity and inclusion of ethnic groups within educational institutions and society in general.

To end this section, based on the results reflected in table 5 and figure 5, it is valid to return to the words of Freire (2001): "The dream of a better world is born from the entrails of its opposite" (p. 145 ). This implies assuming that only if people are aware of the problems posed by racism, exclusion and disrespect for human rights, experiencing this situation from their own reality, will they be able to fight against them. Consequently, the Colombian school requires the inclusion of the Afro-Colombian Studies Chair in the curriculum, in such a way that it contributes to promoting respect for human rights, ethnic and cultural diversity. This implies educating for the formation of values, participation, inclusion and democracy.

In terms of Fricker (2007), the violation of the rights of these ethnic groups belonging to the black, Afro-Colombian, Raizal and Palenquera communities can be explained from epistemic injustice. In fact, it is clear that there is a lack of knowledge on the part of the Ministry of National Education of the historical-social context in which these populations have lived for centuries, which implies taking into account the enslavement, marginalization and invisibility in which they have lived. Indeed, their social discourses, their complaints, their verbal claims and their cultural practices, among other situations, have been extinguished under the term of ethnic minority, highlighting the idea of a socially disadvantaged group, without political or economic power, a situation that it affects the human rights and dignity of this population.

The research carried out by the Ministry of the Interior of the Republic of Colombia called (2019) "Diagnosis: implementation of the Chair of Afro-Colombian Studies, experiences and perspectives regarding the ethnic and cultural diversity of the nation", confirms the results that we have shown throughout this investigation. In chapter 5, the study by the Ministry of the Interior reveals that 55.2% of the secretaries of education stated that they had not taken any action to advise educational institutions in the implementation of the Chair of Afro-Colombian Studies, 34.4% expressed yes and 10.4% did not respond; In other words, the vast majority of the education secretariats of the Republic of Colombia (65.6%) have not offered any type of advice to basic and middle-level educational institutions for the implementation of the Afro-Colombian Studies Chair. This situation corresponds to the study carried out, as Afro-Colombian leaders stated that there was a lack of will from the

secretariats of education and the Ministry of Education to implement the Chair for Afro-Colombian Studies.

Now, compared to the question formulated by the Ministry of the Interior to the educational institutions of the preschool and basic levels (19650), which had implemented the Chair of Afro-Colombian Studies in their Institutional Educational Project (PEI), only 11, 3% said they had it incorporated, 21.8% said no. The lack of political will of educational institutions can be observed, when seeing that the vast majority of institutions corresponding to 67% did not respond to the survey of the Ministry of the Interior, which is the highest educational authority in Colombia.

According to Garcés (2009), Decree 1122 of 1998 with which the Chair of Afro-Colombian Studies was created, as well as other legal achievements obtained by ethnic groups in Colombia, constitutes an achievement against colonialism and racism. These triumphs are considered by these groups as the result of the struggles for the demands of the rights of the black, Afro-Colombian, Raizal and Palenquera communities, carried out during the decade of the 90s. Another example of the fruits of these efforts vindictive is Law 70 of 1993 (Congress of Colombia, August 31, 1993), known as the law of black communities.

It should be remembered that article 1 of Decree 1122 of 1988 (Presidency of the Republic of Colombia, June 23, 1998) reads the following:

All state and private establishments of formal education that offer preschool, basic and secondary levels, will include in their respective institutional educational projects the Chair of Afro-Colombian Studies in accordance with the provisions of article 39 of Law 70 of 1993 and the provisions of this decree.

And article 9 of the same decree states the following:

Higher normal schools and higher education institutions, which have a Faculty of Education, will take into account experiences, content and pedagogical practices related to Afro-Colombian studies, when preparing the corresponding curricula and study plans, taking into account the requirements creation and operation of their respective academic teacher training programs.

Thus, the documentary analysis carried out shows that the situation of racism and exclusion experienced by schoolchildren is worrying. This happens in a particular way with black, Afro-Colombian, Raizales and Palenqueras communities, since they are constantly mocked for their way of dressing, speaking and, in general, for their cultural manifestations. This situation is contrary to the provisions of Colombian regulations, particularly as

contemplated by Decree 1122 of 1988 (Presidency of the Republic of Colombia, June 23, 1998), which created the Chair of Afro-Colombian Studies, the General Law of Education (Congress of Colombia, February 8, 1994) and what is expressed in articles 7 and 8 of the Political Constitution of Colombia.

The same analysis allowed observing that the vast majority of public and private educational organizations in the country still do not include in their curricula the guidelines of the Chair of Afro-Colombian Studies in their institutional educational projects. From experience, it can be considered that their inclusion would contribute to fostering respect for cultural diversity and human rights. According to Somin (2010), political ignorance undermines normative explanations of democratic legitimacy, since norms constitute an ideal, but not an attempt to explain existing reality. However, a normative ideal should be possible, so political ignorance raises serious doubts about the viability of deliberative democracy.

Despite the multiple difficulties and setbacks in the implementation of the Afro-Colombian Studies Chair, it should be noted that in the country in most educational establishments there is a group of black, Afro-Colombian, Raizales and Palenqueros teachers. They have initiated a qualification process on their own in ethno-education and Afro-Colombian issues, which has contributed to the development of self-recognition. This has allowed the strengthening of their culture and respect for human rights in territories where these ethnic groups predominate.

The issue of ethnoeducation and the preservation of cultural diversity are framed in various official documents, including the Political Constitution of 1991 (Const., 1991), Law 70 of 1993 (Colombian Congress, August 31, 1993), 115 of 1994 (Colombian Congress, February 8, 1994), Decree 804 of 1995 (Presidency of the Republic of Colombia, May 18, 1995) and Decree 1122 of 1998 (Presidency of the Republic of Colombia, June 23, 1998). These regulations recognize that the Colombian State is a multi-ethnic and multicultural country. This can be seen in the aforementioned articles of the political constitution, as well as in article 32 of Law 70 of 1993 (Colombian Congress, August 31, 1993). In fact, this article states:

The Colombian State recognizes and guarantees black communities the right to an educational process in accordance with their ethnocultural needs and aspirations. The competent authority will adopt the necessary measures so that in each of the educational environments the curricula are adapted to this provision.

Despite the intention of the law to favor ethnic minorities, in particular black, Afro-Colombian, Raizal and Palenquero groups, the daily reality shows that there is great resistance on the part of the education secretariats towards the inclusion of Afro-Colombian issues in the curriculum. In addition, it should be noted that article 39 of the same Law 70 of 1993 (Colombian Congress, August 31, 1993) establishes the following:

The State shall ensure that the knowledge of the cultural practices of black communities and their contributions to Colombian history and culture is known and disseminated in the national educational system, so that they offer equitable and formative information on societies and cultures of these communities. In the social areas of the different educational levels, the Afro-Colombian studies chair will be included in accordance with the corresponding curricula.

In accordance with article 14 of the General Law of Education of 1994 (Colombian Congress, February 8, 1994), the promotion of cultural diversity at the preschool, basic and secondary education levels is mandatory. Consequently, it is necessary for the national Government of Colombia to adopt measures aimed at complying with the provisions of said law, in Law 70 of 1993 (Congress of Colombia, August 31, 1993) and in the Political Constitution of 1991, between other standards.

Likewise, in the international arena, it is worth highlighting what is expressed in article 14 of the International Convention on the Elimination of All Forms of Racial Discrimination (UN, 1969). In addition, it is pertinent to highlight the relevance of the development of the Afro-Colombian Studies Chair for the curriculum, in correspondence with ILO Convention 169 (2014), which is part of the constitutionality block. The foregoing involves the sense of conservation of cultural identity through the education imparted, not only to members of these ethnic minorities, but to the entire Colombian population. In this sense, Article 22 of said ILO Convention (2014) states:

1) Measures shall be taken to promote the voluntary participation of members of the peoples concerned in vocational training programs of general application.

2) When the existing vocational training programs of general application do not respond to the special needs of the peoples concerned, the Governments shall ensure, with the participation of said peoples, that special training programs and means are made available to them.

3) These special training programs should be based on the economic environment, social and cultural conditions, and the specific needs of the peoples concerned. Any study in



this regard should be carried out in cooperation with these peoples, who should be consulted on the organization and operation of such programs. Whenever possible, these peoples should progressively assume responsibility for the organization and operation of such special training programs, if they so decide.

For its part, article 23 states:

1) Handicrafts, rural and community industries, and traditional activities related to the subsistence economy of the peoples concerned such as hunting, fishing, trapping and gathering should be recognized as important factors in the maintenance of their culture, and of their economic self-sufficiency and development. With the participation of these peoples, and whenever there is space, the Governments must ensure that such activities are strengthened and promoted.

2) At the request of the peoples concerned, appropriate technical and financial assistance should be provided whenever possible, taking into account the traditional techniques and cultural characteristics of these peoples, and the importance of sustained and equitable development (OIT, 2014).

Finally, article 26 states that “measures must be adopted to guarantee members of the peoples concerned the possibility of acquiring an education at all levels, at least on an equal footing with the rest of the national community” (ILO, 2014 ).

Now, when talking about the Chair of Afro-Colombian Studies, it refers to a setting to contribute to promoting an intercultural and inclusive education that promotes respect for human rights for all. This is far from what a significant number of teachers mistakenly assume, for whom the main purpose of this is to offer an education for the black population. Far from contributing to the construction of a culture based on values, this reductionist vision of the chair further deepens racial discrimination, negatively affecting its implementation in most educational institutions in the country. Thus, despite the more than 20 years since the Afro-Colombian Studies Chair was created, there still persists a certain resistance on the part of the teaching staff for its implementation in the curriculum, and there is a lack of a political decision on the part of the Ministry of National Education and the secretariats of education.

On the other hand, Chapter III of the General Law of Education of 1994 (Colombian Congress, February 8, 1994), in its article 55, indicates that education for ethnic groups is that which “is offered to groups or to communities that make up the nationality and that have a culture, a language, a tradition and some were their own and indigenous ”.



In that order of ideas, both the national norms and the international agreements signed by Colombia support the relevance of the Chair of Afro-Colombian Studies in favor of the human rights of ethnic groups. Hence the reason for its compulsory nature at all levels of schooling, both in basic and in secondary education in Colombian schools. Therefore, it should be offered to all students and not only to the black, Afro-Colombian, Raizal and Palenquera communities.

Now, a key contribution in favor of the defense of cultural diversity is generated by the Convention on World Cultural and Natural Heritage, approved by the United Nations Educational, Scientific and Cultural Organization [Unesco] ( 1972). This international treaty signed by the Republic of Colombia proposes to promote the identification, protection and preservation of the cultural and natural heritage of the entire world, which is considered valuable for humanity.

Likewise, at its meeting no. 31, on November 2, 2001, in the city of Paris, UNESCO (2001) issued the Universal Declaration on Cultural Diversity. It is a legal instrument that elevates cultural diversity to the category of common heritage of humanity. The UN (2001), for its part, issued Resolution 57/249 on May 21, 2001, since then proclaimed the World Day for Cultural Diversity for Dialogue and Development. And in coherence with this resolution, the national Government of Colombia issued Law 725 of 2001 (Colombian Congress, December 30, 2001), which establishes May 21 as the National Day of Afro-Colombianity.

For Unesco (2001), it is clear that culture encompasses the arts and letters, ways of life, value systems, traditions and beliefs. Therefore, for this organization, the protection and promotion of cultural diversity is a priority that poses the challenge of defending creative capacity through its multiple material and immaterial forms, as well as guaranteeing peaceful coexistence. According to this same body, an action plan for the application of the Universal Declaration on Cultural Diversity must do the following:

- a) Promote, through education, an awareness of the importance of cultural diversity; For this, it is necessary to improve teacher training and school programs.
- b) Incorporate traditional pedagogical methods into the educational process, in order to preserve and optimize culturally appropriate methods for communication and appropriation of knowledge.
- c) Respect and protect traditional knowledge systems.
- d) Develop policies and strategies for the preservation and enhancement of cultural and natural heritage (Unesco, 2001, p. 4).

Continuing with this analysis, it is essential to assess some judgments issued by the Constitutional Court of Colombia, including Sentence T-496/96 (Constitutional Court, September 26, 1996) on cultural diversity. It affirms that Colombia is a multiethnic and multicultural State, where the principles of diversity and personal integrity are not simply a rhetorical statement. On the contrary, these are constituted in fundamental principles of ethnic and cultural diversity, which projects, at the legal level, the democratic and participatory character of the republic and obeys the acceptance of otherness, linked to the multiplicity of forms of life and systems of understanding the world different from those of western culture.

The previous declaration of the Constitutional Court of Colombia reflects the importance of addressing from the school the problem of cultural diversity, the right to divergent thought, to freely express their views and their cultural expressions. Therefore, the Chair of Afro-Colombian Studies is an opportunity, a vital space for reflection on culture and is essential to promote an inclusive and intercultural education in Colombian schools. Hence, it is essential to have qualified professionals who prepare students in a culture that respects ethnic and cultural diversity, in addition to generic and specific skills, as the school traditionally does.

According to Carbonell (2002), intercultural problems transcend the space of the school and are a political conflict of great importance. Will, attitude and political actions determined to work against social exclusion are needed. This demands economic investment aimed at improving the quality of life of students and the population in general. In addition to the above, Santos (2002) maintains that intercultural education must review the moral values within the educational center and indicates that it has the responsibility to make the various cultures visible, providing tools that allow understanding cultural diversity as a social phenomenon.

By social order, the school is responsible for educating its students in the appropriation of knowledge, in the development of skills and competencies, as well as in the formation of attitudes and moral values. However, as regards moral values, the school has always been identified with the norms and customs of the majority of the population (in this case, the mestizo population) that has governed the country since time immemorial, with norms that many times they ignore the rights of ethnic minorities.

As has been stated throughout this article, resistance still persists in the vast majority of educational institutions (both public and private) for the implementation of the Chair of Afro-Colombian Studies throughout the country. In coherence with the above, a survey was applied to a group of leaders of the black, Afro-Colombian, Raizal and Palenquera populations to know the perception that these ethnic communities have about the problems that the execution of this chair is going through.

It should continue to explore the implementation of the Chair of Afro-Colombian Studies in the Faculties of Education, the Normal Schools, as well as in the educational institutions of elementary and middle school, so that academic spaces or educational alternatives are sought within the school culture, in such a way that they contribute to fostering respect for the human rights of ethnic minorities inside and outside educational institutions.

## Conclusions

What was mentioned in previous lines allowed to articulate the research problem, the objectives, the methodology and the other parts of this work, which allows us to reach the following conclusions.

After more than 20 years of the creation of the Chair of Afro-Colombian Studies, it still has not been implemented in the curricula of most Colombian schools, despite its mandatory nature, as provided by Colombian legislation expressed in article 1 of the Decree 1122 of 1988 (Presidency of the Republic of Colombia, June 23, 1998). For this reason, an important group of black, Afro-Colombian, Raizal and Palenquero leaders in Colombia consider that the political will on the part of the National Ministry of Education and the secretariats of education for development and the implementation of public policies has been lacking. This means that compliance with the law must be promoted, with the intention that the implementation of the chair is a reality for these ethnic groups and is not assumed as a simple decontextualized norm.

The study carried out showed that the majority of leaders of the black, Afro-Colombian, Raizal and Palenquera communities consider that the implementation of the Chair of Afro-Colombian Studies in the Colombian school curriculum is essential to promote respect for human rights, cultural diversity and the inclusion of ethnic groups.

The documentary analysis and the survey revealed that racism and discrimination still persist in Colombian schools for ethnic reasons, a situation that affects the self-esteem of students from the black, Afro-Colombian, Raizal and Palenquera communities, causing insecurity and low academic performance. This situation is contrary to the provisions of the Political Constitution of Colombia, the General Law of Education of 1994 (Colombian Congress, February 8, 1994), Law 70 of 1993 (Colombian Congress, August 31, 1993) and the 1989 ILO agreement (2014). Consequently, the implementation of the Chair of Afro-Colombian Studies is required in order to promote cultural diversity among citizens and respect for human rights.

As a final conclusion of this study, it should be specified that the lack of effective public policies by the Ministry of National Education, the absence of organization of the black, Afro-Colombian, Raizal and Palenquera communities, as well as the ignorance of the contexts (historical, political, school ...) by the secretariats of education constitute the main problems for the implementation of the Chair of Afro-Colombian Studies in the curricula of the schools of the Republic of Colombia.

### **Future lines of research**

As recommendations, this study proposes to carry out research that undertakes the search for alternatives that contribute to promoting respect for human rights for the ethnic groups corresponding to the black, Afro-Colombian, Raizal and Palenquera population in the educational institutions of basic and secondary education where The Afro-Colombian Studies Chair has not been implemented.

On the other hand, there is a need to carry out joint research between the Ministry of Education, the secretariats of education, universities and educational institutions of basic and intermediate level, so that they contribute to the search for alternatives that promote the implementation of the Chair. of Afro-Colombian Studies in most of the country's schools.

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