

## 30 Years Of Law 70 Of 1993 On Black Communities: Challenges And Perspectives Of Ethno-Education And The Chair Of Afro-Colombian Studies

By

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### Summary

The 1991 Political Constitution of Colombia recognized for the first time in the country's republican history that its population is multicultural and multiethnic. In this context, a compendium of norms was developed that guaranteed differential collective rights to the different ethnic groups settled in the territory. Particularly for the Afro-Colombian, Palenquera and Raizal population, Law 70 of 1993 was issued as the first legislation establishing rights for these communities. Among the issues, it contemplates are ethno-education and the Chair of Afro-Colombian Studies as pedagogical instruments that guarantee, on the one hand, the strengthening of African ancestral knowledge in the ethnic territories; and, on the other hand, the visibility before the entire nation from the educational system of the contributions of the black communities in the construction of the nation in different spheres. The objective of this article is to present a review of the different perspectives of analysis regarding the materialization of the rights derived from Law 70 of 1993 in terms of Ethno-education and Afro-Colombian Studies Chair throughout the 30 years of its validity. For this purpose, documentary research was carried out in which articles of reflection, review and research results published in scientific journals emphasizing the categories of Ethno-education, Afro-Colombian Studies Chair and Law 70 of 1993 were investigated. After the analysis, it was possible to conclude that although the new norms containing collective rights for black communities changed the paradigm of institutional conception towards these populations, even the application and effectiveness of these guarantees are precarious, and a new form of racism is configured based on the inapplicability of the norms containing the nucleus of collective rights.

**Keywords:** Ethno-education, Afro-Colombian Studies Chair, Law 70 of 1993, racism, collective rights

### Resumen

La Constitución Política de Colombia de 1991 reconoció por primera vez en la historia republicana del país, que su población es multicultural y pluriétnica. En ese contexto, se desarrolló un compendio de normas que garantizaban derechos colectivos diferenciales a los distintos grupos étnicos asentados en el territorio. Particularmente, para la población afrocolombiana, palenquera y raizal se expidió la Ley 70 de 1993 como la primera normatividad que establece derechos para estas comunidades. Dentro de los asuntos que contempla, está la etnoeducación y la Cátedra de Estudios Afrocolombianos como instrumentos pedagógicos que garantizan, por un lado, el fortalecimiento de los saberes ancestrales africanos en los territorios étnicos; y por otro, la visibilización ante toda la nación desde el sistema educativo de los aportes en diferentes ámbitos de los aportes de las comunidades negras en la construcción de la nación. El objetivo de este artículo es presentar

una revisión sobre las diferentes perspectivas de análisis frente a la materialización de los derechos derivados de la Ley 70 de 1993 en materia de Etnoeducación y Cátedra de Estudios Afrocolombianos a lo largo de los 30 años de su vigencia. Con este propósito se realizó una investigación documental en la que se indagaron artículos de reflexión, revisión y de resultados de investigación publicados en revistas científicas que enfatizaran en las categorías de Etnoeducación, Cátedra de Estudios Afrocolombianos y Ley 70 de 1993. Luego del análisis se pudo concluir que sí bien las nuevas normas que contienen derechos colectivos para las comunidades negras cambiaron el paradigma de concepción de la institucionalidad hacia estas poblaciones, aun la aplicación y efectividad de estas garantías es precaria y se configura una nueva forma de racismo a partir de la inaplicabilidad de las normas que contienen el núcleo de derechos colectivos.

**Palabras clave:** Etnoeducación, Catedra de Estudios Afrocolombianos, Ley 70 de 1993, racismo, derechos colectivos.

## Introduction

In the more than 200 years of Colombia's republican life, only until 1991 did a constitutional text recognize the multiethnic and multicultural nature of the nation. The current Magna Carta in its seventh and 55th transitory articles materialized a good part of the struggles of the organizational movements of ethnic peoples during the 20th century. Two years later, this recognition was normativized in Law 70 of 1993, or the Black Communities Law. In an attempt, as stated by Erazo (2012), to integrate the totality of Afro-Colombians in an inclusive and differentiating discourse. However, to date, this has not been effective in dignifying the lives of the Afro-Colombian, Palenquero and Raizal populations in terms of guaranteeing their rights.

Law 70 of 1993 sought to solve structural problems of populations of African descent. According to Carrasquilla (2017), mainly exclusion in economic and political terms, but, on the other hand, the lack of protection of their cultural identity and the difficulty of access to education. Therefore, within the mechanisms for the protection of cultural identity, emphasis was placed on the ethnic-educational policy to be implemented by the State. Ethno-education in the territories was conceived as an instrument of cultural preservation, and the Chair of Afro-Colombian Studies was the realization of the right of the entire nation to address the contributions of the Black Communities through the educational system.

On the one hand, ethno-education enables the cultural and educational cohesion of the life project of Afro-descendant collectives settled in ancestral territories. On the other hand, the preservation of customs and the promotion of projects based on the proposals of their economies and ethno-development. Thus, ethno-education in the country is linked to the development strategies and quality of life of ethnic communities (Carrasquilla, 2017).

In parallel, the Catedra de Estudios Afrocolombiana was an attempt proposed by the Afro-Colombian Social Movement to combat the prevailing epistemic racism in the educational system. And along the same lines, as Orozco and Certuche-Martinez (2021) state, the central objectives of the CEA are the valorization of the current and ancestral culture of Afro-Colombian communities based on a re-reading of the national identity.

However, in Colombia, after three decades of constitutional and legislative flourishing in terms of formal recognition of collective rights for black communities, these populations continue to be subjected to systematic violence that affects the guarantee of their dignity. These

populations continue to be subjected to systematic violence that affects the guarantee of their dignity. For this reason, today, large segments of black social movements are moving away from state recognition policies (Dest, 2021).

In the literature consulted, there are common positions regarding the current situation of Afro-descendant populations in Colombia concerning the provisions of Law 70 of 1993. The existence of structural racism engendered by the State through the exclusion and invisibilization of black communities generates conditions of greater marginalization and poverty (Hernández, 2020; Castillo, 2016).

This systematic exclusion at the educational level from the institutional level is evidenced in the contradiction between the normative advances and the real context of the communities. On the one hand, the issuance of Decree 1122 of 1998 establishes the Chair of Afro-Colombian Studies and the establishment of the Statute of Ethno-educators (Hernández, 2020) are pointed out as ethno-educational demands. On the other hand, however, the Black, Afro-Colombian, Raizal and Palenquero communities have been waiting for the Ministry of National Education to implement educational policies that promote ethno-education, interculturalism and inclusion and that comply with the provisions of the Political Constitution and Law 70 of 1993 (Velásquez, 2021).

In this line, the substantial problem lies in the lack of application of Law 70 of 1993 and its regulatory decrees on ethno-educational and CEA matters. State institutions have failed to comply with the obligations derived from the constitutional recognition of Colombia as a multicultural country. The Statute of Ethno-educators, a sine qua non-condition for the education of ethnic communities, only became a reality at the end of the thirty years since the law was passed in 1993.

This generates an enormous contradiction that affects the possibilities for realizing a proper education in ethnic territories. For decades, ethno-educators were appointed by political or administrative officials to educational communities where the project could not be implemented. Meanwhile, teachers without ethno-educational training were sent to ethnic communities without proper intercultural preparation or knowledge of the region's social, cultural, political and economic conditions (Díaz, 2015).

This article presents a general review of the state of application of the policies contained in Law 70 of 1993 regarding Ethno-education and CEA 30 years after its issuance. Within this framework, an analysis of the realities of ethnic communities in terms of their education as a transforming bet of the territory is demanded. And in the same sense, in the school system, the context of the application and development of the CEA as the right of all to know about the contributions of the black, Afro-Colombian, Palenquero and Raizal populations in nation-building.

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## Method

This study is part of the qualitative paradigm because its main purpose is to understand the challenges and perspectives that Ethnoeducation and CEA have 30 years after the issuance

of the Black Communities Law. Therefore, this article is a documentary in nature. According to Tena (2007), this inquiry type is based on various data types in writing. The sources are chosen from these to classify, order, systematize and analyze their content.

As qualitative documentary research, the sources are investigated, and an attempt is made to make sense of them to show relevant aspects of the approach of each researcher. The intention is to establish a dialogue with the author, without the pretension of building theoretical frameworks, but to allow reality to express itself with logic and arguments to build new understandings (Gómez, 2011).

The selection process was based on the search for articles of reflection, review and research results published in scientific journals that emphasized the categories of Ethnoeducation, Afro-Colombian Studies Chair and Law 70 of 1993. These were analyzed taking into account that their contents should deal with Afro-Colombian ethno-education, the development of the CEA in the school context, and the application of Law 70 of 1993 as regards its sixth chapter on Mechanisms for the protection and development of rights and cultural identity.

The databases consulted were: Redalyc, Dialnet, and Scielo. In addition, databases and repositories of the main universities in Colombia were accessed. With the described characteristics, 30 articles published between 2016 and 2021 were found. It should be noted that this documentary corpus has the characteristic that intertwines the categories indicated in key to its understanding in the light of the normative and constitutional developments after 1991 in Colombia.

After searching and selecting the articles that developed the categories of interest for this study, a rigorous analysis was made, in which fundamental elements of the content of the studies were written in bibliographic cards, such as summary, thesis, theoretical assumptions, conclusions and results.

Subsequently, the data are systematized and ordered to extract into units of analysis. This analysis is followed by a theoretical construction, which is presented in this article in the following sections: Approximation to the state of application of Law 70 in ethno-educational and CEA matters; Challenges and perspectives for the strengthening of the models of self-education and CEA in the school context; and Possibilities of collective construction.

## Results

### ***Approximation to the state of application of Law 70 in the field of ethno-education and CEA***

The constitutional recognition of the ethnic diversity of the Colombian population brought about a change in the conception of education and in the intercultural relations of the nation. It was conceived as the beginning of a process of transformation in the educational models and projects from plurality to overcome monoculture, racism, Eurocentrism, andinocentrism, and sexism, among other stigmatizing and excluding conceptions (Meneses, 2017).

However, superior norms *per se* do not generate changes. Real transformations require the political will of the institutions or a systematic popular mobilization that demands the changes already established in the legal system. The issuance of the political charter favored approaches to ethno-education and education for or from diversity, but these theories are still not effectively integrated into the daily pedagogical practices of teachers (Rodríguez, 2016).

Establishing collective rights for black communities at the constitutional level and its subsequent legislative development generated, according to García (2017), another typology of discrimination, legalized racism, where all institutional actions and omissions are concentrated to scam the guarantees of Afro-Colombians. In that line, one can cite the lack of comprehensive regulation for decades of Law 70 of 1993 in its structural aspects.

The organizational mobilizations of black communities in Colombia demanding their collective rights were the antecedent of Law 70 of 1993. At present, one of how the application of the regulations is demanded is as stated by Martínez (2022) through the junta of the Afro-Colombian people who defend it as a transforming bet of the territory in which the majority of the populations of African descendants are settled.

In ethno-education, the Afro-Colombian pedagogical movement has been a major player in leading the country's progress in this area. Significant experiences such as those proposed by García (2020) have to do with the recovery of the two African languages that still survive in their territories: Palenquero and Creole. The above in the development of the superior right that guarantees bilingual education for the people and in the territories with native languages.

The accumulated actions of the Afro-Colombian pedagogical movement and the initiatives of teachers and communities to establish their own educational experiences are countless. In the face of the State's inaction in the implementation of ethno-education in the territories and the CEA in the educational system in a universal manner, the Afro-Colombian civil society has advanced in experiences that have been socialized in the national events that the social movement has convened so that these local and regional initiatives can be emulated.

This action by different Afro collectives is necessary to implement ethno-educational and CEA initiatives effectively. The fundamental aim is not to simplify nor reduce to mere folkloric expressions the wealth of constructions of the African Diaspora. This was stated in the First National Forum on Ethno-education, which reflected on the inconvenience of sustaining that the contributions of black communities have to do only with the material sphere; on the contrary, the contributions of black culture are in the arts, spirituality, philosophy, intellectuality and nation building (García, 2020).

The development of the educational aspirations of Afro-Colombian populations can be condensed into two areas. Both were well expressed in Chapter VI of Law 70 of 1993. On the one hand, the guarantee that the communities in their territories will have an educational process following their ethnocultural needs and aspirations. On the other hand, access through the education system at all levels to a curriculum that includes the knowledge, worldviews, contributions and, in general, all the knowledge of populations of African descent (García, 2020).

In this regard, Article 34 of Law 70 states the following:

*Education for black communities must consider the environment, the productive process and the entire social and cultural life of these communities. Consequently, curricula shall ensure and reflect respect for and promotion of their economic, natural, cultural and social heritage, artistic values, means of expression and religious beliefs. Furthermore, the curricula must be based on the culture of the black communities in order to develop the different activities and skills in the individuals and in the group necessary to develop in their social environment.*

Thus, ethno-educational actions seek to strengthen the autonomy of ethnic groups in their territories. Meanwhile, the CEA advocates promoting practices that involve understanding the contributions of the Afro-Colombian population with a view to eliminating manifestations of racism and discrimination in everyday life (Jaimes; Marrugo; Martelo, 2021). Therefore, the educational rights of Afro-Colombian communities are realized both at home (own education) and abroad (CEA).

These two spheres of action inside (ethno-education) and outside (CEA) structure what should be the integral application of the educational rights of black communities in Colombia. In the words of Villa (2011), the intracultural and intercultural is expressed in strengthening the ties that give autonomy to the communities in their territories. And on the other hand, in the relationship with other segments of the population for the egalitarian construction of the nation.

A noteworthy experience in implementing an ethno-educational initiative is the one documented by Villa (2011), which took place in some municipalities in what is known as the Colombian Dry Caribbean. It developed knowledge that empowers the communities of their own culture based on their ancestral legacy. The project includes the following ancestral constructions:

- *Memory and foundational narratives*
- *Territory and production practices*
- *Ethnobotany and traditional medicine*
- *Music, dance and games*
- *Artifact manufacturing*
- *Oral tradition and sense of life*
- *Food and body maintenance practices*

Another experience to be highlighted is the one with some black communities of Patía, department of Cauca. In the educational project Afro-Patian Ancestral Pedagogies referenced by Bermúdez (2016), it is highlighted that the education of school-age children and youths is based on principles of life inherited from generations of Afro-descendant ancestors in the area. In them, orality plays a fundamental role. The development of this process entails rejecting the encompassing forms that the centralist institutionality wants to impose in isolated areas of the country, such as the Patía River.

The endogenous or in-house condition of ethno-education is, according to (Meneses, 2017), the one that allows for sustaining the pillars of the Afro-Colombian episteme present in the daily life of community practices. And, on the other hand, it aims to serve as an articulating axis of the knowledge that allows ancestral practices to survive in the territories inhabited by Afro-Colombian populations.

On the other hand, the condition of the house outside is that it aims to make visible the contributions of Afro-descendants in the construction of the nation in the face of other segments of the population in order to generate a dialogue of knowledge that allows a relationship between the model of national society and the present in the Afro-Colombian people. Orozco-Marín (2021) states that reaffirming the need to build intercultural relations in the development of the CAA allows attacking the problem of racism and racial discrimination and, on the other hand, the establishment of egalitarian relations between the different population groups.

The CEA is an intercultural perspective and is oriented, according to Castillo (2016), to overcoming the problems of invisibility of the Afro-Colombian, Palenquera and Raizal population. For this reason, the CEA promotes the valuation of Afro-Colombian communities and exalts their contributions to the nation to improve the nation's conception of the Afro-Colombian historical becoming.

***Challenges and perspectives for the strengthening of self-education and CEA models in the school context***

The CEA should be an educational proposal to construct interculturality in the Colombian nation. This pedagogical component installed transversally in the curricula of the entire school system should allow for the understanding of the significant contribution of peoples of African descent to the construction of nationality. In this sense, the bet is implementing new school practices to eradicate discrimination, social exclusion and promote an inclusive and supportive school (Rodelo, 2017).

And although at present, educational institutions are places of reproduction of racist practices, stereotypes and various types of discrimination that prevail in society in different areas. However, it is also true that the school space, as Bustamante (2021) points out, makes the transformation of these social realities possible by overcoming the official curricula that deny other ways of being, knowing and constructing meanings.

It is necessary to link Afro-Colombian references to the body of knowledge that makes up the curriculum. The invisibilization of ethnic peoples' constructions generates the predominance of Eurocentric postures that deny the nation's diversity. The CAA should use all the resources available to the Afro-Colombian ethnic group to show what it has achieved and what it wishes to continue building (Rengifo, 2020).

CEA should be understood through the following three elements pointed out by Ibagon (2016):

-The obligatory nature defined in Article 1 of Decree 1122 of 1998:

*All state and private formal education establishments that offer preschool, elementary and middle school levels shall include the Afro-Colombian Studies Chair in their respective institutional educational projects, in accordance with the provisions of Article 39 of Law 70 of 1993 and the provisions of this decree".*

-The way to materialize it curricular, which is defined in Article 2 of Decree 1122 of 1998:

*"The Afro-Colombian Studies Chair will comprise a set of topics, problems and pedagogical activities related to the culture specific to the black communities and will be developed as an integral part of the curricular processes of the second group of compulsory and fundamental areas established in Article 23 of Law 115 of 1994 (...)"*

-The epistemic decentralization that allows controverting the predominant Eurocentrism in the educational sense. For this reason, the selection of themes, contents and methodologies must incorporate interculturality, and diversity and overcome the outdated structure of pedagogical relationships.

It is necessary to understand the conditions that impede the implementation and comprehensive development of CEA projects in the Colombian school system. In that line García (2017) expresses that it is evident that there is no integration between Afro-Colombian studies with educational projects. Additionally, teachers do their best effort amid a national scenario in which ethnoeducation is not a fundamental area and there are not enough training fields with this object.

Regarding the issue of teacher training, this should be based on distorting Eurocentric knowledge that prevents the opening of pedagogies to other ways of conceiving the world. As Rodriguez (2016) states, it is necessary to promote training processes that rescue and make visible knowledge historically subordinated, minorized and hidden from the school system.

Teachers need to be trained to educate their students in diversity. This training must overcome traditionalist visions of pedagogy that position the knowledge of ethnic groups as marginal. According to Jaimes (2021), these teacher education processes that make invisible the otherness represented in racialized populations generates that teachers do not fully understand the cultural dynamics of the environment in which they work.

Thus, one element that teacher training should have is the integration of diverse pedagogical practices that promote the emancipation of communities and generate intercultural dialogues. Along these lines and according to Rodríguez (2016) the training processes for teachers who will lead ethno-educational or CEA processes should contain at least:

- Understanding of the concepts involved in cultural diversity, clarity of assumptions (ethical, political, social), to the articulation of ideas in this regard.
- Ethics, care, respect and social justice that allow us to recognize others as sources of knowledge.
- The understanding of epistemic diversity, in a way that allows us to overcome ethnocentrism and the exoticization of others.

Ethno-educational practice in Afro-Colombian territories is aimed at transforming reality by overcoming the Eurocentrism that makes their knowledge invisible. Ethno-educational actions represent the formation of the community to reflect on the reality surrounding their lives. According to Castillo (2016), ethnoeducation contributes to the resilience of all the conflicts that communities of African diaspora descendants have suffered and continue to suffer.

Consequently, both ethno-education and CEA should be intercultural spaces. In them, a process of social formation should occur in which all the actors participate. And, in the case of the communities' education, it should lead to their identity and development. And for the whole nation, from the development of the CEA, an appropriation of Afro-descendant knowledge for the valuation of the nation in its integrality Hernández (2020).

In conclusion, ethnoeducation and CEA should be established as a bet of black communities so that their languages, practices, cosmovisions and cosmogonies have a space in the school environment. Furthermore, any ethnoeducational education or CEA project should aim for a liberating and decolonizing formation of the Afro subject, after more than 500 years of suffering from the slavery and oppressive process that left its traces in their descendants (Meneses, 2017).

### *Possibilities of collective construction*

Beginning in the 1990s, a space for permanent dialogue between black communities and the institutional framework was opened to realize collective rights. As Rincón (2019) points out, the issues that marked the agenda between Afro-Colombian organizations and collectives and the State were securing collective territories and developing Chapter VI of Law 70, which establishes education as the fundamental pillar for guaranteeing the ethnic survival of the population.

The demands on which the Afro-Colombian organizational movement must bet is the regulation and comprehensive implementation of Law 70 of 1993. The ethnic-educational chapter and its subsequent developments in the CEA have not been fully developed in the school system. According to what Lasso (2022) describes, after almost 30 years of issuing the regulations that establish differential and collective rights for black communities, these people's realities are impoverishment and lack of guarantee of rights. For this reason, the tasks established in this law have not materialized conditions of dignity for black people.

In terms of ethno-education and CEA, several factors have prevented the consolidation of this education project, both territorial and universal for the nation. On the one hand, and according to Lasso (2022), the standardization of curricula has prevented the materialization of intercultural processes. The absence of ethno-educators in the different ethnic territories exacerbates this condition. The issuance of the Statute of Ethno-educators only became a reality a few months ago, and the institutionality is in default of advancing competitions to provide teaching positions in the areas where ethno-educational training processes should be implemented with quality and relevance.

These crucial issues for the realization of the right to relevant and quality education for ethnic populations and to guarantee the establishment of the CEA space in the curricula of the educational system must be a priority and must be on the agenda of the different instances of interlocution of the Afro-Colombian people with the State. The participation of the communities represented in the grassroots organizations, the Consultative Commissions, the High-Level Consultations, in the National Consultation Space and in other advocacy spaces should continue to demand and demand decisions that make effective the rights systematically violated for the black communities (Carrasquilla 2017).

## Discussion

One of the repeated criticisms of Law 70 of 1993 lies in its inability to include Afro-Colombian, Palenquero and Raizal populations living outside the Colombian Pacific region. Castillo (2008) states that ethno-educational processes go beyond the contents of the aforementioned legislation, since it has a pacific-centric perspective. Therefore, the developments in self-education in light of the regulations are incipient in Afro-descendant territorialities in other regions of the country. However, the legislator's limited conception of considering that black communities were settled only in the Pacific has slowed the progress of ethno-educational processes in various areas of the country.

Although in legislative matters, Chapter VI of Law 70 of 1993 establishes the right to their education as a formula linked to the autonomy of the communities. And, on the other hand, the nation's guarantee of having a formative space for appropriate Afro-Colombian knowledge. According to Rincón (2019), the official curriculum developed by the Ministry of National Education does not comprehensively contemplate these two concepts. Therefore, the comprehensive adoption of these pedagogical tools becomes complex.

Along the same lines, the definition of the general statute of education in Colombia (Law 115 of 1994) is a standardized curriculum that makes the contributions of ethnic groups invisible. And the educational institutionality led by the Ministry of Education continues to defend the public policy of citizenship and labor competencies as general formative pretensions. According to Rincón (2019), this curricular standardization annuls the cultural particularities of the ethnized peoples. And in the same sense, the education projects are subordinated to the standard structure of competencies.

On the other hand, the non-existence for decades of a statute for ethno-educators did not allow teachers with the necessary suitability to lead the training processes to be linked from the institutional framework in the territories where ethno-education should be established as a model of education of their own. Castillo (2022) details that the above generates demotivation in Afro teachers and teaching managers due to the low levels of political identity, who in the educational field continue to apply official guidelines uncritical and standardized manner. In addition to this panorama, the armed conflict in the territories inhabited mainly by the Afro-Colombian population has affected the collective fabric that has prevented the articulation of the pedagogical processes with the community. This connection is necessary for the establishment of proper education.

The suitability of teachers is a central element for the adequate and pertinent development of ethno-educational and CEA pedagogical actions. Unfortunately, a large number of teachers in different areas of the country, having to develop ethno-educational actions without proper motivation and training, end up, as Jaimes (2021) mentions, with a poor appropriation of Afro-descendant knowledge and limit their teaching practice to the reproduction of folklore represented in dances, music, as a single area of perception of the African Diaspora.

These representations increase racism and prejudice against populations of African descent. And they limit the conception that other populations have of black communities. The real purpose of developing CEA and ethno-education is to combat the different expressions of school racism as a reproductive scenario of negative practices and representations about Afro-descendants.

The tool that we must use to achieve the objectives of both learning scenarios is to encourage the emergence of Afro-Colombian pedagogies in school spaces where historically, it would have been impossible to give place and curricular processing to such knowledge due to the predominance of racialized relations in the school environment (Castillo, 2018). Changing the curricular asymmetry in which the knowledge of minority populations, from the ethnic and racial point of view, is made invisible and does not emerge in pedagogical socialization.

The lack of ethno-educational teachers and of continuous teacher training on Afro-descendant issues has caused a trivialization of the ethno-educational and CEA processes. This is pointed out by Rodelo (2017) in the sense that some directors when assigning the CEA do not take into account the profile and training of the teacher, and subjective criteria are taken into account to designate the person responsible for this training. On the other hand, there is still the idea among teachers and school principals that implementing the CEA is only necessary and relevant in territories and schools where there is the presence of Afro-descendants.

And every day the knowledge of the black communities is becoming more complex because now it is necessary to approach them in the light of other approaches that are

interrelated with the Afro-descendant conception. Today it is not possible to approach the racial conflict without considering what it means to be a woman, to be impoverished, exiled by the conflict, unemployed, among others, and to combine these conditions with the fact of being Afro-descendant.

Intersectionality is necessary for current approaches to African descent. Both CEA and ethno-education must position women's role in the African diaspora's historicity. In this area, Bustamante (2021) states that it is not enough to educate black communities if the voices of the oppressed, the exploited and the dispossessed are not included.

## Conclusions

The deterritorialization of ethnic populations generated by the armed conflict has caused a rupture in the identity processes defined by the ancestral occupation of the territory. Cultural preservation is necessary to guarantee the survival of ancestral knowledge and ways of life.

The school is the articulation of new ethnic realities, and each school space throughout the country must become a space that generates its education and ethno-education processes that allow ethnic and non-ethnic populations to defend the nation's diversity.

The school must be transformed into a scenario that fosters multiculturalism. Ethno-education and the Chair of Afro-Colombian Studies cannot be conceived as marginal instruments exclusive to ethnized populations. Instead, the nation must assume ethnic education as a learning right that must be materialized in the school context.

The educational provisions outlined in Law 70 30 years ago imply not only the cultural survival of the Black Communities as an ancestral collective but also the integrity of the diversity of the Colombian nation, which cannot understand itself as fragmented in terms of the historical and current account of its evolution and projection.

The ethnic training of teachers should be a priority to guarantee their suitability in conducting ethno-educational and CEA processes. Teachers need to appropriate the ancestral legacy of black communities in its entirety, so they can experience it in their pedagogical work.

In terms of education, the recently approved statute for ethno-educators must come into force. Linking professionals with ethnic training is a necessary foundation to lead ethno-educational projects in black communities' territories.

The mobilization of the collectives and grassroots organizations of the black communities is an action that must be linked to the demand to the State for the full compliance and implementation of collective rights that have yet to materialize due to a lack of political will or institutional racism.

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