

COLOMBIA

"Recognizing cultural diversity in classrooms"

*Andrea Jaramillo Contreras, Marcela Jaramillo Contreras and
Juan Camilo Gaviria Betancur*

1. Frame of Reference

1.1 Introduction:

Children of marginalized and vulnerable sectors in Colombia composed mainly by internal displaced population (IDP's), children of ex combatants, and victims of the violence in general, once arriving to capital cities do not receive an adequate education that enhances their cultural roots and memories that were left behind abruptly in their cities of origin. This is why, these children do not receive enough tools that stimulate or reassure his or her identity recognition. The consequences are mainly, loss of sense of belonging and lack of respect for diversity.

It is important to clarify since the beginning how the project will address the concept of heritage, and how this concept will relate to the respect of child rights. Heritage recognition may contribute towards the improvement of communities living conditions and above all may generate scenarios of tolerance and peaceful coexistence. The symbols that represent our territory have become crucial in order to enhance our sense of belonging and to mitigate the negative impact of the country's internal conflict. In this sense, heritage recognition constitutes a priority and a vehicle towards peace.



Students of Superior Normal School of Quibdó. Chocó. Colombia 2008.

In this sense, the idea of this methodology is to facilitate the recognition and value of children's tangible and intangible heritage (in most of the cases left behind in their places of origin) that also allows the recognition of local heritage (new cities were vulnerable families arrive), and the result of this interaction. When understanding heritage as something that is in permanent construction and not static, we can see how daily an emerging heritage is taking place by the confluence of new and local inhabitants when sharing a same territory but with different customs and believes.

When UNESCO introduced in 2003 the intangible world heritage convention¹; the perception of heritage began to broaden. In this sense, material heritage was understood as something which has no value without the relation between people, territory and their cultural manifestations.

Only until 2007 the World Heritage Committee² recognized the meaningful involvement of human communities as a pillar of sustainable heritage that can be passed on from a generation to another. This implied the recognition of intangible values strictly attached to communities (believes, religion, symbolic, spiritual etc).

Despite these advances, cultural heritage has been taught in schools of Colombia as something linked only linked to material or tangible objects, usually in a monumental scale (palaces, estate buildings, and churches) and not referred to the spirit of places given by the communities who live upon them.

Furthermore, it is important to understand how cultural heritage can be a vehicle to strengthen the respect of child rights. In this sense, the Child Rights Convention's article 29 evidences this relation: "*The development of respect for the child, his or her own cultural identity, language and values, for the national values of the country in which the child is living, the country from which he or she may originate, and for civilizations different from his or her own*"³. Colombia as a state member of the Convention of Child Rights, adopted by the Assembly of the United Nations the responsibility to mobilize efforts to assure that children's right to participate actively in society is respected.

1 Convention for the Safeguarding of the Intangible Cultural Heritage 2003.

http://portal.unesco.org/en/ev.php-URL_ID=17716&URL_DO=DO_TOPIC&URL_SECTION=201.html

2 31th session of the Committee. Christchurch, New-Zealand. 23 June - 02 July 2007.

<http://whc.unesco.org/en/sessions/31COM>

3Child rights convention. <http://www.unicef.org/crc/>



Children indigenous community of the Nasa de Pitayó,
(Cauca) – Colombia.

In addition the importance of cultural diversity recognition was also addressed by UNESCO's Universal Declaration on Cultural Diversity by affirming: *"Culture takes diverse forms across time and space. This diversity is embodied in the uniqueness and plurality of the identities of the groups and societies making up humankind. As a source of exchange, innovation and creativity, cultural diversity is as necessary for humankind as biodiversity is for nature: In this sense, it is the common heritage of humanity and should be recognized and affirmed for the benefit of present and future generations"* (Article 1)⁴.

1.2. The 3p's in CRC: provision, protection and participation

The global Child Rights Convention involves the following main subjects:

⁴ UNESCO's Universal Declaration on Cultural Diversity.
<http://www2.ohchr.org/english/law/diversity.htm>

Provision: refers to the access that all children should have to food, shelter, social security, health support and education. It means all basic needs they should have in order to develop themselves adequately.

Protection: refers to all forms of child exploitation and cruelty, arbitrary separation from family, and abuses in the criminal justice system. It is related with all abuses that children are submitted when not receiving adequate protection related of their integrality such as social support.

Participation: refers to the possibility to be part in all forms of opinion and inclusive decisions inside of society. Also the option to promote their rights and defend their points of view. The participation means the child's freedom to express opinions and to have a say in matters affecting his or her life. As capacities evolve, the child shall have increasing opportunities to take part in the activities of society as the decision to create their life project.

The understanding of culture relays mainly to notions of values, knowledge, beliefs, and rituals (among others) passed by generation to generation through grandparents, parents, teachers and society. This is how children have the right to participate in the safeguarding and defense of these values by being part of a culture that promotes the interchange of ideas and respect of values and social principles. By exercising the right of participation and protection of cultural identity, exploitation and other forms of abuse and negligence may be avoided.

In this way, by promoting the participation of vulnerable children in the construction of a collective identity among other children arriving under same circumstances will play a crucial role in order to reassure their identity and respect for others and the access to a good quality of life.

1.3. CRC Articles, international and national legislation related to the project

The proposed methodology exposed in this project is based in the following national and international legislation:

International legislation:

- Child Rights Convention: Article 29 (see above) and the fundamental principle of non-discrimination that affirms: *"No child should be harmed in any way for reasons of race, creed, color, gender, language, caste, status at birth or have some type of disability. Freedom of association and right to integrate, to become an active part of society in which they live"*
- *UNESCO Convention for the Safeguarding of Intangible Cultural Heritage* (2003): this convention is focused in the safeguard of intangible cultural

heritage of communities of state parties of ONU manifested in: “oral traditions and expressions including language as a vehicle of cultural heritage, performing arts, social practices, rituals and festive events, knowledge and practices concerning nature and the universe and traditional craftsmanship” *General Provisions* (Article 2).

- *Goal No 1 of the Millennium Goals*: Eradicate extreme poverty and hunger⁵
- Article 7 of the Human Rights Declaration: “We are all equal in the eyes of the law and are entitled without any discrimination to equal protection of the law. We are entitled to equal protection against any discrimination in violation of this Declaration and against any incitement to such discrimination”⁶.

National legislation:

- The Congress of the Republic of Colombia approved the *Child Rights Convention*, adopted by the Assembly of the United Nations the 20th of November of 1989. Colombia was able to adopt this convention through regulation number 12 on January 28th of 1991⁷. Since then, this law demands the nation to respect and carry out what was established by the Assembly.
- *National Law of Culture (397 / 1997)*: which establish the norms over cultural heritage, promotes incentives to culture, and creates the Ministry of Culture⁸.

5 Millennium Goals. <http://www.un.org/millenniumgoals/>

6 Human Rights Declaration. <http://www.un.org/en/documents/udhr/>

7 Regulation number 12 on January 28th of 1991.

<http://www.alcaldiabogota.gov.co/sisjur/normas/Norma1.jsp?i=10579>

8 National Law of Culture 397 of 1997:

http://www.elabedul.net/Documentos/Leyes/1997/Ley_397.pdf



Traditional game for children. Sierra Morena School. 2011

- *The Law of Cultural Heritage (1185 / 2008)* which modifies article 4 of the General Law of Culture of Colombia 397 of 1997, which promotes the protection and safeguard of cultural heritage of Colombia.⁹
- *National politic for the safeguarding of Intangible Heritage (2008)*: which regulates the safeguarding of intangible culture heritage of Colombia?¹⁰
- *Intangible cultural heritage decree (2941 / 2009)*, which modifies partially the General Law of Culture of Colombia 397 of 1997 modified by law 1185 of 2008, which sets the guidelines for the development of the Special Plans for the Safeguarding of intangible cultural heritage.¹¹

⁹ The Law of Cultural Heritage (1185 / 2008)

http://www.elabedul.net/Documentos/Leyes/2008/Ley_1185.pdf

¹⁰ National politic for the safeguarding of Intangible Heritage. (2008)

http://www.culturande.org/textos/03_politica_salvaguardia_patrimonio_cultural_inmaterial.pdf

¹¹ Intangible cultural heritage decree (2941 / 2009) <http://www.mincultura.gov.co/?idcategoria=26047>

- *National Law of Education (115/1994)*: based on the principles of the National Constitution concerning the right to education for all individuals with freedom of teaching, learning and researching.¹²
- *National Law of Childhood and Adolescence (1098/2006)*: ensures the proper development of children, girls and adolescents to grow within a family and community in an atmosphere of happiness, love and understanding. Article 30 of the Law mentions the right of children to be recognized, respected, and to promote knowledge and experience of the culture to which they belong.¹³

1.4. Baseline

Over 41.5% of Colombia's total population is children; this means that 16.800.000 inhabitants are less than eighteen years of age. 6.5 million do not reach their basic needs and 1 million of them live under extreme poverty conditions. Three million children do not have access to health services, two million are employed and 1.5 million do not have access to education. The main causes of scholar desertion are attributed four main factors: bad economic situation (53%), issues related to Colombia's internal conflict and violent displacement (33%), bad infrastructure of educational establishments (21%) and girls who get pregnant or married (21%).



12 National Law of Education (115/1994). http://www.mineducacion.gov.co/1621/articles-85906_archivo_pdf.pdf

13 National Law of Childhood and Adolescence (1098/2006) <http://www.cinde.org.co/PDF/codigo-infancia-comentado.pdf>

The General Law of Education of Colombia (law 115 of 1994) and the Law of ethnic minorities of Colombia (law 70 of 1993)¹⁴ states that indigenous and afro descendant population have the right to receive education from an ethnic perspective, which means, to receive education based upon the basis of culture, language, and tradition. Nevertheless, children of ethnic minorities lack a proper educational system that is based upon their own culture and realities. The alarming statics mentioned above reflect the lack of respect for the right to children's education. In this sense, reality has shown that few teachers have implemented ethno educative pedagogies and those teachers who don't belong to the same ethnic community were they teach are not able to strengthen the local intangible heritage of ethnic communities.

Unfortunately, the children of minority and vulnerable groups do not receive the proper education to reinforce their cultural identity. In addition, this population is the highest to be forced to mobilize from their places of origin due to the armed conflict. In this way, vulnerable children, besides not living in their context, do not receive an appropriate education that stimulates, strengthens or reassures identity process and respect of cultural diversity.

Bogotá has become the main receptor of vulnerable family's product of the internal ongoing war since the past fifty years. More and more people migrating from their places of origin come to Bogotá to escape death threats and to start building a new future. Thus, the city is for many, the possibility of a new life that offers the choice of a place where they can find a productive and economical activity strong enough to generate resources to access basic services and decent housing.

¹⁴ Law of ethnic minorities of Colombia (law 70 of 1993).
<http://www.google.com.co/search?q=LEY+70+DE+1993&hl=es&spell=1&sa=X&aq=f&aqi=g7&aql=&oq=>

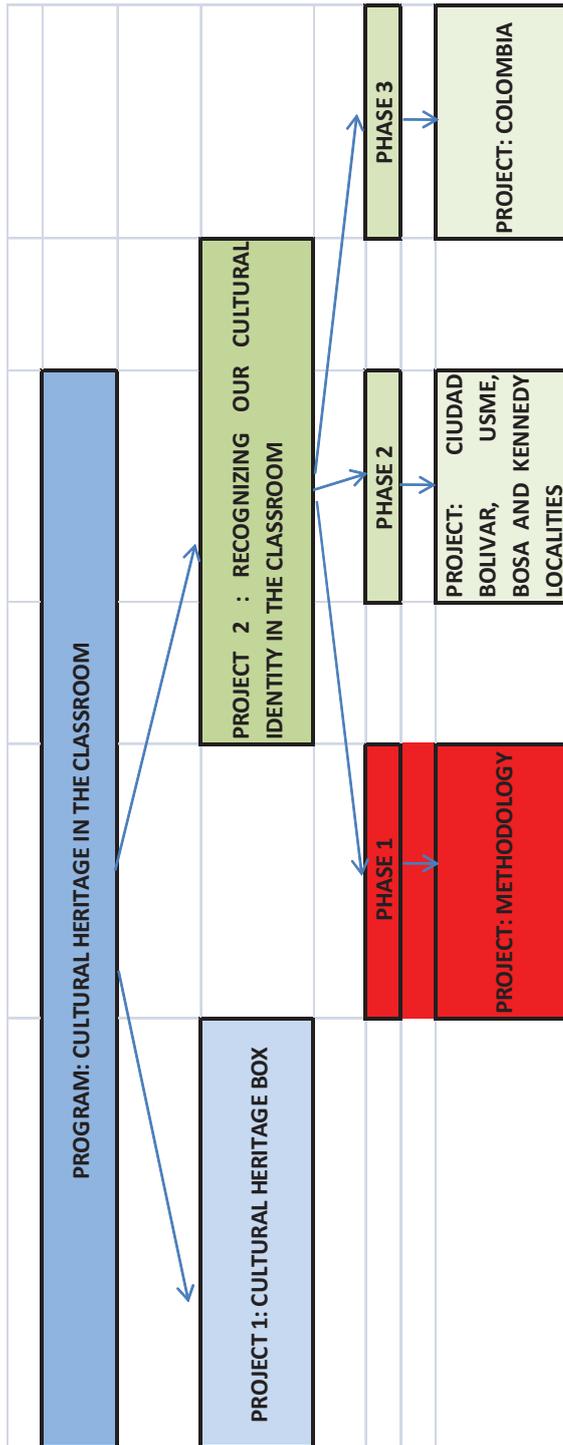
According to the records of the Consultancy for Human Rights and Displacement CODHES, dating from 1985 until August 2002, about 480,000 people (i.e., 23% of the total internal displaced population in the country), arrived to Bogotá¹⁵. This figure has risen dramatically over the past years, evidencing that the localities of the city of highest reception of vulnerable population living in poverty are: Ciudad Bolívar, Kennedy, Bosa and Usme.

1.5 Where we are now

1.5.1 Structure

The Program: *Cultural Heritage in classrooms* is composed by two projects: the “Cultural Heritage Box” and “Recognizing our cultural identity in classrooms”. The first project has been completed in association with the Ministry of Culture, the Ministry of Education, the Mayor’s Office of Bogotá and the support of the Association of Superior Normal Schools of Colombia and the Swedish International Development Agency. The second project is composed by three phases. The first phase is presented in this document and has been developed with the support of the Swedish International Development and Cooperation Agency (Sida). The implementation of phase two and three will be developed in the following semesters.

¹⁵ <http://www.codhes.org/>



1.5.2 Background

Project 1:

Name of project: Cultural Heritage Box¹⁶.

Objective: Strengthen notions on territory, community, memory, and construction of nation that contributes towards tangible and intangible heritage recognition by didactic material with language suitable to facilitate children's comprehension on cultural heritage, the importance of maintaining cultural roots alive and respect for others among tolerance of cultural differences.

Implementation: During the year 2008, 137 *Normal Superior Schools* in Colombia received the material. These schools, managed by the Ministry of Education of Colombia are run under a unique modality in the country which is called: "trainers of trainers". Consequently, pupils are trained to be teachers and to transmit to their future students what has been learned over the years in classrooms. This is how these Educational Institutions are known to shape future teachers in their regions, contributing to improve the educational system in areas (in some cases) affected by internal conflict and difficult to reach.

Impact: 290 teachers and 25.000 students were trained in the use and application of this pedagogical tool.

¹⁶ See more in: <http://www.mincultura.gov.co/?idcategoria=5808>

Evaluation: During the year 2009, the project undertook an evaluation period with the intention to measure the impact of the tool once the teachers of the Superior Normal Schools had implemented it in classrooms. This evaluation gave the necessary feedback to identify the strengths and weaknesses of the tool in order to improve its methodology and built the next phase with the input given by the evaluation.

Method of evaluation: Survey assessment applied to 48 Superior Normal Schools of 14 regions of Colombia.

Lessons learnt:

- a) Governmental entities should involve and seek participation of educational institutions in the construction of any pedagogical methodology tool, in order to incorporate a holistic perspective, which allows the material to sustain itself based upon true local dynamics.
- b) It is a priority to strengthen the process of identity recognition of children who have been forced to move from rural areas to large cities because of the ongoing armed conflict of the country.
- c) Establish strategies within the Institutional Educational Project (PEI) to assure that cultural heritage is taught in classrooms. The material should suggest to the educational institutions the option to be incorporated in the PEI, for example through transversal projects, classroom projects, school competences and curriculum etc.
- d) The tool was best applied in primary and taught by social sciences and art teachers.



Teachers of the Normal Superior School of Quibdó, Chocó, Colombia, taking the training about the Heritage Cultural Box. 2008

2. Purpose (Intended Output & Outcome)

Project 2

2.1 Purpose:

Develop a methodology to teach in concert with students from primary grades and social studies teachers of Sierra Morena School, a pedagogical tool for teaching cultural heritage in the classroom. (See appendix 1)



Cartography of Ciudad Bolívar By Group students of Sierra Morena School (2011)

2.1.1 Intended outcomes & outputs:

- Build jointly with 12 students of the morning batch from the Educational Institution Sierra Morena, a methodology for the teaching of cultural heritage, through 5 workshops, linking heritage as a way to promote child rights. The chosen 15 students have diverse backgrounds and have arrived from different areas of Colombia.
- Involve 4 teachers of social studies from primary level, in the creation of the pedagogical tool through periodic interviews.
- Create a strategy to assure that the pedagogical tool can be inserted in the PEI (Institutional Teaching project) with the support of the educative community.
- Seek international cooperation and private sector economical resources for the implementation of the Project.

3. Methodology (Activities)

3.1 Methodology:

To create an appropriate methodology it was necessary to acquire sufficient information about the social dynamics inside Sierra Morena Educational Institution by observing and inquiring about the interaction between children during classes, breaks and after school, and also by understanding the socio economical conditions of the neighborhood where the school is located.

In order to involve teachers, coordinators and headmasters in the construction process, it was convenient to start by finding out the difficulties they face in their daily work with students, and if they consider teaching heritage a vehicle that can promote scenarios of peaceful coexistence. (See appendix 2)



Workshop 3 with the students of Sierra Morena School.
2010

Our next challenge was to implement with a group of 12 students from the Educational Institution a series of workshops that would demonstrate the way how children react and their level of motivation when taking part of the activities. It is important to stress out that the activities implemented were coherent with the context where students live in order to identify their family structure, their background, and the conditions of their neighborhood. With this input we were able to obtain a base line about the concepts children have towards cultural heritage and identity and how teachers teach this subject. In this sense, since the beginning our intention was to build a participatory tool.

3.2 Target area:

The locality Ciudad Bolívar in the south of Bogotá where Sierra Morena Institution is located has around 570.000 inhabitants. The population is cataloged to have low income and a high rate of crime and violence. The main jobs of the population once arriving to Ciudad Bolívar are based on operative duties such as factories and informal jobs that will assure a minimum wage in order to survive.

3.3 Focal Group:

We developed nine workshops with a focus group of 12 local and non local students that arrived from different regions of Colombia victims of internal conflict, between ages 8 to 12 and teachers of social sciences. In this sense, they have all had different cultural backgrounds and views about their context, families and reality.

4. Results (Actual Output & Outcome)

Taking into account the information obtained in the mentioned activities developed with the students, we found different behaviors depending on the methodology used.

Related with the activities which required theoretical bases, we found that children did not have a participative attitude. It was evident that they did not feel confident with the concepts, nevertheless, in some ways, they tried to link them with personal experiences. When this happened in a group exercise they tried to help each other finding a solution for the task, but in some cases a small number of students re-



Workshop 9 with the students of Sierra Morena School. 2011

Another methodology we used was the use of life experiences, in this case we observed children highly motivated and anxious to express their experiences and the

mained with a passive attitude towards the activity, instead a bigger portion of the group evidenced a very active approach and were curious to ask questions to the teacher conducting the activity. When they faced a game involving competition they just wanted to win and most of the times they forgot about the objective of the activity and the purpose of the activity was not fully reached.

impact they had in their life. They were also motivated to socialize their background and talk about their region or place of origin. When we implemented this exercise by working in teams and writing their life experiences, they were more reserved due to the fact they had to present in front of their classmates what they had written, nevertheless, it was clear they felt more comfortable when they helped each other, taking into account they share similar experiences.

When we made up a story that intended to refer to their background and read it out to the students, we realized that they were able to link their own experiences with the stories that were being narrated, and at the same time they did comparisons with their own life. (See appendix 3)

We could see in the development of these activities more enthusiasm and appropriation of the concepts by the students when talking in a relaxed manner about their life and their contexts; it was clear they enjoyed remembering where they came from and the friends they used to have and were forced to leave behind. Also, some of them enjoyed talking about the costumes of their towns and how they spent a day.

Taking account these results, we concluded that the best way to sensitize about the importance of cultural heritage and identity, was through experimental learning, which represents the possibility to link concepts with their background, culture, family, friends, neighborhood and the daily school experiences.

5. Discussion and Reflections

Why the methodology is cartography:

In a context such as Sierra Morena School were children from all corners of the country meet after (in many cases) violent episodes have forced them and their families to abandon their city of origin, memory plays an important role in their everyday life. They may recall images from their past or build their own upon, for example parent's stories on how life was in the country side before arriving to the city. These images interrupted by violent actions may have a strong load of nostalgia or sadness, determined also by the adult's impotence to return. In most homes in Sierra Morena these memories constitute their most valuable heritage, not from a material or palpable point but from an intangible approach rich in myths, costumes and beliefs.



Cartography of Ciudad Bolívar By Oscar Daniel Rios Sepulveda (10 years old) 2011

Based on the notion that heritage is a collective construction that is permanently being renewed by experience, memory in Sierra Morena homes constitutes a powerful tool to relive those symbols that were attached to the place they were forced to leave. Memory is then a way to experience and maintain collective heritage alive.

Daily situations with family, friends, teachers, and neighbors all taking place in physical scenarios: home, neighborhood, school, football field, parks etc, constitute children's daily meeting places, this is where eventually affection and social ties will be formed giving place to the construction of collective symbols, in many cases represented in types of food, meeting places, ways to dress, beliefs, etc. This is what is known as emerging heritage.

Such varied cultural backgrounds of Sierra Morena's inhabitants have joined and combined when sharing the same territory. This confluence will eventually give Sierra Morena unique qualities in the physical and mental spaces of its inhabitants. New cultural practices will develop to form a collective and shared heritage.

Taking into account the complexity that arises when different cultures meet, the respect for cultural diversity may be at risk. Beliefs, customs and ways of interaction can prevail among bigger groups who have come from the same region in the country who share a similar culture over smaller groups or individuals. This scenario calls for innovative proposals and methodologies that achieve and promote respect towards cultural diversity, especially for children who are the most fragile to lose their cultural roots by prevailing culture. The proposal/methodology must facilitate an atmosphere of collective construction of new symbols, references, and customs. This atmosphere must be ideal to promote democratic participation without fear of discrimination.



Workshop 5 with the students of Sierra Morena School

In this sense, by the use of social cartography we may be able meet a methodology that allows a proper understanding of territory through life experiences and day to day situations. This type of cartography is based upon a participatory approach that implies respect of opinion and beliefs and a tool to promote social transformation through a community based approach. The most convenient method of social cartography is collective mapping. This process unleashes relations between the participants and may evidence different cultural backgrounds until reaching a common and collective image of the territory. The process implies debates, discussions, ability to listen, conciliation processes, and most important to find opportunities in what can be identified as negative aspects of the territory. Originally the concept of mapping was attributed to professionals in architecture, urban planning, and heritage professionals among others.

Social cartography does not only rely on mapping, it can also be complemented with workshops, walks, games, visual representations and interviews. It is done by groups taking in mind they have a greater value not as an individual exercise but as a collectivity.

In this sense, taking in mind the importance that memory plays in a context such as Sierra Morena, mapping out the territory collectively in three different stages will promote the identification and respect of cultural identity, it will give the necessary tools to understand their present and culture as a result of the confluence of diversity, and finally visualize or imagine the future.

As mentioned before the concept of heritage identification will not be necessarily seen based upon historical values but, rather, on the public-space, shared-space qual-

ities that will be mapped. Historic, aesthetic, and authenticity values have been the conventional and prevailing way to measure heritage, nevertheless, the methodology proposed will consider symbolic, social and intangible assets of the space. Unfortunately, social cartography finds its detractors in the minds of those whose approach to the complexity of a territory is strictly scientific and mathematical. Social value also includes place attachment aspects of heritage value. Place attachment refers to the social cohesion, community identity, or other feelings of affiliation that social groups have (whether very small and local, or national in scale) derive from the specific heritage and environment characteristics of their home territory. (2009 Lecture for the Master World Heritage at Work)

- Mapping my past:

Elaboration: Children, parents and relatives

Aim: to release cognitive information about the past by mapping my house, my neighborhood, my city, smells, nature, landmarks, people, and places where I play, friends and family. These identitarian elements when given shape in a map can reinforce sense of pride.

- Mapping my present: community participative approach

Elaboration: Groups of children from different cultural backgrounds

Aim: Through the experience of public spaces the city is perceived as friendly or aggressive. The idea is to find out those elements today that enhance the sense of belonging of the children to their territory, evidencing the child – environment relation. The collective construction of this map will identify symbolic and representative spaces that constitute the emerging heritage of its inhabitants through a spontaneous walk in the immediate context of the school. In this particular case, by the experimenting the territory, thoughts of on how the children appreciate or reject their territory will be shown when finalizing the activity.

- Mapping my future: Sierra Morena 50 years later

Elaboration: Groups of children from different cultural backgrounds

Aim: When imagining our context in the future we are exercising our memory by taking elements from the past and present into a future and imagined context. The selection process of these elements affirms the existing children's attachment to a place and their will to maintain them alive. It is important through this stage also to identify the new elements the children imagined their territory will have, this may evidence what is lacking in the present and be taken as an opportunity to improve.

Appendix 1

6. Way Forward



Cartography of Ciudad Bolívar By Group students of Sierra Morena School (2011)

The following phases are expected to be reached:

Phase 2: "Recognizing our cultural identity in classrooms" in the localities of Ciudad Bolívar, Kennedy, Bosa and Usme in Bogotá.

Objective: Implement the project: "Recognizing our cultural identity in classrooms", in the localities of Bogotá that evidence the highest rates of students in vulnerable conditions, as product of the internal conflict, to strengthen their cultural roots and respect towards cultural identity. These localities are: Ciudad Bolívar, Kennedy, Bosa and Usme in Bogotá.

Implementation:

- Train 150 teachers from public schools in each of the four localities chosen in the area of social sciences in the implementation and application of the pedagogical tool.
- The training workshop will be held in the following public schools (capacity for workshops)
- The contents of the workshops will be:
 - a) Background of the pedagogical tool: the cultural heritage box
 - b) Concepts of memory, nation, territory, community and identity
 - c) The importance of social cartography to understand cultural identity in the territory by mapping the past, the present and the future.
 - d) Method to train other teachers in the use of the methodology.

Phase 3: "Recognizing our cultural identity in the classrooms of Colombia"

Objective: to train teachers of public schools of the seven regions in the country most affected by the ongoing armed conflict in the use of the pedagogical tool that reassures and strengthens cultural identity among students.

Target Group: Teachers and students of the regions of Colombia: Antioquia, Arauca, Bolivar, Cesar, Arauca, la Guajira and Sucre, affected by massacres product of the armed conflict.

Projection: This project, it is expected to be developed in 2013

7. List of References

The project will take into account what is established in the following International Conventions from a theoretical point as well as successful experiences when dealing with children and identity.

- The CRC -article 29 mainly-
- The Goals of the New Millennium: Objective 2 and Objective 3
- The World Heritage Convention 1972
- “Heritage in the Hands of the Youth” by UNESCO
- The Intangible World Heritage Convention 2003
- Operational guidelines established by UNICEF
- International NGO’s (Save the Children, GTZ, Terre de Hommes, OXFAM, OIM, USAID, Cooperazione Italiana).
- The second level of research to support our project will be national politics, plans, programs and projects. The main idea is to link the project to ongoing process and to other educational and cultural practices that might be under construction or implementation in the country.
- National Constitution of Colombia of 1991
- National Plan of Development of Colombia
- National Plan of Culture of Colombia
- National Plan of Education of Colombia
- Law of Education 115 of Colombia
- Law of infancy and adolescence 1098
- Law of Intangible Heritage and Tangible Heritage
- Law of citizen participation and social recognition of our heritage (under construction by the Ministry of Culture).
- Cultural Heritage Box “Bitácora del Patrimonio” by the Ministry of Culture referenced by Heritage in the Hands of Youth project by UNESCO.
- Ongoing projects of past batches “Child Rights Classroom and School Management”
- The Third level of research and as frame work of the project will deal with the district level. It is important to insert and to coordinate the project to ongoing district projects. This will assure coherence, sustainability and continuance of the project.
- District Board of Heritage and Culture.
- District law of Childhood (under construction)
- District Plan of Development
- IDEP – District Institute for Education Investigation and Pedagogical Progress.
- Final document of DISTRIC EDUACTION FORUM (June 2010)
- NGO’s and Foundations that support the CRC at District level.

- The fourth level of research will deal with the local level. It is important to know specifically the context of the School where the pilot project will function.
- Local Development Plan
- PEI – Institutional Education Project

Appendix (e.g. Questionnaires, monitoring plan)

Appendix 1: Intended Outputs and Outcomes

MONTH	ACTIVITIES	OUTPUTS	INDICATORS	OUTCOMES
June	Analysis and Revision of Framework documentation and the project	Diagnosis and state of the art of documentation selected for the project	The CRC is mentioned at the international, national, district and local level policy documents.	Identification about different ways of understanding the cultural heritage inside of schools through the revision of framework. Agreement with the headmaster to have the meeting and explanation about the project.
	Arrangement of appointments with Head Master and Directive board of selected school	Approval of appointment	Number of telephone calls and attempts to arrange the appointment.	
July	Preparation of the presentation for the meeting with the director of the school	Consolidate a strong presentation that will show the importance and relevance of the project to the school		We show our presentation to the headmaster and two teachers in the institution, focus in the main goals we want to reach. We arrange and coordinate the sessions that we will have with students and teachers, and also we receive a feedback from the teachers.
	Meeting with directive board and head master to present the intention of the project and presentation of the CRC. (First visit to the school)	Presentation of the impact of the project will have in the school	1. Number of headmasters and principals that assisted to the presentation of project. 2. Level of motivation and participation of assistants during the presentation.	
August	Mutual agreement between headmaster and agents of change to implement project in the school	Feedback of headmaster of the school related with the presentation done in July	1. Number of observations submitted to the change agents by the head master. 2. Depth and pertinence of suggestions related to the context, the school curriculum and the child needs in school.	-Coordination with the headmaster about the implementation of the project inside of the school -We saw students of different regions of Colombia and during the break we realize that they had good communication and respect between each other. They have different kinds of games between girls and boys, but at the same time they use aggressive behaviors with some girls and between boys. -The infrastructure of the schools is deteriorating. It does not have the space and the conditions to receive around 300 hundred students; at the moment they do not have water every day, these situations difficult the adequate conditions of the bathrooms. Despite it, they have a bog restaurant inside of the school, where children can have either breakfast or lunch with the adequate hygiene norms. During the classes the students show respect to the teacher and follow their instructions.

September- November	Application of the strategies to do a diagnosis about the knowledge and interests of student for the creation of the cultural identity methodology	Recognize the way how the students are more motivated with and the strategies to use in the implementation of the methodology.	Workshops, photos, list of assistance	We could understand more the way how students understand their culture identity and the pedagogic tool to motive them to learn and practice more their immaterial heritage.
January - March	Organization of the project and the strategy to the creation of the methodology	Creation of a participative methodology about culture identity in children	Project	We could create an appropriate methodology for children to promote their culture identity inside of classrooms
May-June	Meeting with the headmaster and review of the advances	Adjust of the project according with the school dynamics	Project	We could adjust the project taking account the point of view of teachers
July	Meeting with the children and socialization about the advances of the project	Adjust of the project according with the children appreciations	Photos	We could adjust the project taking account the point of view of children
August	Socialize the project to our mentor in the school of Sierra Morena	Feedback about the project and possible suggestions	Project, photos	adjust the project
August	Last review of the final project	The final report	Final report	We could create a methodology for children related with the appropriation for their culture.

Appendix 2: Schedule of Activities

DATE	FOCUS GROUP	OBJECTIVES	ACTIVITIES	TIME	OUTCOME
June 17th of 2010	Headmasters of Sierra Morena School	To identify the infrastructure of Sierra Morena School, the teachers pedagogic system and the social relations between students inside the classrooms.	Meeting with the teacher Alberto, who did an introduction about the topic of Cultural heritage and the mythologies used to teach this topic.	3 hours	Recognition of Sierra Morena school, related with the pedagogic strategies and the socialization between students and teachers. Establishment of contacts and approval to do the project inside of the institution..
July 15th of 2010	Headmasters of Sierra Morena School	Socialization of the project to the headmasters, agreements related with compromises and supports.	Meeting with the coordinator of primary school, socialization of the project, explanation about our objectives, goals and activities with the students.	3 hours	Approval of the project to be implemented in the primary school with the support of the headmaster and Social Science Teachers.
August 21st of 2010	Headmasters of Sierra Morena School	To Socialize the project and the activities that will be done with the team of teachers.	Socialization of the project, agreements and compromises with the teachers.	2 hours	Feedback of the project by the teachers and compromises during the implementation of the project.
September 28th of 2010	Local and International organizations	To do a visit around the educative institution and presentation of the project to local and international organizations.	Presentation of the project to distrital and international organizations.	2 hours	Recognition and possible future support of distrital and international organizations in the implementation of the methodology when they determinate the pertinence and importance of this topics in the institutions.
October 7th of 2010	Local and regional students	Define the cultural identity concept that children have in their daily life.	The workshops are divided in two phases: a) Rational Phase: we will give to the students a story that explains conceptually the meaning of cultural heritage. After a break they will answer questions about the meaning of this topic. b) Team work Phase: We will develop a game where in teams the students answer to questions related with their own heritage trough examples, such as types of food, clothes, languages, myths etc.	2 hours	Children manage more in the learning processes, where we could facilitate a mythological strategy focused in team work and tacit knowledge.
October 21st of 2010	Local and regional students	Identify the way of interpretation of the concept of cultural heritage in a social perspective.	c) Emotional Phase: Thought through social cartography, the students create a map where they draw, write and interpret their reality as a community.	2 hours	We realize that students understand and apply more their knowledge about cultural heritage when it is received through their own life experience.
October 21st of 2010	Social Science Teachers	Consolidate pedagogic strategies for the education of cultural heritage inside of the classrooms.	Trough a discussion the teachers explain what kind of methodologies they use to teach heritage. A focus group of teachers explain which methodologies have been implemented on heritage (in case they have not dealt with the topic they can suggest possible ways for it to be taught)	1 hour	We identified the kind of methodology used the most to teach cultural heritage is by the social science teacher. He mainly used activities such as songs, maps and interpretations of Colombia's realities trough role play..

October 26th of 2010	Local and regional students	Recognize the verbal and behavioral manifestations of children when they express discrimination towards others and when they defend their rights.	Reading: "The story of Gregorio". The children read and answer the questions about how discrimination affect s the life of the boy in the story. Through questions they analyze the different ways of discrimination in their school and their reactions.	2 hours	We identified that children accept the different cultures of others the classroom, evidenced by the teaching of respect, help and friendship. But at the same time they reject behaviors that are out of a social imaginary of acceptance. For example, ways of how they play, they study, dress and smell at the school.
November 3rd of 2010	Local and regional students	Determine the way how children that live around the school understand their own heritage and the way to interpret it in their daily life.	Through drawings, children of the Sierra Morena neighborhood interpret their own cultural heritage. A) Identification of meeting places around Sierra Morena School. B) Identification of Safety zones. c) Identification of fear zones. d) Identification of enjoyment zones. e) Identification of zones that have become identity symbols of Sierra Morena.	2 hours	Through this session we evidenced the importance of collective memory reconstruction. In order to obtain this reconstruction we used emotional resources (5 senses) to convey to the children the meaning of a place and its features. We were able to identify how an emerging heritage is taking place by the confluence of diverse cultures in the context. The safety zones were linked to the school and to parks and football courts, a church and some bakeries. Fear zones are linked to the hours and night time. As well as abandoned houses and land. Where usually people are consuming drugs. Enjoyment zones were identified to the school and in the only 2 parks of the neighborhood. The importance of having identified these places is to convey to the children that heritage can be constructed collectively and that these common places are built up by respect of cultural identity. These zones usually promote peaceful coexistence. These symbols are part of their tangible and intangible heritage. Despite of the children's background, the construction of this map generated bonds between them and a joint effort to recognize places and situations were their rights are being respected.

Appendix 3 Results

Ways of work Explanation	INDIVIDUAL WORK	TEAM WORK	COMPETITIONS
THEORETICAL BASES	<ul style="list-style-type: none"> -Children participation are not so high when we are talking about concepts of heritage -They prefer to listen the concepts and try to link them with life experience - They are more concentrate in their work, but they do not have the chance to discussions the concepts with others. -They just ask to the instructor about the misunderstanding of the tasks. 	<ul style="list-style-type: none"> -They try to help each other in the solution of the task. -There are some students that are more actives than others in the develop of the task -They guess the mean of the concept when they do not understand it -They get bored when they have to resolve a questionnaire, evaluating the main concepts 	<ul style="list-style-type: none"> -They guess the concepts, just to get advantages on the others. -They do not focus in the mean of the concepts and in the objective of the task; they just want to win the other groups. -The theoretical bases are no so important for them, even when they will receive a kind of award.
LIFE EXPERIENCES	<ul style="list-style-type: none"> -They show clearly in a paper life experience that have a strong impact for their life -They can link the cultural heritage concepts with their daily life. -When they work individually, they are more confident about the knowledge they have 	<ul style="list-style-type: none"> -They are more reserve about their background when they have to work in team. -They understand more the concepts and the objectives of the task when they can discuss it together and link it with their life experience. 	<ul style="list-style-type: none"> -They guess the information and invent some stories just to win. -They do not pay attention in the relation of the cultural identity concepts with the life experiences, because they just focus in the competition.
STORIES	<ul style="list-style-type: none"> -They like the stories and they understand the concepts trough it at the end of the exercise. -They like the performance of the stories, and the interactivity they can have while the teacher is reading them. -Some of them do not understand the metaphors as a way of explaining the concepts. 	<ul style="list-style-type: none"> -They try to explain each other the aim of the story and the relation between it and the concepts -It is better to read the story with them, than allow them to read it by themselves, because some of them do not pay attention and misunderstand the content. -The creation for stories is a good way to promote the imagination and link the life experience with imaginary topics. 	<ul style="list-style-type: none"> -They are more motivated with the competition and see them as a challenge for their group. -The creation of stories as a competition give a good result, but at the end the activity brings problems because the argue each other.

Appendix 4: Booklet

"Recognizing our cultural identity in classrooms"

This booklet was elaborated with the purpose to give the possibility to use in different contexts and environments where children are; but It was created mainly with the objective to empower the culture identity of children that are moving to bigger cities for different situations: such as violence, armed conflict, lack of opportunities, poverty etc. As they are forced to move from their place of origin, they are forced as well to adapt their culture, costumes, behavior, ways how they have fun and their traditional food to their new context.

This booklet is a product of the information given by children between 9 and 12 years of age of Sierra Morena School Bogotá – Colombia; they contributed with their experience to build the following methodology:

First Phase - Conceptual Base

First Activity

Objective: Identifying the concept of Culture and the relation of children with their past and present through a game.

Time of the exercise: Two hours

Materials: Maps, Post-it-, Papers, Colors

The teacher asks the children to identify in a map the different characteristics of each region of the country (taking into account costumes, traditional food, entertainment etc.), related with the question: Where are your parents and grandparents coming from? The teacher gives to the student's some post-it and they have to put inside of the map the characteristics of each region.



Second Activity

Objective: Identifying the concept of material and intangible heritage through examples, given to the children.

Time: two hours

Materials: Paper, phrases

The teacher show different phrases children used in the past exercise, and put them on the wall; after that, children decided which phrases have relation with intangible heritage and which with material heritage (what we cannot see and what we can see). After that the teacher together with the children defines both concepts. Later, students have to select the most important material or intangible heritage which they would not like to lose. They will draw it and write how they are going to keep it with them for the future.

Examples of phrases:

“I have been to the church close to the Major’s office of Bogotá, it is very big and you can see many pigeons around it”

“When we are celebrating important occasions in my house my mom cooks bandeja paisa”

“I like the festivals because we go with all my family to see the parades and the customs people wear”

“Where I came from (referring to the place of origin) I used to go to Church every Sunday”

Second Phase

The Practical and Projective Culture Identity

Objective: Children identify the intangible and material heritage taking into mind their past, their present and what they would want to take to the future through the of social cartography methodology.

First Activity

Objective: Children can be able to recognize their culture trough the identification of their places of origin where they and their family used to live.

Materials: Paper, colors, pencils

Children have to work together with their parents or relatives to identify those places where they are coming from, and the different characteristics that involve their

culture. They have to fill with them a short matrix that the teacher will provide. With this information children discuss the topics given in the matrix and draw a map where they will put as much information as they can collect with their families related with material and intangible heritage.

	Where Were You Born?	What Were The Traditional Festivals And Foods In This Region	What Were The Important Places to Visit?	How Are The People From Your Region?
Myself				
Father				
Mother				
Brothers or sisters				
Any relative that lives with you				
Grand parents				

Second Activity

Objective: Students identify the most important characteristics of the territory and surroundings of Sierra Morena School.

Materials: Paper, markers, and colors

The teacher who is coordinating the activity walks with the children around the neighborhood and surroundings of the school. The objective is to identify the most important and representative places for them, the activities people do, the costumes and characteristics of the context.

Important Places	Why Are They Important For You?	What Do People Do There?	What Kind Of People Goes There?	Is This Place Suitable For Children? Why?

Third Activity

Objective: Students recognize the territory where they are living now, their characteristics, values, behaviors, important places etc.

Using the information collected in the past activity the group is divided into teams to draw a map where they can show the most important characteristics of their context and the type of activities people do. The idea is for children to share with others their perception of each sector they visited.

After they have finished they do a presentation of their exercise to the other students.

Material: Paper, colors, markers.

Fourth Activity

Objective: Children can identify through the creation of a prospective map which cultural identity elements or symbols from their past and in present will they maintain in the future.

Material: Paper, colors, markers

The teacher coordinating this activity will socialize to the class the maps elaborated in the past activities and will be able to conclude with the students on the importance of their background and their present life. After this, students will draw a new map in a prospective way, where they will draw the most important characteristics that they have identified in the past maps, such as culture, forms of life, costumes, places, food etc.). Later on by teams, a presentation of the final maps will be done in order to socialize with their peers why they choose to take “to the future” those elements.