

# COLOMBIA

## The Right to be different - Cultural heritage concepts in the classroom as a way to build a diverse cultural identity

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### Introduction

Colombian constitution of 1991 claims that this country is multiethnic and multicultural; therefore the law recognizes the rights of the citizens to develop their own culture, religion and language. Nevertheless it has been a hard work to popularize this ideology Colombian people that have traditionally been separated by internal wars, gaps between the very rich and the very poor, and a serious lack of respect for the differences. Another problem is the violence towards the children, especially girls, whose rights are constantly violated. Poor children, Afro-American or from the ethnic groups are constantly discriminated even by other children because of the lack of respect towards the differences in the Colombian educational system.

Cultural heritage, as it is defined by UNESCO, is what we have received from the past, what we take care of in the present and what we want to leave to our children for the future. The cultural heritage is the tangible and non tangible expression of the different people who share a certain territory and it is a collective construction of the cultural identity of a certain place, country, city, town or local community.

Therefore in this project, as it was conceived in phase1, we will address the concept of heritage as a channel to assure the respect for child rights. Heritage recognition may contribute to generate scenarios of tolerance and peaceful coexistence if “the right to be

different” is recognized as such by the various communities that share a territory. The symbols and cultural expressions that represent our diverse identity, and express a multiethnic heritage, 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 tool towards peace and tolerance between different groups in Colombia.

Since UNESCO introduced in 2003 the intangible world heritage convention<sup>1</sup>; and afterwards with the 2005 convention related to diversity, the perception of heritage has broadened, including people as the living part of cultural heritage. Therefore material heritage does not have any value without the people, as it was recognized by the 2007 World Heritage Committee<sup>2</sup>; human communities are the pillar of sustainable heritage, so its material and immaterial expressions can be transmitted from one generation to another.

This implies the recognition not just of material heritage related to the dominant ethnic or social groups who are in the territory, but also of intangible values attached to other ethnic and local communities. 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)<sup>3</sup>.

Even the International and national laws have recognize this new concepts of cultural heritage as a tool of the recognition of diverse identities, it has been taught in schools of Colombia as something linked exclusively to material or tangible objects, usually associated to historical monuments (palaces, estate buildings, and churches) and not referred to the spirit of places given by the communities who live upon them and transmitted by the memories of the people and through cultural expressions

The Child Rights Convention article 29 recognizes the importance of cultural heritage and diverse identity: “*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,*

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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](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>

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

*the country from which he or she may originate, and for civilizations different from his or her own*<sup>4</sup>. Colombia as a state member of the Convention of Child Rights, adopted by the Assembly of the United Nations, has the obligation to fulfill this compromise that is also one of the principles of the national constitution of 1991.

## 1.2. Relationship between the project and the Child Rights Convention

*The 3p's: provision, protection and participation.*

The global Child Rights Convention involves the following main subjects as the principles involved; this is known as the 3 ps.

1. 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.
2. Protection: It is related with all abuses that children are submitted when not receiving adequate protection related of their integrality such as social support.
3. Participation: refers to the possibility to be part in all forms of opinion and inclusive decisions inside of society. 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 right to be different, to not being exclude because of your language, ethnic origin, or cultural differences relates very much with protection and participation, because the child must be protected, as it is defined in the article 29, so they can developed respect for themselves his or her own cultural identity, language and values, and also because by promoting the participation of children in the construction of a collective identity among other children, will become very important to understand and reassure their cultural diverse identity and respect for the difference, others cultural heritage building a collective identity based in respect for the others.

Why participation? Because it is important to build future and making responsible adults, for not making children invisible, and also the heritage is a responsibility of everybody. As it depends on the context, teachers must get involved because they are the instruments for building the cultural heritage concepts as a way to tolerance.

Other important tool is communication because Communication leads to transformation by learning, recognition and applying good practices.

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4 Child right convention. <http://www.unicef.org/crc/>

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

#### *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).
- The Intangible Cultural Heritage (ICH) is understood as a living heritage that is the melting pot of our cultural diversity and its conservation, a guarantee for continuing creativity.
- Particularly important for the development of the project is article 14 of the Convention, called: education, awareness-raising and capacity-building, which provides that each State party would try to by all appropriate means: ( to) ensure the recognition, respect and appreciation of the cultural heritage intangible in society, in particular through:
  - (i) educational programs, awareness-raising and dissemination of information to the public, and especially targeting young people;
  - (ii) educational and training specific programs in communities and constituencies;
  - (iii) activities of capacity-building in the field of the safeguarding of the intangible cultural heritage, and especially management and scientific research; and
  - (iv) non-formal means of transmitting knowledge;
    - (b) keep the public informed of the threats on this heritage and of activities carried out in pursuance of this Convention;
    - (c) promote education on the protection of natural spaces and important places for the collective memory, whose existence is indispensable so that the intangible cultural heritage can express themselves.
- As well as article 15 which defines the participation of communities, groups and individuals; In the framework of its activities for the safeguarding of the intangible cul-

tural heritage, each State party will seek participation a widest possible of communities, groups and, where appropriate, individuals that create, maintain and transmit this heritage and involve them actively in the management of the same.

- Similarly, it is relevant to score within this conceptual and legal framework the importance to the theme of the intangible heritage and its protection cultural diversity, from the **2005 Unesco Convention**, thus:
- Article 4 - Definitions
  - “Cultural diversity” refers to the multiplicity of forms in the cultures of groups and societies that are expressed. These expressions are transmitted within and among groups and societies. Cultural diversity is manifested not only in the various forms in which expressed, enriches and transmitted cultural heritage of humanity through the variety of cultural expressions but also through various modes of artistic creation, production, dissemination, distribution and enjoyment of cultural expressions, whatever the means and technologies used.
  - Cultural expressions: are expressions resulting from the creativity of individuals, groups and societies, which have a cultural content.
- **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”.
- **Unesco. World Heritage Convention (1972):** Adoption of the Convention concerning the Protection of the World Cultural and Natural Heritage. This unique international treaty links for the first time the concepts of nature conservation and preservation of cultural properties, recognizing the way people interact with nature, and the fundamental need to preserve the balance between the two. In this Convention, The World Heritage Committee in 2002 reviewed its strategic objectives and established four overarching goals: Credibility, Conservation, Capacity - Building and Communication. Later, in 2007 The World Heritage Committee adds a fifth C, Community, to its strategic objectives, highlighting the important role of local communities in preserving and maintaining the world heritage.

#### *Relation with Millennium goals*

- **Goal 1 of the Millennium Goals:** Eradicate extreme poverty and hunger.
- **Goal 3 of the Millennium Goals:** for 2015 all the children must be able to finish basic school.
- **Colombians related goals for the Millennium**
- 100 per cent of the basic education and 93 per cent of secondary education.

*National legislation:*

- **Colombia of the Constitution of 1991**, in the article 70, define Colombia as a multicultural and multi ethnic nation, as a very strong change towards the previous Constitution of 1886 that declare Colombians as being part of one race, one religion and one language, recognizing the right of the citizens to be part of different ethnical groups, to have freedom of believes, and to speak in their mother language, not only in the official Spanish language.
- Article 68, N. 5, the indigenous, the afro Americans, the rom people and every single ethnical group has the right to have an education that respects and developed their cultural identity
- The Congress of the Republic of Colombia approved **the Child Rights Convention**, the 20<sup>th</sup> of November of 1989. Colombia was able to adopt this convention through regulation number 12 on January 28<sup>th</sup> of 1991<sup>[7]</sup>. 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 the Ministry of Culture creates.
- **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.
- **National politic for the safeguarding of Intangible Heritage** (2008): that regulates the safeguarding of intangible culture heritage of Colombia<sup>1</sup>
- **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.
- **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<sup>5</sup>.
- **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<sup>6</sup>.

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5 National Law of Education (115/1994). [http://www.mineducacion.gov.co/1621/articles-85906\\_archivo\\_pdf.pdf](http://www.mineducacion.gov.co/1621/articles-85906_archivo_pdf.pdf)

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

#### 1.4. Baseline: Taken from the notes from batch 12

Over 41.5% of Colombia's total population is children; this means that 16.800.000 inhabitants are less than eighteen years of age and 15 % are children of less than 6 years old. From this statistic 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 to the following 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%).

The General Law of Education of Colombia (law 115 of 1994) and the Law of ethnic minorities of Colombia (law 70 of 1993)<sup>7</sup> 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 of 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.

Bogotá has become the main destination of vulnerable family's product of the internal on going war since the past fifty years. More and more people migrating from their places of origin to survive come to Bogotá, even in another cities or urban areas, 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 economic activity strong enough and able to generate resources to access basic services and decent housing. This is creating a new common cultural identity and therefore a new concept, knowledge and understanding of the cultural heritage of Bogotá.

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7 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=>

## 1.5 Structure

### *General background*

The Program: Cultural Heritage in the classroom 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.

The second project is composed by three phases. The first phase has been concluded with the Ministry of Culture of Colombia, Mayor’s Office of Bogotá and the Swedish International Development Agency.

### *SIDA Background. Project developed by Batch 12.*

Name of project: “Recognizing our cultural identity in classrooms”

Expected outcome: To enable children and especially vulnerable student’s victims of the armed conflict in Colombia in the recognition, value and enjoyment of their cultural identity.

Reflections derived from the first phase:

After having carried out the workshops with students, the strategy identified which was more convenient methodologically to promote critical thinking on cultural heritage upon students was by working collectively by using social cartography.

#### 1. Frame of reference

The project: “ **RECOGNIZING OUR CULTURAL HERITAGE AND DIVERSE IDENTITY IN CLASSROOMS IN BOGOTÁ**” is a joint initiative by the Cultural Heritage Institute, from the Mayor Office of Bogotá, the Ministry of Culture with the support of the Ministry of Education, the Association of Superior Normal Schools of Colombia, the Swedish International Development Agency SIDA, and Sierra Morena School in the locality of Ciudad Bolivar. It was developed in a first phase by Marcela Jaramillo, Andrea Carolina Jaramillo y Juan Camilo Gaviria, from batch 12. The formulation of this second phase has been a joint work between the first phase team and Alejandro Calderon, teacher in Sierra Morena, José Alexander Hernandez from the Ministry of Culture and Ilona Murcia, who was the Sub director of the Cultural Heritage Institute of Bogotá, and now working as the Secretary of Culture in Villa de Leyva.

The long term purpose of the first and second phase of the project, explained in this document, is to stimulate autonomous dynamics and participatory social and cultural factors that contribute to the construction of a multiethnic and multicultural state of

right in the Colombian children, through the inclusion of the cultural heritage concepts in the classroom.

## Purpose

To include the cultural heritage concepts in the classroom as a way to build a diverse cultural identity.

## Methodology and activities

The methodology and activities developed in this phase by Batch 16 are based in those which were done by Batch 12. Besides, were supplemented with other exercises and workshops. The model of methodology is based in the strategy "Training trainers", as a way to involve teachers who will apply the workshops, activities and exercises into their classrooms.

The designed methodology by Batch 12 and Batch 16 could be improved and also strengthened by teachers, depending on the context where they could apply it.

One of the main aims of the project is show how heritage could be a methodology to teach subjects such as geography, history, arts, and also a way to create good relationships and social networks between students who come from different part of Colombia or different cultures.

**Expected outcome:** methodology is designed for the inclusion of the cultural heritage concepts in the classroom.

**Outcome results:** methodology designed for the inclusion of the cultural heritage concepts in the classroom.

**Expected Output 1:** methodology is designed for the inclusion of the cultural heritage concepts in the classroom.

Outcome results:

Activities:

1.1. a. Activity: Concepts were identified

Concepts of memory, nation, territory, community, culture, heritage and identity

Background of the pedagogical tool: the cultural heritage box

Background of the methodology by Batch 16: Cartography.

1.1. b. Activity: Team / teacher is identified

See target group identified

1.1. c. Activity: Tools were designed

Through the adjustment of the final version of specific pedagogical tools to teach the teachers how to apply the social cartography methodology and others in their classrooms, using all the information and work that has been advanced by the first phase group (M. Jaramillo, C. Jaramillo, and J. Gaviria) and the results of the work of batch 16.

The final version of pedagogical tools for the children were designed in order to help the teachers to promote the understanding of cultural heritage as a vehicle that can promote scenarios of peaceful coexistence, working with the teachers and the first phase group as a net.

Teachers of social sciences and art in the schools were trained in the implementation of the pedagogical tools in their schools.

1.1. d. Activity Workshop was designed

The contents of the workshops were:

a) Concepts of memory, nation, territory, community and identity

b) Background of the pedagogical tool: the cultural heritage box

c) The importance of social cartography to understand cultural identity in the territory by mapping the past, the present and the future.

d) The use of pedagogical tools in order to train other teachers,

e) The use of pedagogical tools for children.

f) The use of the communication tool.

1.1. e. Activity Schedule was set

**Expected Output 2: methodology is applied in the classroom for the inclusion of the cultural heritage concepts.**

Outcome results:

1.2. a. Activity Workshop is applied.

1.2. b. Activity Tools are used.

1.2. c. Activity Workshop is adjusted.

1.2. d. Activity Tools are adjusted.

1.2. d. Activity Conclusions are done.

### **Expected Output 3: Spaces of sustainability are identified**

#### Outcome results:

- 1.3. a. Activity Schools were identified to apply the methodology
- 1.3. b. Activity Financial ways were identified.
- 1.3. c. Activity Political arena was identified.

#### Implementation:

20 teachers from public schools in Bogota and 65 in other cities in the area of social sciences or art were trained in the implementation and application of the pedagogical tool.

#### Monitoring in the future:

After the culmination of the training workshops 20% of the participants will be chosen to undertake visits. The purpose of the first visit will be to observe how the trained teachers implement the tool in classrooms and the second visit will consist on interviews to the children to identify if cultural identity is being respected and valued in the classroom.

#### Evaluation planned:

Using the evaluation system and the indicators of success for the pedagogical tools, measure the efficiency of the pedagogical tools.

Through a SWOT (strengths, weaknesses, opportunities and threats) matrix the project will be evaluated in the final phase after its implementation. The results will be used as input for the implementation of the tools in a national level in seven regions of the country affected by internal conflict.

An evaluation format will be elaborated and distributed among the directors and teachers of the schools chosen for the monitoring process. This will give valuable information to know if the tool reaches the objectives.

### **Stakeholders**

#### **Group a)**

Ministry of Culture - Division of Heritage  
Cultural Secretary of Villa de Leyva, Boyacá.  
Sierra Morena school - principal and teachers.

**Ways of communication with Group a)** - through direct work, workshops and emails.

#### **Target groups**

Teachers from Ambalema, Andagoya, Arauca, Bogotá, Valledupar and Villa de Leyva who will influence:  
Students.  
Other teachers.

# Results

From the conclusions and the moving forward plan designed in November 2012, the project named “The right to be different” based in the methodologies designed by Marcela and Carolina Jaramillo and Juan Camilo Gaviria, batch 12, there were three identified spaces to continue with the development of Strategy to arise respect between the children towards the cultural diversity in the classrooms; those spaces were Sierra Morena, the original place in which the project was developed in the first phase, also Villa de Leyva, a small historical downtown, and finally a national frame of the cultural ministry through the program of Cultural Heritage Watchers and also in the project called : To include the cultural heritage in the classroom.

## 2. Designed methodology

To create an appropriate methodology we designed a strategy in order to involve teachers, students, fathers and part of the communities in this process. We are aware that the methods identified, designed and applied are not the only way to aboard the cultural heritage as a vehicle to build a diverse cultural identity, even it was fed back and enriched by teachers.

The following methodologies were designed:

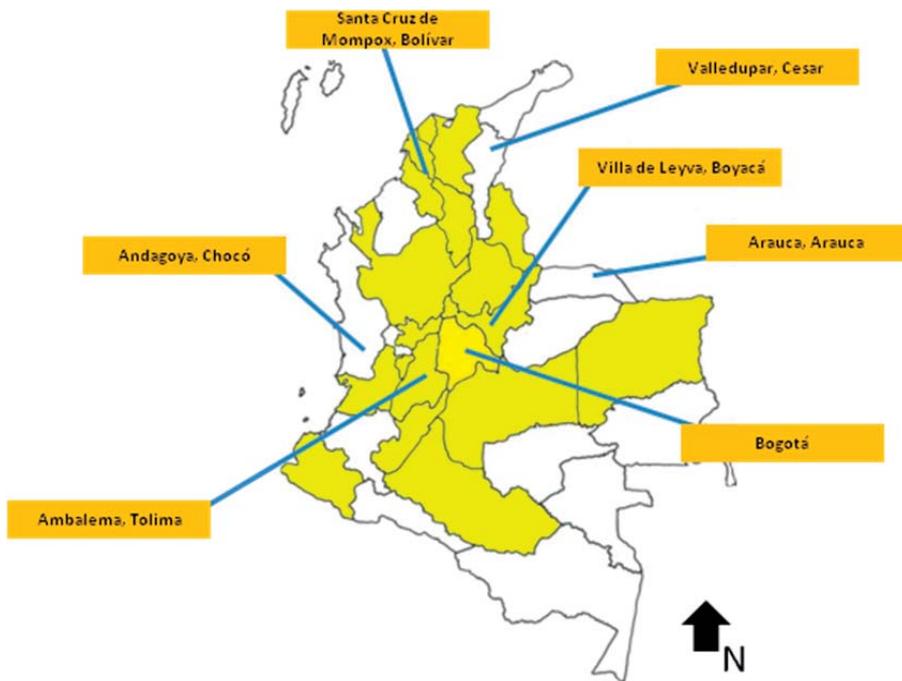
- Cartography: Mapping and drawing social cartography lets understand which places, people or activities could be identified as a life experiences, day situations, customs and relationships with other social groups. Beyond this, the activity of the Cartography showed how the heritage culture is related with subjects such as geography, history, art, etc.
- My relationship with cultural heritage: Using a personal item (picture, book, toy, etc.) that means some important or lets remind a person or a moment special in their lives, is a method that show the relationship that we all have with cultural heritage.
- Matrix of cultural heritage: including concepts about heritage, culture, memory, territory, nation and community, was done the following matrix as a way to address, understand and identify some activities to work in the cultural heritage:

Name of some cultural heritage item	Why is it valuable?	How can I make it known?	How can I make to preserve and maintain?

The matrix above allows identify what students or teachers recognize as a cultural heritage, likewise detects ways to know why is valuable for them, how show it to the community and how preserve it for the future generations.

- **Book “Introducing young people in the care of cultural heritage”:** This tool that was done to be used by teachers in the classroom. It contains concepts of memory, community, territory, heritage and culture, and also activities to develop with the students.

## Applied methodology



Cities and towns where the methodology was applied.

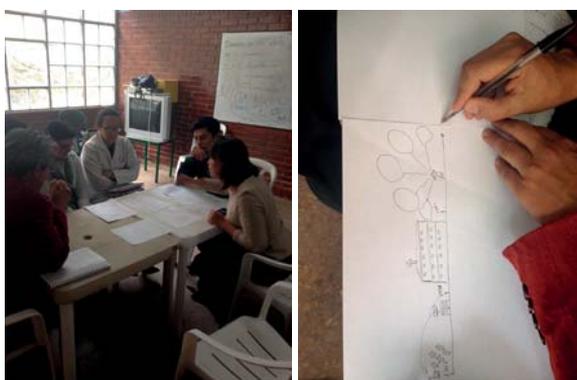
## Sierra Morena School, Bogotá



Children from 6<sup>th</sup> grade in Sierra Morena, afternoon shift (Branch D)

First we have applied 3 workshops with 20 teachers in Sierra Morena from the 4 branches of the school, those who are working with 4 to 6th graders, thus:

In the first workshop we discuss and refresh some concepts about C.R.C (Child Rights Convention) and after observing some gaps in the information they have, we started to train them about it in a dynamic activity that made them mingle each other, and in the 2nd and 3rd they worked about cultural heritage, culture, memory, nation, etc. there, they could evidence what we want to do with children at school, so the idea is by using this training that teachers apply what they have seen in the workshops and start a process with those students who come from the villages, towns or other places in Colombia in order to avoid bullying and discrimination. Here were applied as methodologies: Cartography, My relationship with cultural heritage and also the Matrix of cultural heritage.



Cartography. Workshop with teachers of Sierra Morena School. 2012.

Beside this we have contacted an N.G.O that has been working with poor communities in Ciudad Bolívar locality near the branch I have been working, they are “Ojo al sancocho”, they produce independent films in Bogotá and they are participated in many festivals abroad, they work with the ICES school, where they have their main office to produce, documental, short movies, animated movies, etc. It was possible through the contact done by the teacher and colleague Leonidas a teacher of social studies, now I am working with a group of 20 students from 5 to 9 grade from the branch D (where I work) and we work together with the N.G.O in order to produce a film that show the main problems they have to face every day in the, neighborhood, city and especially at school.

### **Villa de Leyva, Boyacá**

In the second scenery planed, the project was developed in Villa de Leyva, which is a town located at 140 kilometers from Bogotá, Colombia’s capital city. The total population of the town is 15 027 inhabitants, 8000 in downtown and 7000 in the countryside. From this population 2604 are children in the school system, most of the in the primary school.

Villa de Leyva is a very special city; it has a historical downtown area, named Cultural Monument of the Colombian Nation and that has become a very important tourist destination but also the place in which the rich people from Bogotá come to retire or have a second home for the weekends. This has produced a mixed society conformed by people who were born here but also from many others who have come to live here because of the touristic business or because they want to have a different kind of life from the one they use to have in the big cities. This has produced a multicultural society in which villaleyvanos (people born in the town) grow up in the same school with children from all over the country but also with lots of Europeans, especially French people that have built here their home. Never the less the construction of multicultural societies is not an easy issue; people who were born here resent the presence of the new incomers and sometimes the new incomers do not appreciate the local culture or the inhabitants.

Also one of the conclusions of both the social and cultural diagnosis is that this multicultural presence has many problems especially for children who go to school and suffer from bulling due to cultural differences. Some of them react violently towards the other pupils in school because the new incomers do not know the meaning of the cultural symbols or the uses and ways of doing things in the city. Therefore the cultural secretary, the social welfare secretary in charge of the education policy and the directors of the two public and the two private schools in the downtown of Villa de Leyva, worked together with the change agents team of batch 16 to produce a general project for the implementation of the strategy to arise respect between the children towards the

cultural diversity in the classrooms using the celebration of the 441 anniversary of the foundation of the city as an excuse to worked all together, the rich and the poor, the people born in Villa de Leyva and the new incomers.

The project was made with the help of the schools but as it was a common project for all it was worked in the Municipal Theater and in the Public Library, with groups formed by children from the different schools, according to their interests. It was directed to children from 9° to 11° grade, and we worked from April 22 to June 10.

The structure of the project was:

1. Week one – Training the teachers who worked with us in the methodology designed by batch 12 and the methodology of batch 16, design of the workshops, design of the final products expected.
2. Week two - Working in schools to explain children from 9° to 11° grade the meaning of the project “The right to be different”, and as it was a volunteer work for the pupils getting to know the ones who were interested.
3. Week 3 - With a group of almost 50 children from the 4 schools of Villa de Leyva and some teachers and volunteers from the civil society we started the work with 5 days dedicated to the general frame of the children’s rights, cultural rights, multicultural identity concepts, investigation methodologies and the application of some exercises from the methodology designed by batch 12 and 16. In these sessions it was decided to work especially in the methodology of the Family Album, a recollection of memories from older people made by the children – oral, written and in pictures- as a way to implement the respect between the children towards the cultural diversity.
4. Also as a parallel project the music school Santa Maria de Leyva, started the same process by investigating about traditional music from this region and from other regions, which has not been played for many years to prepare a concert as a way to implement respect between the children who study music.
5. Week 4 to week 6- Division of the children according to their interest in three different groups. We started working with the family album methodology as a research method by recollecting old photographs and taking new pictures from the same places that we found in these old pictures, a second group started to investigate oral memories from old people and some of them went to work doing movies and others wrote stories that became short plays for the theater.
6. Week 7 – Once again we worked all together showing results and preparing the celebration for the Anniversary of the city and general discussion of feedback between the teachers and the cultural secretary and the social welfare secretary.
7. June 9° - June 12: Street exposition of the recollected pictures.
8. June 11° - View in the main square of Villa de Leyva of the movies made by the children.

9. June 11° - Presentation in the Municipal Theater of the short comedies (Cuentos) written and played by the children.
10. June 12° - Concert of traditional music and general results presented in the main square
11. Afterwards we have been working in a general proposal for the incorporation of the cultural rights in the classrooms as a consequence of the good results of this exercise.

### **Ministry of Culture, National Level: Cultural Heritage Watchers and the project: To include the Cultural Heritage into the classroom**

Bearing mind that the Ministry of Culture is an institution that work in all the country, the project "The right to be different" has been applied in different cities and towns. According to the fifth C, Community as a strategic objective established by Unesco, the Ministry is aware that the project allows recognize the important role of local communities, in this case the childhood, students, and teachers, in preserving and maintaining the cultural heritage.

In these sense, the Division of Heritage of the Ministry of Culture as a national level, through the Programme "Cultural Heritage Watchers" and also the project: To include the cultural heritage into the classroom, developed the following activities thus:

**Ambalema, Tolima:** There were trained two teachers. They used the cartography and the book in their schools. Some of the results was understood and recognize which places the childhood enjoys. Additionally, the methodologies applied helped to strengthen the relationship between rural an urban students in Ambalema.

**Valledupar, Cesar:** During a workshop were trained around 50 teachers from Valledupar and other cities in Cesar. Here was used and applied, as strategy, the Matrix of cultural heritage and was shown the Book "Introducing young people in the care of cultural heritage".

One of the results of this meeting is that was created a social network between the teachers to share experiences about how include and teach the cultural heritage in the classroom as a vehicle to build a diverse cultural identity.



Workshop with teachers of public schools in Cesar. 2013.

**Santa Cruz de Mompox, Bolívar:** There was a meeting with teachers and principals from 8 schools, and also attended the Secretary of Education and Culture from the Mayor Office of Mompox.



Workshop with the teachers of Mompox, identifying concepts of heritage, culture, territory, memory and community. 2013.

It was the preamble to the initiative to involve children and young people, from these schools, in the care and enjoyment of cultural heritage in Mompox.

**Andagoya, Chocó:** Through the implementation of the National Programme “Cultural Heritage Watchers” and the project: “To include the cultural heritage in the classroom”,

in Andagoya were trained teachers and a part of community. Here was used as methodology: mapping and drawing social cartography, my relationship with cultural heritage, Matrix of cultural heritage, and the book "Introducing young people in the care of cultural heritage.



Workshop in Andagoya. My relationship with cultural heritage. 2013.

One of the identified projects by them was the consolidation of teams between adults and children to work together, and also some topics related with culture, heritage and customs of Andagoya to be included in the classroom.

**Arauca, Arauca:** In the implementation of the "Cultural Heritage Watchers" were developed workshops with a focus group from school. This team called "Club Amigos del Patrimonio" and consists of one adult and four teenagers.

They proposed develop a programme towards cultural heritage sensitization which was applied to children in kindergartens, using puppets and workshops where were used the book "Introducing young people in the care of cultural heritage.



Workshop in Arauca, Arauca. 2013.



Children from Arauca, 2013.

## Discussion and reflection

In Colombia violence has been a common issue along 40 years and Bogota is one of the cities that every day receives hundreds of displaced people from the towns or places where the guerrilla has taken the lands and due to this Children have to move with their families from those places as soon as the illegal groups arrive. Sierra Morena is the name of a large neighborhood and also the name of the school where most of displaced students study because of the armed conflict in some rural areas of our country, the school is located in the top of the hill next to a water tank and a small branch of the Colombian army and it has about 4500 students in 3 shifts and 4 branches.

Thus we have many different situations with the children who arrive to the city forced to abandon their homes and when all seems to be normal, they have to face too many problems, especially inside school due to their condition of displaced children, but fortunately they are not alone, there are many institutions that worked with the school and the school, has to give those children all the means necessary for their normal develop inside it.

Small kids are not sure about where they belong, and despite situation they feel the capital city like a safe place and it is a second home but they miss their homelands and some of them hide their cultural heritage from the other classmates, perhaps they feel they do not fit soon. Nevertheless our environment is enriched with all these bits of traditions that collide forming an unique mixture, with these valuable stories of life, these particular knowledge and all this legacy that comes from the families of these children that suffered displacement could be collected in different events along the year at school and there is a dedicated day when all those experiences from them could be shown as the Colombian fest in I.E.D Sierra Morena, thus you will see dancing, storytelling, sayings, traditional costumes and dishes from every part of the country and by the way of these territories.

Child rights in general, and especially the cultural rights are an important issue in the education of towns like Ambalema, Arauca, Andagoya, Santa Cruz de Mompo, Valledupar and Villa de Leyva in which the construction of a multicultural identity can be hard to obtain, particularly for children that have to go through process of bullying and violence in the classrooms due to cultural differences. And also, there is likely find children that come from rural areas due violence and forced displacement, that means, in the classroom, one place where the cultural diversity exist.

Cultural heritage and its expressions day to day, in small things like food, songs, parties and just in the way to relate to the general social and natural environment are part of the way to build a better society and therefore of a good future for our children. If the teachers at schools do not have the tools to implement respect towards the differences in the classrooms it will be very hard to have a peaceful society.

In conclusion, and according to the implementation of the project: The right to be different, included the participation, one of the 3p's of The Global Child Rights Conventions, shows the possibility that childhood have to be part in the decision making inside their society.

## Way forward

After this exercises made with all the teachers in Sierra Morena Bogotá, Ambalema, Arauca, Andagoya, Santa Cruz de Mompo, Valledupar and Villa de Leyva, we are working to continue and enlarge the strategies. Besides, we both, schools and the Batch 16 are working to implement the child rights and the cultural rights through the methodology designed.



Students in a session of film making by Cariolina a teacher of the N.G.O “Ojo al sancocho”

This methodology must be adapted to the needs of the different schools because rural schools have a different approach to the territory, based in natural heritage and environmental preservation different from some schools in the urban area that are dedicated to Cultural Tourism or to technical education.

Also the children in the different schools of the city are different so every school has its own needs, and therefore the program will be adapted to those necessities. But it is also very important not to lose the workshops with children from different schools as a way to integrate society.

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