



Ethopolitical Pedagogy: Restorative Actions from Surviving Afro-Colombian Female Victim's Voices Belonging to Afromupaz and La Comadre (Afrodes)

Pedagogía ethopolítica: acciones reparadoras desde voces de mujeres afrocolombianas víctimas sobrevivientes pertenecientes a Afromupaz y La Comadre (Afrodes)

ALBA LUCÍA CRUZ CASTILLO

PhD in Education and Society. Professor and researcher, Universidad La Salle.
alcruz@unisalle.edu.co

<https://orcid.org/0000-0002-4657-6000>

AMPARO NOVOA PALACIOS

PhD in Systematic Theology. Professor and researcher, Universidad La Salle.
amnova@unisalle.edu.co

<https://orcid.org/0000-0002-6912-658X>



Abstract

This research aims to recover, make visible, and position the voices of black women who are part of the Afromupaz and La Comadre collectives, groups of victim survivors of the armed conflict in Colombia, who have decided to add reflections and mobilizing actions to the debate for truth, justice, and reparation, through autonomous practices of ethno-ancestral collective healing that contribute to processes of coping with pain. This text highlights the political posture in relation to the construction of alternative memory, developed from below, and to the pedagogical practices that are installed therein and that are imbued with cultural traditions.

This research was conducted during the 2017-2020 period, in an exercise of decolonial character in the process of accompanying 23 women of the mentioned collectives, which through spaces of listening and participation, assume, within the narrative, an ethical-political place of relationship, dialogue, and horizontal co-interpretation, in which one co-participates, understanding that the personal and collective are articulated in the same scenario. From there, pedagogical elements underlying the healing practices are intuited, and the collective actions that give it strength as a reparation device are analyzed, which in this work are called "ethopolitical pedagogy".

Keywords: pedagogy, collective reparation, Afro-Colombian, practice, healing.

Resumen

La investigación se propone recuperar, visibilizar y posicionar las voces de las mujeres negras que hacen parte de los colectivos Afromupaz y La Comadre, agrupaciones de víctimas sobrevivientes del conflicto armado en Colombia que han decidido sumar reflexiones y acciones movilizadoras al debate por la verdad, la justicia y la reparación, por medio de prácticas autónomas de sanación colectiva étnico-ancestral que aportan a procesos de afrontamiento al dolor. Este texto resalta la postura política frente a la construcción de memoria alternativa, gestada desde abajo y a las prácticas de carácter pedagógico que allí se instalan y que están revestidas de tradiciones culturales.

Esta investigación se realizó durante 2017-2020 en un ejercicio de carácter decolonial en el proceso de acompañamiento a 23 mujeres de los colectivos mencionados, que a través de espacios de escucha y participación asume en lo narrativo un lugar ético-político, de relación, de diálogo y de co-interpretación horizontal, en el que se co-participa, comprendiendo que lo personal y colectivo se articulan en un mismo escenario. Desde allí se intuyen elementos de orden pedagógico que subyacen de las prácticas de sanación y se analizan las acciones colectivas que le dan fuerza como dispositivo de reparación, que en este trabajo se denominan "pedagogía ethopolítica".

Palabras clave: pedagogía, reparación colectiva, afrocolombiano, práctica, sanación.

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Introduction: Subjects of Collective Reparation in Colombia

Since the issuance of Law 1448, and specifically, its Article 152, the law on victims in Colombia makes the legal distinction of these collectives under the figure of *Subject of Collective Reparation*, who may be: “1. Social and political groups and organizations; 2. Communities determined on the basis of a legal, political or social recognition made of the collective, or by reason of the culture, the area or territory they inhabit, or a common purpose” (Congress of the Republic of Colombia, 2011, p. 4); under this distinction, we find grouped organizations and communities that declare themselves as victims of various damages caused by the war; until 2014, according to Ospina Quintero (2017), 200 groups and organizations were recognized as Subjects of Collective Reparation (SRC). Thus, in relation to the particularities of the Subjects of Collective Reparation, the Report of the National Center for Historical Memory (2013) ¡Basta Ya! states that: “While socio-cultural damage has impacted all communities affected by the armed conflict, the losses and transformations experienced by Afro-Colombian communities and indigenous peoples have a particular dimension and complexity” (p.278). (p.279).

In this context of violence experienced by women, the Association of Afro Women for Peace (Afromupaz) was born in 1999, which is among the Subjects of Collective Reparation with national incidence through Resolution 4364 of October 25, 2016; said organization is made up of young people, men and women who recognize themselves as Afro-Colombian victims and survivors of the armed conflict. Out of 70 members, 50 of them are mothers who are heads of households who “have public recognition and political positioning in matters of defense and promotion of the human rights of the victim population of forced displacement in the city of Bogota” (Unidad para la Atención y Reparación Integral a las Víctimas, 2017).

Afromupaz highlights in its constitution the collaborative work among women that from Afro-Colombian black feminism has driven them to generate strategies of accompaniment, entrepreneurship, and political agency based on their identity; from political, organizational, and cultural work axes that are integrated in the strategy “La huerta del perejil”, in the psychosocial aspect; a strategy that, particularly for this research, was accompanied and analyzed; in terms of production, in the “Expomingueras” initiative; and in terms of politics, in the “En cuerpo y cara de Mujer” seminar (In the Body and Face of a Woman). These initiatives from the organization respond to reduce the damage caused by violence, and to provide women with a form of empowerment in the face of particular situations they have experienced, individually and collectively; among the recognized

damages we find: political damage, damage to the social fabric and identity of the organization, damage to cultural identity, damage to the organization's property and economic assets, damage to the legal right to security and access to justice, psychosocial damage, and damage to the physical and emotional integrity of women. The organization, as a Subject of Collective Reparation, has assumed, since 2014, the process offered by the Unit for Attention and Reparation to Victims and is currently in the implementation phase of the Comprehensive Plan for Collective Reparation (PIRC).

Another women's organization that has promoted processes to make visible the damages caused to Afro-Colombian women in the context of the conflict has been the National Association of Displaced Afro-Colombians (Afrodes) through its women and gender component called Coordination of Displaced Afro-Colombian Women in Resistance (La Comadre), which was created in 2004 as a result of a process of dialogue and articulation with the objective of empowering the role of women victims as political subjects in an autonomous manner from the processes of collective organization. Since its inception, La Comadre has focused on generating political advocacy actions with the participation of women from the territories, and recovering, through their own narratives, actions that contribute to the processes of truth and clarification of the structural causes of violence.

In this journey, La Comadre has constantly generated reports on the situation, damages and affectations that have made black women's voices visible regarding sexual violence, kidnapping, harassment, and displacement. The reports generated by La Comadre have made visible proposals from black women in different territories of the country, where one of the relevant components to make this compilation of experiences has been to listen to the voices, claims, and places of resistance from the particularity of the culture and its ways of reproducing these discourses from the appropriation of ancestral values and narrative environments of the black culture. The social organizations' bets put some issues in tension, especially the one that affirms that it is possible to establish that the inclusion of the ethnic and cultural variable in public policies through respect, recognition, and inclusion. This means prioritizing rights and promoting the initiatives of ethnic groups, creating the conditions and providing opportunities that they can develop autonomously; in this way, the differential approach should not only refer to the collection of differences. Echavarría and Hinestroza (2016) state that:

It requires public policies that materialize measures aimed at overcoming differences. Once it has been determined what should be understood by differential approach,

it is necessary to direct our study to the legal provisions issued in Colombia that regulate collective reparation for victims of the internal armed conflict from ethnic groups. (p. 128).

Despite the existence of some legal frameworks that include the inclusion of ethnic groups in reparation processes, specifically in Law 1448 on Victims and Land Restitution of 2011 and Law 975 of 2005 on Justice and Peace, these do not concretely present a conceptualization of what should be understood by “collective harm” or of the elements that allow distinguishing it from individual harm; they do not incorporate ethnic variables, although they establish some guidelines; they do not establish or design an administrative and judicial structure suitable for collective reparations with an ethnic approach; in other words, they recognize ethnic groups as collective victims but do not develop differentiated measures based on their ethnicity or culture.

These shortcomings of the law include other relevant issues that the ethnic communities demand, among them, true commitment from black communities in the reparation processes, since these laws were not consulted through mechanisms such as Prior Consultation, the legislative process was initiated without observing the guarantee of the fundamental right. For the International Center for Transitional Justice (2015).

In addition to the aforementioned, violence against black communities has a historical burden that adds to the affectations given in the framework of the armed conflict; according to the Unit for Attention and Integral Reparation to Victims (2018), 837,057 victims included in the entity's Unified Registry are self-identified as members of black, Afro-Colombian, Raizal, and Palenquero communities. The above implies that more than 10% of the victims of the conflict belong to this population group, of which 52.3% correspond to women and 47.1% to men (Unidad para la Atención y Reparación Integral a las Víctimas, 2018).

In this region, the effects caused since colonial times have been synthesized in an action of historical discrimination that has placed the Afro-Colombian population in a highly vulnerable condition.

Currently, the departments with the highest incidence of victimization of this population are Valle del Cauca with 167,794; Nariño with 111,397; Antioquia with 92,472; Chocó with 92,119, and Bolívar with 44,987. It is no coincidence that the victimizing acts against this population have occurred in these departments. From the entity we make great efforts to address the emergencies that are generated within the collective

territories and we bet that people remain within their territories, since as they themselves relate within the different spaces, displacement is generating a deep wound in their cultural identity (Unidad de Víctimas, 2015, p. 45). (Victims Unit, 2015, p. 45).

For the particular case of Chocó, the conflict is still latent, and despite the signing of the Peace Agreement (2012), which seemed to be a hope to look at the territories, this has not been effectively delivered. According to the Consultancy for Human Rights and Displacement [CODHES] (2019):

In the department of Chocó, between 2017 and February 2019, 153 events of armed conflict were recorded. Of these, 54 were war actions and 67 were breaches of International Humanitarian Law (IHL). Thirty-two war actions were identified in which IHL violations occurred. It is important that during this period, actions directed against the civilian population are mainly highlighted. Among the most recurrent violations are individual and collective threats (19 events), situations of confinement (16 events), attacks on civilian property (10 events), recruitment of children and youth (9 events), among others. Of the 153 events recorded between 2017 and 2019, it was identified that at least 5,240 people were victims of armed actions and breaches of IHL, carried out in the department of Chocó, where indigenous and Afro-descendant communities continue to be the most affected (p.10).

A high number of black women, in the context of the armed conflict in Colombia, have suffered emotional and moral damage to their physical integrity, their political and socio-cultural configuration; in addition to this, the constant threats in scenarios where women, because of their leadership caused by belonging to social organizations and being human rights defenders, are exposed to persecution and assassination by armed actors, causing, among other things, dispossession of their property, discrimination of being members of traditional peoples, and, finally, they are vulnerable in terms of their integrity:

To know the Colombian armed conflict, from the perspective of women, is the opening to a world of possibilities that come from the historical struggle to name and make visible the experiences of domination and violence against women's bodies and lives. (Corporación Sisma Mujer, 2017, p.76).

Afro women have developed various strategies of resistance in the context of the social and political conflict in Colombia, strategies that have made use of the collective to achieve political strength and make visible the multiple affectations derived from this conflict; this is the specific case of the Afromupaz and La Comadre organizations, which from their positioning as collectives declared as

Subjects of Reparation have achieved a voice for multiple victims who, like them, are women whose lives have been transformed by sexual violence, displacement, and dispossession and who have been expelled from their territories. From a new place, they have carried out healing processes using their ancestral knowledge. In addition, from their practice, they have tried to recover the social fabric inherited from their territory, which has allowed them to unveil the place that epistemologies arising from life and from the understanding of their cultural roots have to make their struggles visible, but also the need to incorporate a look from the critical inter-culturality in the reparation processes that go beyond a differential nomination in what is established in the law to take a step towards a new conception of reparative approaches, and it is there where pedagogy, as a reflexive and critical field of these cultural interactions, has a space from the critical inter-culturality.

Methodological Horizons: Narrating from a Survivor's Perspective

The research takes, from Rivas (2020), a decolonized posture in which narration is understood as the act of:

establishing a horizontal and democratic dialogue between the different narratives that questions them in order to move towards a more complex and diverse knowledge (Márquez, Cortés, Leite & Espinosa, 2019). It is not a matter of reaching a consensus or an intersection of the different narratives, but of fostering a more open and diverse vision of the world, which allows the coexistence of different positions in pursuit of a common goal, the transformation of the world towards a fairer and more supportive system. What Walsh herself (2007, p. 50) defines as oppositional, transformative, and counter-hegemonic thinking. In turn, this collective dialogue also implies practice, since it builds a different narrative that constructs an “other” reality. (p. 8)

With the aforementioned, the narrative, and particularly the testimonial, are taken as actions of emancipation, recognition, and “performance” in which, in a subject-subject relationship, comprehensive, and, at the same time, mutual dialogic moments of construction of critical discourses of reality are established. Action that, particularly in terms of memory, covers understandings of place around the traces and pains of war.

The narrative act framed in memory processes implies, according to Castillejo Cuellar (2009), to speak of traces of footprints and smells or of what this has left in our lives; it is a way of revealing the past that inhabits our present and the conditions for inhabiting it and making it alive, naming it, localizing it, mapping it, and, thus, having a political-interpretative reference system, which occurs

through what the author calls an act of “resonance”, which is possible through community and collective systems of narration, this, at the same time, as an echo, which is, above all, a relational phenomenon.

In this sense, the investigative action in the context of collective memory from the voices of surviving victims is an accompaniment to position actions to interpret and translate experiences and put them in the public, in the text of the political, and, at the same time, give them a space for resistance; according to Castillejo Cuellar (2009), these translations operate in two registers: “the first one that transforms the experience in its different phenomenological dimensions, in an intelligible world for society in general. The second one, the one that does it to produce a “knowledge” about violence and trauma” (p.12); undoubtedly, in these forms there is a tension between voice and recognition; this tension that is present in this type of research is transformed in the setting of trust and investigative militancy; which implies using words from the academy to challenge silences.

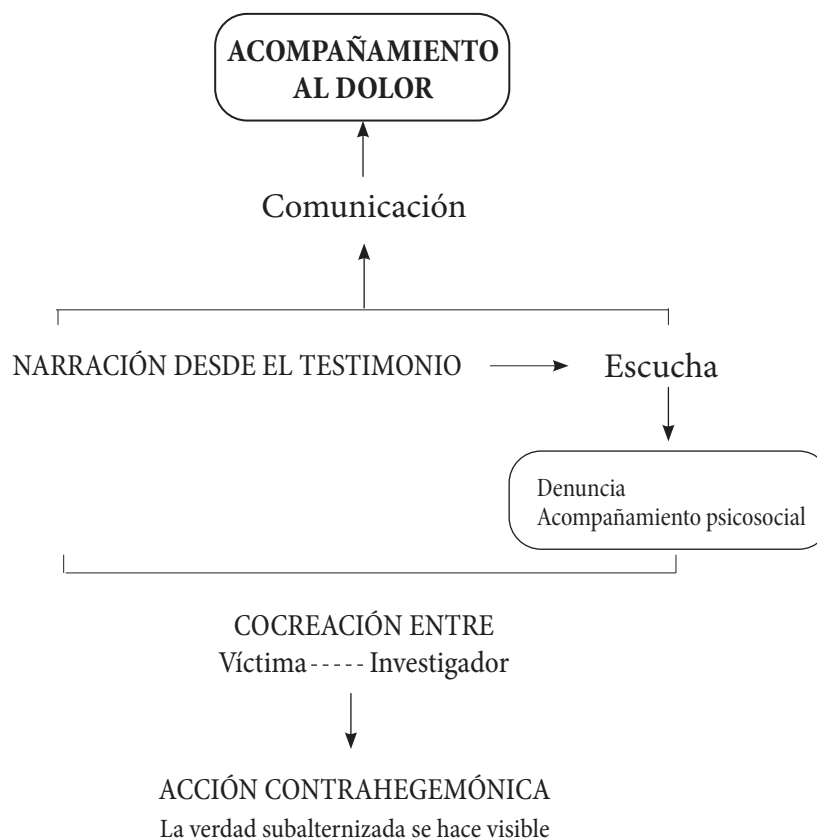
Narrating from and in the company of survivors implies unraveling the forms, strategies and devices for remembering and not forgetting; the ways in which the past has been made present and reevaluating it in the light of current adversities and the ways of reinscribing their own experience, where communities of survivors do not necessarily resort to official discourses to connect with the past, or concrete ways of handling trauma; Afro-Colombian communities, in particular, have repertoires from their ancestral knowledge that give a place to this and have political commitments on the margin, as opposed to the institutionalization of oblivion.

From this point of view, listening is the articular axis of the research process, listening as a political decision in which it is not a matter of giving voice to the other or speaking for them. To listen and to say is to do. One cannot speak without collaborating with one's interlocutor. Therefore, in the methodology, the episodes of horizontality reflected by Cornejo (2020) are important when listening and dialogue are constructed. Both contribute to the communication situation from their different places of enunciation and integrate the following episodes:

Table 1. Episodes of horizontality in liberation theology

Episode
Listening: political decision where it is not a matter of giving voice to the other or speaking for them
Speech and dialogue: collaboration with the interlocutor on the basis of knowledge
Awareness: critical reflection of social reality from its own context.
Construction of “neighborhood”: encounters that are developed through interaction, aimed at mutual understanding.
Source: Cornejo (2020, p. 209)

This commitment from Liberation Theology is a call that joins others from decolonized perspectives (Castro and Grosfoguel, 2007), among others, to give a fundamental place to storytelling, listening, and narration as epistemic fields in the research process; from the diversity of these postulates that opt for this reflection, this research elaborated the following scheme that confirms the way in which these postulates were integrated for the specific case:



Source: Cruz Castillo (2020, p. 4).

Figure 1. Testimony, narration, and listening in the investigative process

The above outline describes the particular way in which the aforementioned theoretical elements were incorporated into the research methodology; it is assumed then that the dialogue is an action of shared referencing in which, based on listening, enunciations of damages, experiences, and affectations associated with what was experienced in the context of the violence unfold, in the case of the victims; this, at the same time, becomes testimonial actions that are not only anecdotal enunciations, but acts of denunciation of that damage or that pain; this implies a political role and agency of the listener, which, in the case of this research, was assumed from the psycho-social accompaniment.

This role of accompaniment, listening, turns the researcher into a co-creator of a story about the war and its horrors, into an agent of memory that, from the subalternized testimonies, begins to give rise to contra-hegemonic memories that are correlated by the researcher; all of the above in a context of accompaniment and understanding of pain, and, with this, carrying out an additional exercise from auto-eco-biography; inasmuch as it is precisely this political understanding of narration and testimony that is embodied in the research in the voice of the women and in the researcher's comprehensions.

Ancestral Inheritance, the Collective as a Scenario of Reparation

Afro communities, due to their territorial and historical trajectory, recreate their ancestral knowledge in specific pedagogical elements such as *narrating life*; *the encounter with the territory*, *the meeting to build and rebuild life in common*; and *the ancestral struggle from values such as solidarity, resistance, empathy, and care*. These are taken up again in the Huerta del Perejil and La Comadre, reflected in the spaces of each organization around collective healing and reparation. This is how it is described:

Participant 1 of La Comadre (2020): “(...) it is a pedagogical strategy in La Comadre, as if we women are going to see how we can get together, how we can help each other to get out of this situation, so she has already proposed La Comadre at the national level”. In this sense, pain and Afro identity are taken as an academic activity, a space for collective learning.

The pedagogical element of *narrating life* is composed of various actions, for which it is important to start from the role of the story, that is, its narrative function as a result of individual and collective identity, since it provides the political opportunity to reveal the truth and vindicate it as a right, generating repertoires of commemoration in which the faces of Afro memory are deepened in

humanity and resistance, giving meaning to the world that surrounds them in the present, in addition to promoting a feeling of moral fulfillment, dignity, and self-confidence (Jiménez, 2015, pp.525-526; Vinyes, cited in Tébar Hurtado, 2006, p.8). Likewise, it is reflected in the healing processes of the women in La Huerta del Perejil, when they themselves renounce silence as an alternative for protection and recognize in storytelling the bridge for their individual healing and collective reparation.

It is a personal experience of María Eugenia and look how she transformed it and how it has helped all of us. I mean, I did not participate, but I wanted to be there, I felt good, in my place, I wanted to be there, but I did not dare to speak. When I got there, I felt good, in my place, I wanted to be there, but I did not dare speak. When we reached the 4th step of the orchard, I raised my hand and said to Doña María Eugenia: Can I say something? She told me: "Sure, Mommy, do you want to talk?", and I said: "Yes, ma'am". And I started to talk, to tell my story. (Participant 1 La Huerta del Perejil, 2018)

In the statement "to narrate is to explain" (Jiménez, 2015, pp.525-526; Vinyes, cited in Tébar Hurtado, 2006) a pedagogical element is understood, insofar as it is taught from one's own experiences, what the Afro communities have named *echoautobiography*, as the political action of narrating oneself from experiences marked in life, which aims to generate an "echo", that is, such stories must be welcomed through listening and understanding the pain of other people. In addition, this "echo" allows for studying the past, recreating the memory from the reading of the contexts in which Afro communities move, in such a way that they recognize themselves from *the Afro Being* ((Muchoki Murigi et al., 2009, pp. 3-5), and open space for others to recognize themselves in the resistance that emerges in the collective spaces where the Afro cosmovision, symbology, and customs are reflected. This is evident when, in La Comadre, women identify territorial elements and the use of ancestral knowledge to narrate their stories from and for the collective with a healing and political purpose.

Teaching what we know also allows the other to re-signify himself or herself, as it were, to remain, to continue believing and, furthermore, that this also allows him or her to transmit to his or her own family members. This is what we learned from our ancestors when they came to the palenques and there was no government or State, we had to learn by ourselves through our knowledge and nature to heal the diseases and repair the damages of this war that has never been ours. (Participant 1 La Comadre, 2020)

The previous account, in addition to highlighting the educational action from the Afrodes Afro identity, also indicates the *encounter with the territory from ritualization* as a pedagogical device, understanding this as the procedure of a dialogue between symbolologies, making use of specific objects of a time and space (Payne, 2006, pp. 566-567); thus, it is well described by Participant 1 of La Comadre when she mentions the arrival to the palenques and the recognition of their knowledge to know themselves as a community. Accordingly, the purpose of the rite is to move from a language without identity to a language based on ethnicity and otherness, that is to say, a language of symbols that enables recognition of oneself and of each of the participants, generating an empathetic relationship between the individual and the collective, reconstructing identities based on the latter - in this case, the community - and the community itself (Auge, 1998, pp. 42-88). 42-88), as is well identified in the sessions developed by Afrodes and Afromupaz for the meeting of women survivors of the armed conflict through identity objects acquired in nature, re-signified in the territory and the community, they manage to appropriate their identity and, likewise, transmit it to the other participants when emphasis is placed on returning to the everyday, to retake the food, the dance, the songs, those elements with which the Afro community has been linked and rooted for a long time.

What surrounds and encloses the symbol is what do we mean, how our community has had to build its own elements to continue generating life? Then, we have the potrillo, the flag, the drum, we have the fans, the baskets, the guasa, which are elements that have been constructed by the hand of the black communities as forms of resistance, as a way to continue in a dynamic of life, that although they are not elements that are eaten, they are elements that are born, that are in nature, that allow the communities to appropriate it, to build ways of life, because we were denied to be able to acquire the amount of resources to do so, but despite all the difficulty to obtain those resources, we have been able to demonstrate to the world that black communities have survived thanks to those beliefs (Afrodes, 2019).

Ethopolitical Pedagogy as a Bridge that Weaves the Collective from a Decolonized and Transformative Perspective

The research results presented in this section are part of an exercise of accompaniment and dialogue with 23 Afro women from the department of Chocó, who are part of Afromupaz and participated in the strategy called “La Huerta del perejil” and La Comadre, therefore, the analytical considerations are the result of such ethnographic exercises, which may certainly reflect some other developments of

similar collectives, but do not attempt to generalize the role of Afro women in Colombia. Similarly, it is understood that the actions of these collectives are political actions, which have certainly been permeated by other spaces of debate and joint struggle with other women and collectives with which these women are related, but which were not particularly the case of analysis of the present research.

Ethopolitical pedagogy proposes to think collectively about life with and for the other in fair institutions (Ricoeur, 1990). It is thus that the idea of reciprocity in the exchange, in this case of Afro women, expresses a self-esteem that presupposes women of action, with concrete intentions that are revealed in a reflected action that expresses their initiatives and decisions. These actions emerge from their vital spaces, which have to do with their family, with the territory, with the community, with political life, with everything they have suffered, to culminate in the narrative unity of a reunited life. Thus, their life plans, their practices and their narrative unity have become, in this research, broad fields to be explored in order to recognize their understandings and their actions. The corollary of this reciprocity, which is equality, positions friendship in the path of justice. In this sense, the sharing of life as a collective gives rise to a plurality of actions that makes it possible to escalate to the constitution of a historical political community (Ricoeur, 1990, p. 220).

According to Ricoeur (1990), self-esteem presupposes care for the other, which understands how this movement of the self towards the other makes *me* want to live a good life *with* and for the other. In this perspective, care responds to an interpellation of self by the other, in which the face of the other does not appear as a phenomenon but as an *epiphany* (p. 221), which can be understood as that existential event that reveals the traces of pain, of suffering, not only physical, but understood as the experience of destruction of the capacity to act, of not letting do (p. 223), but also reveals the conditions of possibility that reciprocity generates by instituting the other as my fellow human being. In this way, self-esteem becomes a *vital space* for care, a reality that makes it possible to weave the collective as a source of transformation.

This implies recognizing the spaces for reflection that build knowledge from ancestral knowledge, which in this case is generated in the encounter to build and rebuild common life, in the narration of life and in the continuous struggles, marked by the permanent experience of values such as solidarity, care, resistance, and resilience. In this way, ethopolitical pedagogy sinks its roots “in the fields of marginalization and subalternization” (Walsh, 2005, p. 43), with the aim of:

The development of an equitable interrelationship between culturally different peoples, persons, knowledge and practices; in other words, it starts from the recognition of otherness, of inequalities in all areas; therefore, (...) it is not simply a matter of recognizing, discovering or tolerating the other or the difference itself (...) It is, on the other hand, a matter of actively promoting exchange processes that allow for building spaces of encounter between beings and knowledge, senses, and different practices (Alvarado et al., 2017, p. 4).

Thus, to speak of the components of an ethopolitical pedagogy as a bridge that weaves the collective implies recovering the meanings from which the practices emerge; therefore, the pedagogy that emerges from the reparative practices in collective processes of Afro-Colombian women survivor-victims recognizes ethopolitical criteria that allow them to develop a consolidated learning and teaching exercise oriented towards the construction of empowered political subjects. The ethopolitical pedagogy that emerges from the collective processes of Afro-Colombian women survivor victims of the organizations described here is consolidated from collective practices coated with ancient meanings and symbols and that bring together understandings from the decolonial stakes insofar as, as Díaz (2010) warns, they serve discussions around: the critical understanding of the history through which Afro communities, in this case, have passed to make visible the structural violence and the struggle for recognition as subjects with rights; the repositioning of formative practices that arise from emancipatory reason, that is, consciously abandoning knowledge imposed by others to develop horizontal relations and affirm plurality; finally, there is a commitment to unveil the knowledge of communities that have traditionally been subordinated.

From this, we infer four fundamental elements that characterize ethopolitical pedagogy from a decolonized reading and that is proper to this collective practice, namely: a) decolonized construction from processes of alternative political agency of the Afro Being; b) strengthening identity processes through collective actions of resistance, with a reflective component of its historicity; c) to recognize the imaginative and narrative as a bridge to healing and d) to make visible the cultural elements that build an ethnic-popular power; these elements will be explained below.

a) The pedagogy that emerges in the scenarios of the collectivities starts from *processes of alternative political agency of the Afro Being*, understanding Alternative Political Agency as the practical, discursive, and popular consciousness (Giddens and Escobar, cited in Copete Torres, 2014), that is, understanding the actions that are

developed in a specific environment taking into account the socio-cultural conditions in which structured practices of violence are generated, and, in addition, the ability to manifest, from reflection, narrative expressions that interpret experienced events, developing spaces for alternatives of resistance from the perspective of the Afro-descendants, and the capacity of the Afro-descendants to be able to express, from reflection, narrative expressions that interpret the events experienced, developing spaces for alternatives of resistance from social movements and “subalternized” voices that then challenge institutional hierarchy to create horizontal relationships that support mutual alterity, so that a critical understanding of history and formative practices for emancipation can be identified.

It should be noted that the process of agency has a collective character, i.e., the actions developed are always in co-existence with other actors who may or may not share the same perspective (Copete Torres, 2014). This is reflected in the associations when they themselves narrate the past, highlight the role of the story, and, by positioning their ancestral knowledge, generate a space for interpellation of pain to heal and empower each of the surviving victims collectively; in this way, Afromupaz and Afrodes have built reparative pedagogical scenarios.

You see, even in our territory, these spaces were created because ¡we only have ourselves, we don't have the State! we only have ourselves and among ourselves we make our dynamics of how we associate, how we organize ourselves, how we don't allow violence in the territory, how we don't allow, for example, that the neighbor goes to and fight with the other one, and how they have to be settled, how we reconcile (Participant 1 La Comadre, 2020).

According to this, the relationship with the alternative political agency with the Afro Being of Afro-Colombian black communities that are also victims of the armed conflict starts from the recognition of the power mechanisms that have influenced the history of the communities ((Copete Torres, 2014, p. 20).), i.e., the associations studied here delve into their memories to understand the hierarchical relationships that violate their rights, either by fact or omission; this is how they question social, cultural, political, and legal aspects to define their position regarding reparation and healing.

As already mentioned in this analysis, Afromupaz and Afrodes, in search of the guarantee of their rights as victims, create these collective scenarios that contain pedagogical elements, which include ethopolitical criteria for their construction, with their ancestral knowledge and the capacity for decision and action they

take to contribute to their self-repair. These actions are evident in the proposals for an inclusive and dignified education for women survivors, and, consequently, for the following generations, as expressed by Participant 1 of La Comadre below in order to refer to a pedagogy with a historical, territorial and critical perspective that promotes a culture of peace and memory:

Peace does not mean that only one group lays down its arms, this disarmament is not peace, it has to go hand in hand with it. As I was saying, peace has to do with many more things, with the reconfiguration of the territory, that the ancestral lands are included, that one can have equal opportunities, that there is equity (...) the role of education would be fundamental if it were not a replica of everything, because education is replicating all those dynamics of discrimination, of subordination in the universities. Yes, because if education were thought of in such a way that it would be oriented towards human rights, it would be necessary to reengineer the curricula, the axes of education, because, for example, I do not see that in any university there is a chair of Afro-Colombian studies and ethnic studies. That would be a fundamental piece!

It is important to highlight the cultural component, since Fraser and Escobar (quoted in Copete Torres, 2014, pp. 20-21) affirm that there is a strong contextual influence where *alternative political agency* is developed, which is reflected in the use of ancestral knowledge and the collection of elements from the territory of origin, which in this case is the department of Chocó, to develop a pedagogical proposal that reclaims the symbolic and the political, forming the resignification of subjectivity, the perception of themselves and reality (Díaz, 2010); thus, an emancipatory purpose of learning and teaching is highlighted in their practices. In conclusion, social practices and justice are articulated into politically position collective subjects with an active role in processes of reparation and protection of the community. Afromupaz and Afrodes deploy a didactic in which women learn and develop skills from their ancestral and territorial knowledge, in such a way that they appropriate their collective-cultural identity to heal the traumatic historical facts and then transmit them from generation to generation, raising a legitimate pedagogy from the Afro Being.

In their discourses, it is possible to observe the capacity to analyze the context, that is, the relationship they establish between the country's current situation regarding the political transition, or the effort towards it, and the past events that influenced their history as a community, which they now take as an opportunity to position themselves as survivors, abandoning the passive role that was assigned

to them from a legal perspective (Bustamante, 2017). Accordingly, the associations perceive themselves as collective subjects, who are protagonists of their community life project, covering more than economic needs, since they also address social and political resources (pp. 156-159), with the aim of claiming their rights from a differential, territorial, and transformative approach that not only focuses on the participants in the Afromupaz and Afrodes, but that also transcends institutional limits and is installed in the citizen understanding with policies that give voice to the survivors.

The proposals from the State are of no use to us because, as I explained, in terms of healing and psychosocial care, they do not understand nor are they interested in understanding our dynamics, they make us invisible. Therefore, our bet is that the processes of healing, psychosocial care and collective reparation of our ancestral practices are taken into account. That is fundamental for the reparation! (Participant 1 La Comadre, 2020).

I remember that day so much that we had ex-combatants of the FARC and paramilitarism, where most of us were victims of paramilitaries, they were waiting for us. The surprise they got: to meet such strong and empowered survivors, they were in a cold sweat. The idea is to build. When it is a very difficult step because it is very hard to be face to face with the person who hurt you and those people cried. (Participant 1 La Huerta del Perejil, 2018).

According to the previous, the second criterion in the construction of a pedagogy that emerges from ancestral practices of collective reparation from Afro-Colombian black women survivor victims is *b) To fortify identity processes through collective resistance actions, with a reflective component of their historicity*. To think of an alternative pedagogy that links the knowledge of an Afro community is to question the socio-cultural impacts that they have collectively experienced in the context of historical violence and armed conflict. It is essential to recognize the multiple collective resistances they have built through actions that arise from the appropriation of their identity. In this sense, it can be seen that Afromupaz and Afrodes reproduce processes to reinforce Afro black dignity by collecting historical elements, which are loaded with meanings that represent memories of their ancestry. Such are their collective actions, such as the creation of a program that includes knowledge of the afro-descendants. for the reparation of the victims of the armed conflict from territorial practices. This is how a leader and member of La Comadre explains it:

(...) to heal ourselves as Afro people, we heal with practices, and we have our own way of healing, that is what we are now proposing through a project called “pacifivi

ancestral”, and that is what we want to make people understand that we, as we are different, we have other ways and other connotations to heal ourselves. For example, we do not heal with the practices of talks (...) (Participant 4 La Comadre, 2020).

This criterion consists of understanding, on the one hand, the history of discrimination and violence against the communities, as well as promoting critical thinking of the past, and, on the other hand, the developed capacity to insist on the vindication of the right to ethnic reparation of black communities through repertoires of resistance in the face of conflicts in a country that has been marked by war.

This implies *collective memory* as a fundamental component of these pedagogical processes because it decentralizes a colonial perspective and transcends to a decolonized one that questions the parameters of a reparation to the victims imposed from other knowledge that denies ancestral knowledge (Díaz, 2010). With this, spaces can be formed in which to remember the roots and build identity of a collective by appropriating particular practices of being Afro, and, thus, transmit to the following generations the feeling of belonging and being. This is affirmed by Participant 3 of La Comadre, who consciously highlights the empowering role of remembering the Afro Self, of returning to the territorial origins in order to give meaning to healing and politicizing pain:

Memory is not to forget who we are, isn't it? Its role is very important because in what we have done, in the tongas, well, one realizes that when one returns to remember one's land, to remember the being that one was, it fills one and also helps to re-signify all the bad things of the experiences. (Participant 3 La Comadre, 2020)

This is how a different pedagogy is repositioned with a liberating purpose of pain, external imposition, and Eurocentric training, allowing “to locate, resignify, and link experiences of subjects and knowledge of those who educate” (Díaz, 2010), as Afromupaz manages to materialize it, with the living memory of the leader María Eugenia, who makes known the experience of the Huerta del Perejil as restorative, creative, alternative, and transformative, created from her experiences as a victim and her passage to survivor, to the extent that it affects not only a woman and her subjectivity, but also the collective.

These pedagogical experiences in which ethopolitical criteria are constituted can be perceived from being, feeling, existing, doing, thinking, looking, listening, knowing in another way, not only because of what was previously described, but also because in these collective spaces the senses allow learning to dwell

in oneself, and, furthermore, to recognize the other as part of the reconstruction of being to which women give themselves when they access these spaces. The exercises are constituted in what was previously mentioned: historical and territorial identity practices. That is, the stories, metaphors, praise songs and art in general that arise from making visible, first, the injustices towards Afro communities and, in this case, towards women; and second, the cosmology to politicize pain.

I am always asked why the songs, what is the use of the songs. The songs are a way to reconcile myself with the body -be it the songs and the dance-... it is a way to move again, to speak again. When women in general, or not only women, because we also realized with men, children, young people, that when we experience violence - and especially we who have experienced it in the context of the conflict - we begin to protect ourselves: we tighten our hands a lot ... we become hardened, our bodies become hardened, so it is a way of removing ourselves, of saying: "don't touch me, don't look at me"... then, a way to reconcile myself is to move my body again, to open my mouth again, then singing is to open my mouth again, it is to open again the parts where I am so tied up... that is, all my senses, to put them back in a position to give myself permission, to give myself permission to live. To live is to live from that, to live from feeling, to pinch my senses again, to feel again the taste of food, because of course, you are living in such a difficult moment that you don't even give yourself permission to feel the taste of food, so you eat because you have to eat, so it is to feel again what is so delicious, it is part of life, it is to share again sincerely with yourself and with life in general. (Participant 7 La Huerta del Perejil, 2018).

This paragraph introduces what is the third criterion of ethopolitical pedagogy that builds collective scenarios with a restorative and empowering purpose from *c) the recognition of the imaginative and narrative as a bridge for healing*, which allows, at the same time, the collectivity of suffering and its alternatives. Walsh (2014) describes the use of these elements as destabilizers of a hegemonic, linear, and precise order; while the action with pedagogical sense of the symbolic and ancestral takes force to relate together the multiple readings made from the critical subject that contains an intrinsic message almost invisible to the outsider, the one who does not see beyond the pain and its meaning. One of the examples are the stories, alabaos, and dances that Afromupaz built in the Huerta del Perejil, in which they relate from the metaphor the moments they went through to reach their truth, forgiveness and resurgence. One of these alabaos is entitled *Las setenta de la Huerta*:

For those seventy who today are so different, courageous, hard-working, committed, stand up every day, fight, identify opportunities, and face from their strengths,

propose, produce life and dignify what they are; healing is not wealth, but it is not poverty either, it is just feeling good about myself and others. (Urrutia, 2014, p. 42).

This criterion composes the pedagogical tools that “give presence to the persistence, insistence, and survival of the decolonial”, that is, the work of maintaining and preserving the memories of pain, as well as the memories of healing, are encapsulated in creative repertoires that configure an intrinsic and critical Afro language that promotes a decolonial education; in this way, they “open a window towards insurgent, political, social, cultural, epistemic, and existential practices that teach how to rebel, resist, follow, thrive, and live” (Walsh, 2014, pp. 23-24). This is reflected in the alabaos of Afromupaz, in the stories that are elaborated around women who revive after painful events; of use of ancestral words adapted to currently relate to comrades, such as “Sawabona” and “Shikabona”, in the metaphors around territorial elements that comply with promoting hope, such as the *Canoe of Dreams*, the shedding of fears and the strengthening of self-esteem. This is well described by one of the participants of the Huerta al Perejil in Afromupaz:

In this Huerta al Perejil, what we do is sing, dance, tell what we feel, it is to get everything out. First of all, it is to get out all the bad things we feel, and after getting all that bad stuff out, we embark on the canoe of dreams, and after embarking on the canoe of dreams, we begin to look at everything differently, we have already reached a step called “Sawabona and Shikabona”, which is where we highlight how important we are as people and for our community. And where we already have high self-esteem and we can say to ourselves: “I am important for my group, and I am important for the people who are here, I am a person who is always ready to serve because I am a responsible person, because I am a person who wants to be in community”. (Participant 8 La Huerta al Perejil, 2018)

Now, emerging pedagogy in a decolonial key make up what Walsh (2014) highlights from Zapata: First of all, actions for humanization, that is, to become, to exist, deconstructing categories of vulnerability, as analyzed with intersectionality; secondly, the reinforcement of the tactics and strategies of the liberating inheritance, those that emerged under oppression, which are still alive today in the midst of armed conflict, and the fear, such as comadrazgo and the spiritual essence in Afromupaz and Afrodes rituals; of which also Zapata (cited in Walsh, 2014) highlights the “recognition/reappropriation/recapture/repositioning of empirical-magical thinking and wisdom about nature, life and society, about liberating struggles” (p.60).

Finally, the unlearning of colonialism implies relearning from pro-blematizing values, behaviors, imposed logics to legitimize experiential, personal, and collective levels in order to locate the knowledge that can be taught and reflected upon (Díaz, 2010). The scenarios proposed by the associations reflect the analysis of the categories of vulnerability and the political commitment to the healing and empowerment of women, based on valuing their negative emotions and transforming them into a platform to strengthen and give rise to ethnic and popular power.

A pedagogical strategy, La Comadre, to see how we can get together, how we can help each other to get out of this situation, so she joined La Comadre” at the national level... that looking at the issue of black women, the vulnerability that many of us have, like those factors of vulnerability of racial discrimination, gender discrimination, and apart from that comes violence against sex, then black women have some specificities that exacerbate the conflict, so she wanted to show that, to highlight it so that it would be recognized as a group of women in a collective group, yes? And as politicians, then the gamble was La Comadre (Participant 5 La Comadre, 2020).

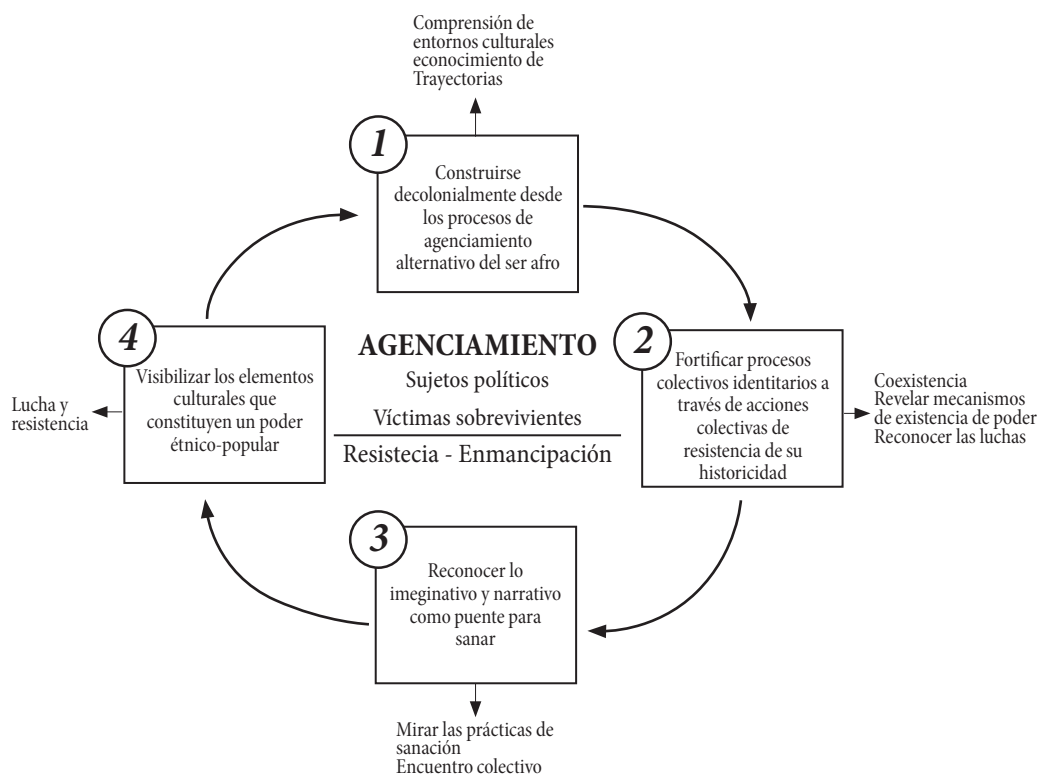
The last criterion that describes these spaces and consolidates an ethopolitical pedagogy consists of *d) Making visible the cultural elements that build an ethnic-popular power*, that is, in the trajectory of reflecting on history, recognizing the role of identity and the liberating and political power of narrating, contributes to the empowerment of the Afro community, which in this research refers to two associations committed to the defense of the human rights of Afro-Colombian peoples who are victims of various forms of violence, mentioned in other sections.

This ethnic-popular power emerging from the pedagogical practices of Afromupaz and Afrodes contains values that highlight subjects marked by the war, which is why the formation of an Afro identity in the context of peace based on the following principles is being considered in recognition. This leads to the legitimization of the popular, that of the people, as a public school.

The process of healing involved identifying the pain in order to be able to recognize themselves as survivors: “The process of healing involved identifying the pain in order to be able to recognize themselves as survivors” (Quintar and Quiñones, 2016, p. 23); in such a way that forgiveness and reconciliation occupy a primordial place in the collective reparation that they themselves have created in accordance with their cosmo-logic. This is how a leader of the Afro Women’s Association for Peace narrates that the healing process involved identifying the pain in order to be able to recognize themselves as survivors:

(...) so there was so much resentment, there was so much pain, so much hatred towards that situation that when Afromupaz was born, the women told us: “as soon as we set it up, we are going to take revenge on the men”, that is, on the men and on those men. And some of us would say: “no, what we don’t want is to give ourselves permission to tell them that you are not going to victimize me, I am not anyone’s victim”, that is, it was hard... (Participant 7 La Huerta al Perejil, recovered from Canal Capital Bogotá, 2019).

The challenge faced by women leaders in the struggle to educate for peace from the formation of ancestral citizenship of care, is to survive symbolically in the world of oblivion and discrimination, therefore, defending their own existence and, in addition, teaching “the way to transit it, build it and live it” (Quintar and Quiñones, 2016, p. 24) becomes another mobilizing force that is consolidated with mutual support, as “it is key to promote the transformation of their lives, their healing, their personal, and collective empowerment, their esteem, consideration, and social position” (Azkue, 2017, p. 30).



Source: Own elaboration.

Figure 2. Elements that constitute ethopolitical pedagogy from the experience of victim-survivors

By Way of Conclusion

For a necessary introspection, which will allow a black person to meet with themselves, which is, in any case, the meeting with their brothers and sisters of race, of misfortune and of history and prior to any other meeting with different social sectors, but, even more, freedom as a critical understanding of history will serve to raise awareness about the social and political conflict on which the marginality of Black people in Colombia and in the Americas has depended; although freedom is only possible when, based on critical awareness, one intervenes in history for the purpose of transformation.

The collective meeting as an act of freedom implies getting to know each other, appropriating their culture, in order to raise the voice of resistance and, at the same time, of re-existence.

It is the construction of a political field of reaffirmation of being Afro, it is looking *inward*, it is consolidating discursive processes of a pedagogical order that speak of an episteme of thinking integrality, culture as an action of existence and Afro-Colombian values as pillars for dialogue. This meeting, in turn, has a political place outwardly, which is manifested in the presence of these collectives in the institutional framework; being there is an act of generating political tension of resistance and of giving voice to the contributions in the relational, communitarian and discursive sphere that from their culture have enabled Black people from marginality to consolidate forms of social struggle.

In the meeting of women survivors of Afromupaz and La Comadre, there is a strong presence of pedagogical elements that vindicate the ancestral struggles, through the word in the collective; from there, there is also a place of resistance that founds epistemes on the way in which concretely the communities from their practices vivify the need for another type of reparation, one different from the one contemplated exclusively from the damages of the present conflict.

The ancestral reparation strategies arise from the need for the State to implement because we see that this has not helped us, from there we have to rethink how to do, for example, in the processes of collective reparation so that our positions, knowledge, and our practices are included.

To find epistemes is to give place to knowledge in daily practice; in this sense, victims from the recognition of Being Afro make it possible to learn to be black,

being black, which is in itself a pedagogical work aimed at strengthening identity, which is based on making visible the power of the collective and collective decisions as exercises of rootedness and the ability to establish epistemic ruptures aimed at such recognition.

In the academic field, epistemic violence has been exercised in relation to “the other”. On occasions, the Afro-Colombian population has been an object located outside the research itself and only appears referred to in the researcher’s statement; in contrast, some positions, such as that of Inés Cornejo (2020) and some decolonized positions, are presented as fundamental to reverse this problem: the founding conflict, discursive equality, and the autonomy of one’s own gaze as ways to dislocate the position of the academic-researcher, the only character that seems authorized to produce knowledge, a place from where other types of thoughts and contributions have been denied.

In this place of denial, the victims are sometimes also situated as suffering subjects, without history and trajectory; in particular, this research claims the place of the survivor as a subject of agency in the field of collective memory, their narrative act as an act of resistance and listening as a methodological device that also has a political content of denunciation.

Ethopolitical pedagogy is a bet that makes visible the knowledge of the Afro-Colombian community in the context of collective memory processes, its emancipatory and agency components that in the daily life of the collectives of surviving victims encourage them to continue their struggles from their identity repertoires. This bet from a pedagogical key interpellates the collective production of knowledge and the effects it has on the lives of the subjects in resistance.

The pedagogical perspective from the collective in Afro-Colombian communities is presented, at the same time, as a counter-hegemonic perspective to those institutionalized perspectives on the processes of collective reparation within the framework of Law 1448, in which the promise to repair a subject from a hegemonizing perspective of the subject is expressed and promises to repair in the context of a conflict that ignores the historicity of the conflict itself. In this same sense, ethopolitical pedagogy makes a geopolitical claim for the recognition of surviving victims who have historically been excluded from a racialized way of understanding violence and its effects, and from there it additionally claims a discursive equality, as a political term, allows to build mutual knowledge and establish conditions of equity to know who is who in relation to “the other”.

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