

Influence of the Social Environment in Children in the Construction of the Imaginary of Cultural Diversity from the Discourse

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Abstract—The purpose of this research is to identify the elements that influence the construction of the imaginary on cultural (ethnic) diversity from the discourse in the verbal interaction with children from 0 to 5 years of age, inhabitants of the District, Tourist and Cultural Riohacha. It became necessary to investigate, how children build that imaginary about cultural (ethnic) diversity of discourse in verbal interactions with their environment, from that image that has been inherited since the arrival of Europeans to our continent. The methodology addressed in this research is emphasized in a qualitative approach, allowing an approximation of the context through which the child is constructing the imaginary in the different social spaces in which these are immersed. Taking into account the potentialities of the target population, three types of instruments were used: GO observation guide, a semi-structured interview ES and the TM doll technique. These data were analyzed, graphed and systematized through the Atlas Ti program, showing a sequence of the findings and carrying out a hermeneutic analysis of the data, yielding real data that affect the construction of the cultural imaginary from the discourse of its interlocutors. The analysis allowed to determine the moments, spaces and discourses that affect the construction of this imaginary about cultural diversity from verbal interactions in children from 0 to 5 years of age, and how this construction is done before the arrival of the child to formal education.

Keyword - Imaginary, cultural diversity, discourse, miscegenation, imaginary.

I. INTRODUCTION

The present investigation corresponds to the analysis of the results of the process of construction of the imaginary of cultural diversity in children between the ages of 0 to 5 years in the District of Riohacha, from the perspective of the discourses on the verbal interactions between these and his or her environment.

Currently, schools in Colombia are placing more emphasis on the cognitive aspect, than on ethical-moral training, which promotes affectivity, tolerance, values, healthy intercultural coexistence, which are of vital importance, due to the process of social decomposition that Colombian society has been living in the last 30 years, and particularly in the riohacha community which is observed in aspects such as: ethnic-cultural discrimination, administrative corruption, drug trafficking, forced displacement, school violence, loss of values and intolerance among many others.

This research was born from the observation, for four years, of the 'symptoms' of a problem that was presented in the Institutional Educational Institution of Popular Integration I.P.C. from the main headquarters and the Akumaja Early Childhood Development Center (ICBF), representing a micro-universe of what happens at the level of the Guajira society in general. These 'symptoms' characterize the conflicts in the interpersonal relations between the students of these two institutions, as an effect of the encounter of worlds with visions and socio-cultural valuations, different in this otherness.

The problem, as explained in the following chapter, is defined in terms of the coexistence of visions sustained in the difference from the European perspective, which is established as a center to define the other, a view that has been inherited in Latin America and that in Colombia it is observed from the triad of the European, the African and the Amerindian, a vision that affects educational spaces [1].

Therefore, given this affirmation, it was considered important to study how this imaginary is constructed from the perspective of discourses in verbal interactions with its environment, from birth to five years of age.

For the present investigation the purpose was to determine the influence of the different spaces of social action of the children in the construction of the imaginary on the cultural diversity from the discourse.

II. THE ORETICAL BASES

One of the defined categories was the socio-cultural development of the child, which has been theoretically treated by other authors who, from various studies, have observed the development of the child since its birth, specifically in the social relationships that are generated in different environments which have cultural specificities that determine the social behavior of the child.

For the purpose of the above, Piaget's positions were taken around the development of the child in its early stages, trying to approach it postulates about the development of the social relationship, in addition, it was essential to take the theory, still current, of Vygotsky, on socio-cultural development of the child, which provides important elements for the analysis in this study, finally, for this category of analysis, the positions of [2] on the social aspect of the child were taken, where he argues that "the history of social learning of the individual can modify his susceptibility to the social influence exerted by reinforcement" where children develop strong dependency habits.

Another dimension that was considered important is that which interweaves the notions of miscegenation, racism and imagination. The cultural diversity considered in this work was based on the notion of the base triad of miscegenation proposed by [1].

In both the racism in this project, it is seen how the categorization of humanity on the part of the 'other' and as stereotyping implies the exclusion of the oppressed ethnic groups by a cultured, ideological and intellectual racism from the point of view of Wallerstein, Balibar and Bourdieu; these postulates contributed to explain the development of these imaginaries about the cultural diversity that exist in this type of societies, as studied by Wunenburger.

The focus of this work was proposed from real evidence such as oral discourses that were expressed in verbal interactions between individuals who share an organization of the world. The concepts that were taken for this category of analysis were developed in an approach to the postulates of the discourse as a social event where the social senses were recreated that are shared by a group in situ and at a given moment and where power relations were reflected that the participants established in an interaction, for this approach the positions of Van Dijk Teun were taken.

A. Sociocultural development of the child

The different stages of the child's development led to the appearance of a series of behaviors that were investigated and analyzed by different theorists who managed to base and articulate their positions with the intentions of the present work.

In the study and analysis of the evolutionary stages, the socio-cultural development of the child is very marked, which [3] defines as "social exchanges, which encompass the set of preceding reactions, since they all are, to the once, individually and inter-individual, and give rise to a process of gradual structuring or socialization".

The Piagetian theory defines clear and specific characteristics in each stage of the child's evolutionary development, making an analysis of each of them, defining the first stage as the "period prior to the language called sensory-motor period" included during the first eighteen months. It is called the sensory-motor period "because, in the absence of a symbolic function, the infant does not yet present thought or effectively linked to representations that allow people or absent objects to evoke" [3].

In this stage, the child moves from "spontaneous movements and reflexes to acquired habits" [3]. The mechanism of this progression "for many psychologists is that of association, which allows cumulatively adding the conditioning to the reflexes and many other acquisitions to the same conditions: every acquisition, from the simplest to the most complex, should be conceived as a response to external stimuli, and whose associative character expresses a pure and simple subordination of the acquired relations to external relations" [3].

According to [3] it is important to highlight "that the sensory-motor intelligence leads to a very important result as far as the structuring of the subject's universe is concerned, however restricted that practical level may be: organizes the real, building, by its very functioning, the great categories of action that are the schemes of the permanent object, of space, of time and of causality, substructures of future corresponding notions". In this way, "the child elaborates at that level the set of cognitive substructures that will serve as a starting point to his later perceptive and intellectual constructions, as well as a certain number of elementary affective reactions, which will in some way determine his subsequent affectivity".

There appears another period in the development of the child related to the semiotic or symbolic function that goes from the two years to the end of the six and beginning of the seven years of age approximately, which [3] define it as: "At the end of the sensory-motor period, a year and a half or two years ago, a fundamental function appears for the evolution of subsequent behaviors, which consists of being able to represent something (any" meaning ": object, event, conceptual scheme, etc.) by means of a differentiated "significant" that only serves for that representation: language, mental image, symbolic gesture, etc. ". The authors regarding the appearance of the semiotic function established that "in the course of the second year it appears.

B. Speech

Another category that allows to give a theoretical basis for this research is the category of discourse, allow us to know the relation that discourse has in the construction of the imaginary about cultural diversity, from the racist ideology. One of these authors is [4] who presents an approach to the definition of discourse as communicative events that take place in specific contexts (social domains, global social actions, local actions - which define places, times, circumstances, participants and their roles-, beliefs and goals of the participants).

On the other hand, [4] in terms of discourse, defines some 'ways' of this, directly or indirectly involving discrimination around the different levels of study of a language such as phonetics, syntax, lexicon, meaning rhetorical, non-verbal structures and others. This author elaborates a first approximation to some useful elements for the analysis of discourse in an investigation and that may be linked to aspects of racism. He defines them as 'ways' and synthesizes it as follows:

- Nonverbal structures: a racist picture; a contemptuous gesture; a headline or prominent notice that accentuates negative meanings about 'Them'.
- Sounds: an insolent intonation; raise your voice.
- Syntax: de-emphasizing responsibility for the action, for example, through active sentences vs. Passive.
- Lexicon: select words that can be more or less negative about 'Them', or Positive about 'We' (for example, 'terrorist' versus 'freedom fighter').
- Local meaning (of a sentence): for example, being vague or indirect about our racism, and detailed and precise about its crimes or improper conduct.
- Global meaning of the discourse (themes): selecting or emphasizing positive issues for us (such as help and tolerance), and negative for them (such as crime, deviation or violence).
- Schemes (conventional forms of global organization of discourse): presence or absence of standard schematic categories, such as, Resolution in a narrative scheme, or a conclusion in an argumentative scheme to accentuate Our Good Things and Their Bad Things.
- Rhetorical devices such as metaphor, metonymy, hyperbole, euphemism, irony, etc. Again, focus attention on positive / negative information about Us / Them: for example, accusations tending to repeal Them, or defenses that legitimize our discrimination. Interaction: interrupting exhibitions of Others, ending meetings before Others can speak, disagreeing with Others, or not answering their questions, among many other forms of direct interaction discrimination. Although not very detailed or sophisticated.

Racist discourse, in general terms, accentuates or de-emphasizes convenience through the subtle structures of meanings of form and action influencing our beliefs about minorities [4].

Likewise, this author affirms that this variety of strategies, from the use of discursive structures, serve to discriminate, this is how he states that: The wide variety of racist discourses in society, not only reflect variable underlying social representations, but especially adapts to diverse productive contexts: who says what, where, when and with what objectives ".

[4] Refers to the system of racism constituted by a social system and a cognitive system, on the latter defines the high implication of discursive actions in racist practices affirming that: Racism is not only ideological or 'visible' forms of discriminatory practices, "but discourse is also implicated in this racism. Likewise, on this point he states that "ethnic prejudices and ideologies are not innate, and do not develop spontaneously in ethnic interaction. They are acquired and learned, and this usually happens through communication, that is, through text and talk. Racist mental representations are typically expressed, formulated, defended and legitimated in discourse and can therefore be reproduced and shared within the dominant group.

III. METHODOLOGICAL ASPECTS

The purpose of this paper is the construction of the imaginary on cultural diversity, from the discourse study in the children of the municipality of Riohacha-Colombia. From the point of view of the methodology of the research, it is framed in the type of basic research with a qualitative approach, of the hermeneutic-interpretative type, with a documentary design, having as a unit of analysis reports of multilateral organisms, of recognized authors, the results they will be elaborated by means of the comparative analysis of the study units, as well as of the field, where the different interlocutors that influence the construction of the imaginary of children between 0-5 years of the selected schools in the Riohacha-Colombia Municipality were analyzed.

It is important to note that, given the interdisciplinary adopted in this research, the techniques and procedures used to try to adapt to the different disciplines involved trying to construct a framework where concepts, techniques and procedures are coherently articulated.

The data collection techniques that were used focused on investigating what children say about each other: his speech, which we know, does not determine what they do, however, influences it. The approach of the problem was taken into account, and the objectives selected a set of techniques that allowed to gather the necessary information.

A. Collection of information

This section details the process of obtaining and collecting information, which made it possible to demonstrate the discourses of the verbal interactions that were taken through the different instruments used for this project, to a population distributed in each instrument: Annex-A (Observation Guidelines GO), applied to a population of 220 people between adults and children; Annex -B (semi-structured interview ES), applied to a population of 110 adults and Annex-C (Technique of the Dolls TM) applied to 70 children between the ages of 1 to 5 years, in the different spaces of interaction of the child with adults.

B. Field work

Fieldwork activities were developed corresponding to the dynamics of the research for the achievement of information. For this, the daily life of the researchers is converted into a 'live' laboratory where all situations were susceptible to the collection of verbal information. All the spaces were possible to find situations related to the theme of the project. Thus, the social, family, educational spaces (I.P.C. and C.D.I.T.) and others, of the researchers were the places of field work. As for the time dedicated to the collection of information, these were permanent in the aforementioned spaces for approximately two years. In these times and spaces, the tools proposed for the collection were applied.

C. Instruments

For this moment three types of techniques were used, which had their relevant instruments that were applied to children and adults, these were reviewed, corrected and endorsed by an expert from the Master's Program in Education of the SUE CARIBE.

Taking into account the above, for this investigation, the instruments were designed and applied as follows: observation guide, which, according to [5], "allows access to the cultural behavior of the groups and record the actions of individuals in their daily activity".

- 1) Observation guide of verbal interactions (GO), was designed to apply it in everyday situations in spontaneous interactions anywhere. The purpose of this instrument was the socio-cultural identification of the speakers, their verbal interactions, the situation and the relationship with the mutual construction regarding the assessment of ethnic diversity.

Another technique used for this project was the semi-structured interview (ES), which, according to [5] is "a conversation or face-to-face verbal exchange, which aims to know in detail what you think or feel a person with respect to a particular issue or situation".

- 2) Interview: semi-structured (ES), it was applied to adolescents as well as adults. The purpose of the interview was to collect the imaginary of cultural diversity from the discourse of the interviewees based on the open questions that were established.

The design of the semi-structured interview, presented a wide discussion regarding the terms to be used in this, given the inadequate handling of anthropology terminology, referring to cultural ethnic diversity, which was only associated, to the indigenous in the imaginary of the people in Riohacha.

Due to the above, unorthodox decisions had to be made, such as the use of the term "black" for Afro descendants, since the latter was less handled or internalized in the interviewees, according to the tests of application of the instrument that were made. It was observed in these tests that for the same meaning (person of African descent) the term "black" was more familiar and the fluency in the application of the instrument was more effective.

In the case of question nine "You are recognized as belonging to some group of the cultural ethnic diversity existing in Colombia" the answer in the pilot tests of the instrument of the semi-structured interview with adults was generally not, because it was understood as If you were wondering if you belonged to an indigenous group in Colombia. This question was initially designed so that it was not inductive to the interviewee, however, faced with this incomprehension, it had to be designed selectively, making it more inductive (white, black, mestizo, indigenous).

The interview allowed to obtain information from the adults, about the imaginary, the recognition and identification in front of the different ethnic-cultural diversity groups in the different contexts of the District of Riohacha.

This interview constitutes direct information to unveil the construction of the imaginary on cultural diversity in the adults under study.

- 3) The test of the dolls (TM). It is an information gathering technique conceived by [6] to define "the preferences and skills that young children showed towards people of different racial groups, as well as the recognition of these groups and their identification with some of them". The original technique required an audiovisual record, with dolls, one black and one white. We worked with the initial script of seven predefined questions by the aforementioned researchers.

In the case of this investigation, the seven questions of the test of the Kenneth dolls were maintained, but the number of the dolls was increased by one, with an indigenous doll, thus forming the ethnic triad, the basis of the conflicts of discrimination, raised in the conceptualization and object of study of this research.

It is important to clarify that all the dolls were ragged, with the same physiognomy, the black and white doll had the same dress, but of a different color, and the indigenous doll had a wardrobe typical of its culture.

The children, one by one were seated in front of a table where they were presented with the three dolls (one black, one white and one indigenous) and they were given the seven questions on the test of the dolls.

It is necessary to highlight that the questions applied in the instrument of this technique are inductive-when it is said which is the good or the bad. Question 5 already manages the speech, but not with intentional charge. But already in the school from question 6 onwards if you use that to offend, expressly choosing-expressing it verbally and another with intentionality.

IV. RESULTS

A. *Spaces in the construction of cultural diversity*

People interact in temporal-spatial coordinates, in situ, in spaces where there is information exchange and the power relations of the participants of the interaction are put into play. [7] defines it as a field of forces, that is, "a set of relations of objective forces that are imposed on all those who enter the field and who are irreducible to the intentions of individual agents or even to direct interactions between the agents". This definition, very much of sociology, is conveniently called for the analysis of spaces where adults and children interact from the moment they are born.

Adults will always find themselves in a position of strength or power in front of children who will fulfill a role of reception and acceptance of power of the other, therefore, children would be constrained to imitate and reproduce the imposed ideology. In addition to the interaction spaces, where these relationships are evident, there is the development of perceptions in the different stages of the child towards experiences and in these, including discourses, which occur in spaces that are also in accordance with the stages of development, according to [3] and [8]. In this way, in this work, we try to relate the space with the dimension of the social and with the dimension of the individual to the child.

This framework is what determines the relationships of the participants in all contexts or spaces where children interact with other children or with adults, specifically, for this research in the socio-cultural life of people in the District of Riohacha. These spaces in research could be typified from the scope of the relationships in the development of the child, that is, from the closest areas, such as the family, to more complex areas such as social ones.

B. *The spaces of the sensory-motor stage*

In the first stage of the development of the child, sensory-motor (from 0 to 18 months), the privileged space that was identified is the family home (parents, grandparents, uncles, etc.), where the child establishes his first relationships and begins to acquire language and to build from these interactions its first representations of the world and of others. At this stage and in this space it was observed how, according to the postulates of different theorists, for example, in the case of Piaget, Vygotski and Bandura, imitation plays a very important role for the reproduction of the imaginary imposed from adults.

The above can be illustrated, from the data, in a conversation between two adults in the home of one of them in front of an 18-month-old child:

- GO-06

P1: Oh no, I do not like to be touched, he is very delicate, you know those are other lands another world and here I have been sick, the heat, the mosquitoes and the people with their dirty hands that live touching it.

In the previous example, it is the mother of the child who speaks, she is mestiza married to a European who was on vacation in Riohacha. The mother of P1 is indigenous and her father is of African descent, both from La Guajira. P1 in his speech is complaining that his blond son is being touched by the environment of people of African descent, which is heard by both his son and other children present. In this situation the potential influence of the discourse of the adult P1, who has the authority, in the mental representations of the children present on the social value of being black or being white is observed. The expression "people with their dirty hands who live touching him" shows the racist discrimination of P1 refers to that environment that "touches" his son.

In the relationship between the sensory-motor stage of the child's development and the family space, other situations were observed, for example, how through imitation the child can follow behaviors, in this case verbal, of older people:

- GO-60

I: Look girls how beautiful are the dolls, let's play.

P1: I do not like white.

P2: Me neither.

P1: look at the black one is ugly, it is dirty

P2: If dirty.

In this example, P1 is four years old and P2 has two, they are two indigenous sisters who are at home, the researcher, who is present, shows them the dolls and they start playing with them. P2 indifferently took the dolls without any preference, hugging them and stroking their hair, showing great emotion for them. However, P1 showed a marked preference for the indigenous doll and a marked rejection by the black and white dolls, as observed in his speeches. From the dialogue of the two girls it is observed how the youngest repeats the speech of her older sister, which is loaded with very strong negative evaluations towards the fact of 'being black' and very moderate negative evaluations towards the fact of 'being white'. The P2, with two years, in its process of acquisition of language and thought is beginning, initially, with the imitation of the speech of a person older than her, a situation that is considered at this stage by [3] and [8] on imitation.

An interesting illustration in terms of speeches that children are subjected to in their daily lives, we have the following:

- GO-77

P1: where are you going, your ugly black.

P2: No.

P1: That you enter or I hit you, go to bathe smelly black.

In the previous dialogue, P1 is nine years old and is mestizo, and P2 is one year old and is of African descent, both are cousins and live in the same house; P2 wants to leave the house to walk and P1 from the referents he has the world builds his speech to P2, to ask him not to leave the house. For P1 his speech is natural without measuring the implications of racist ideological conceptualization towards the 'black'; his speech is listened to and acquired in an unconscious way by P2 who builds relations of social meaning towards the 'black' as 'dirty' and 'stinky' as natural perceptions.

Another of the spaces that covers complexity in the formation of this cultural diversity (ethnic,) are the social contexts, which are more conglomerated by children in the pre-operational stage, which develops in children, between 2 and 7 years [3], the social action spaces of children are extended to others different from the family home, such as the park, the parties, the street, social visits in homes and educational spaces. In this stage Vygotsky expresses that "language arises in the beginning as a means of communication between the child and the people around him. Only later, when it becomes an internal language, does it help organize the child's thinking, that is, it becomes an internal mental function [8].

C. Pre-operational stage, spaces: house, visits in unfamiliar houses, streets, the party park

In the second stage of the child's development, the pre-operational stage, between 2 and 7 years of age, the favorite space of social action of the children is the park, the parties, the street, social visits in their friends' houses and educational spaces. In which the child establishes his games, interpersonal relationships and begins to develop imitation, language. His speeches and to build from these interactions the imitations deferred really, the representation in acts of the world and of the others. At this stage and in this space, we observed how,

according to the postulates of the different theorists, for example, in the case of [3]. It defines them as the appearance of the semiotic function that "in the course of the second year there appears, on the contrary, a set of behaviors that implies the representative evocation of an absent object or event and that, consequently, implies the construction or the use of differentiated signifiers, since they must be able to refer to elements that are not currently perceptible as much as to those that are present".

The above can be illustrated, from the data, in a street football Juice several children of different ages and ethnicities.

• GO-A.77

P 2: hear black throw the ball that throws the ball.

P 1: black your mom.

P 2: it will be yours, but you throw the ball.

In the previous example, it was observed that in a soccer field many children of the neighborhood sharing a game with a ball in the middle of the game the p1 that is Afro descendant, but he does not like to be called black, p2 is mestizo he shouts several times in front of his other colleagues and p1 responds all angry and angry in his speech is responding to the offenses of p2. In this environment, we can observe the potential influence of the offensive discourse that can be adopted by the adult who shares these scenarios and those who have authority, in the mental representations of the children present about the social value of being black or being white and indigenous.

D. Moments in the differential construction of cultural diversity

The child in its evolution, both psychic and biological, develops different moments or stages, deploys both language and thought. These stages are mediated by their familiarity and social environment, which transfer those imaginaries that are taken from the other. For this analysis was used (TM), which allowed identifying the moments in which children from birth to 5 years build that imaginary about cultural diversity. Given that the discourses of children in these ages, around cultural diversity, were not prolific, TM was an ideal resource for the recovery of children's positions around this diversity in its different stages.

Children between 1 and 2 years of age: The application of the technique of the dolls, to children between 1 and 2 years old, was not very effective in this age, in what refers to the speech, insofar as the answers to the 7 questions were not differentiated, responding several times to the same ask differently. It is possible that the application of the technique as such, somehow disturbed the spontaneity of the child to produce some kind of statement. The boy did not show a preference for the color, he chose indiscriminately any doll to play, being indifferent to the questions. Verbal expression was minimal, almost replaced by deictic gestures when pointing to one or the other doll.

TABLE I. TM - Synthesis of the preference for dolls

Age	White	Black	Indigenous	DK/NA	Total
1	3	3	4	0	10

The child between 1 and 2 years old still has no ideological references to the social world, so it is not able to respond, for example, what is the good doll or what is the bad doll. It is found in the world of 'objects' in the world of perceptible real references, which still corresponds to the 'score' of its tangible world as [3] expresses it when referring to the end of its development in the sensory motor stage.

Expanding a little more in the questions, expressions like the 'doll that you like', 'bad doll', 'good doll' and others, did not represent a clear meaning for children. Valuations such as 'good' or 'bad' or decisions about the 'taste' for something, have not yet been developed in the child's thinking, since according to [3] at this, age does not yet present "thought, or effects linked to representations that allow evoking people or objects that are absent". Children at these ages pass spontaneous movements to acquired habits.

This same situation from the point of view of [8] can be interpreted as the beginnings of the development of the child's independent attention, when it is socially mediated, that is, when the researchers show the dolls to call their attention and he chooses any, simply, to manipulate it without any preference.

Children from 2 to 3 years of age: For children between 2 and 3 years of age, the responses are similar to those of children between 1 and 2 years old, that is, they do not have a preference for any of the dolls in terms of a valuation given by color, taste or what is 'good' or 'bad', see Table 2. In general, in terms of speech children do not respond verbally, however, the child between 2 and 3 years offers some 'answers' by repeating the words of the questions, when asked ¿why? For example, before the question, ¿which is the doll that you like most? A child can point to any of them and repeat 'doll' or 'like'.

TABLE II. TM - Synthesis of the preference for dolls

Age	White	Black	Indigenous	DK/NA	Total
2	3	4	3	0	10

For this same age range of questions 2, 3 and 4 of the TM, which refer for the researcher to the ethnic triad base of miscegenation in Colombia, for some children refer to colors or in the case of the indigenous doll, to characteristics, like the backpack, which represent a type of individual in their environment.

The child at 2 years of age no longer perceives objects in a perceptible way, but begins to evoke them from the symbolic representation of linguistic signs [3], this is how, from the data, it was observed that children at this age, they establish a significant relationship for them between the object that is in front (the doll) and the word 'doll' pronounced by the researchers, since from their cognitive development and language acquisition this word is clear to them. However, at this age, although it recognizes colors and certain characteristics of the environment, it has not developed other types of relationships, such as social valuations towards people's color or valuations towards the 'good or bad' of a person, it is for so that before the 7 questions of the TM the child does not show preference for any doll, but, from previous experiences already has representation of what a doll is.

In this age range between 2 and 3 years, according to the data, the discourses of the answers obtained correspond in this period to the imitation defined by [3] and [8] where the a child already in the development of his social relationship has performed a representation of the act imitating from the immediate context what others do. In this research, the children's speeches, which spoke something, were repetitions of some words of the questions that the researchers represent without them a meaning defined from their thinking, as is the case of the words 'good', 'pretty' 'or' bad '.

Children from 3 to 4 years of age: Children between 3 and 4 years old react to the questions of the TM with more definition and autonomy by pointing, taking and delivering the wrist to the researcher. It was observed that the questions were understood since, if they were asked, for example, by the doll that looks like an indigenous girl, immediately, in a high percentage they indicated, without any doubt, the corresponding doll, see Table 3.

In the answers to questions 2, 3 and 4 it was observed that children are clear, for different reasons, the three prototypes of their environment, raised by the researchers, the white, black and indigenous dolls; the first two for the color and the last for their clothing and accessories (Table 3).

In this age range, children are more clear in the preference for some doll before the questions. In the answers to questions 1, 5 and 6, the high acceptability towards the white doll, the high rejection toward the black doll and a medium acceptance level towards the indigenous doll were observed, see Table 3.

TABLE III. TM - Children from 3 to 4 years old

Age	1. Doll That You Like More			2. White doll			3. Black doll			4. Indigenous doll			5. Good doll			6. Bad doll			7. Doll That Looks Like You		
	B	N	I	B	N	I	B	N	I	B	N	I	B	N	I	B	N	I	B	N	I
3	7	0	3	6	0	4	1	8	1	1	1	8	5	1	4	1	7	2	5	0	5
Total	10			10			10			10			10			10			10		

As noted, children of this age from the previous social exchanges begin to be more aware of the self-structuring their relationship with the other coordinating actions with their interlocutor [3], this was found in the answers given to the questions of the investigators when the child cooperates following the proposed dialogue and responds according to what is asked, for example in, show me the doll that you like the most or with which you would like to play, ¿why?. 'Because yes' or 'because no' or 'because it's pretty' or 'because of the dress'. It was also observed that the postulates of [3] and [8] are fulfilled, in terms of the processes of language acquisition, which was evidenced in the children's discourse presenting an initial level of complexity in terms of linguistic structures, going from simple structures to more complex structures.

This technique was interesting for children of this age, because from the gestural deixis it was possible to observe the children's high preference for the white doll, which would show already, a principle of evaluation about black and white, however, this Internalization is not yet conscious in the child and at the discourse level it is not expressed as indicated.

In question no. 7 (give me the doll that looks like you), it is interesting that some children because of their Afro-descendant phenotype did not identify with the black doll, they preferred the other dolls, revealing with this the denial of a perceptible reality like an imitation performance deferred (Piaget) from the conceptions of adults.

Children from 4 to 6 years old: The child in this age range already has a more conscious mental representation of a diversity of people. Evidence from the data revealed an awareness of the black person, the indigenous person and the white person, from questions 2, 3 and 4 (see Annex C), as can be seen in Tables 4 and 5. In general terms and on a scale of preference, in the first place, there would be the white doll, then the indigenous doll and finally the black doll. Apparently, it could be affirmed that this clarity of the child in the choice of the doll is proportional to the development of a knowledge, still not conscious, of social prejudice around the acquired racism of the environment.

TABLE IV. TM - Children from 4 to 5 years old

Age	1. Doll That You Like More			2. White doll			3. Black doll			4. Indigenous doll			5. Good doll			6. Bad doll			7. Doll That Looks Like You		
	B	N	I	B	N	I	B	N	I	B	N	I	B	N	I	B	N	I	B	N	I
4	6	1	3	8	1	1	1	9	0	2	0	8	6	1	3	0	9	1	5	2	3
Total	10			10			10			10			10			10			10		

TABLE V. TM - Children from 5 to 6 years old

Age	1. Doll That You Like More			2. White doll			3. Black doll			4. Indigenous doll			5. Good doll			6. Bad doll			7. Doll That Looks Like You		
	B	N	I	B	N	I	B	N	I	B	N	I	B	N	I	B	N	I	B	N	I
5	7	0	3	8	0	2	1	9	0	2	0	8	6	0	4	1	8	1	5	2	3
Total	10			10			10			10			10			10			10		

In this age range, as explained by [3] in the learning of the social, the child is an effect of having brought into play the external influence, his awareness of the self and his relation to his environment. This can be observed in the application of the TM when the choice of the child by one of the dolls is not random, but the product of learning obtained from the relationship of these three mentioned elements that were put into play.

To the description made, from the data, about the preferences of the dolls in children from 4 to 6 years, you can make an analytical approach, from the vision of [9] when he states that the system of racism is constituted by two systems the social and the cognitive, in the latter the implications of the discursive actions are determined in the conformation of this system. The data show how the child, from his preferences and discourses, reflects the social ideology of the environment, which is not yet conscious in him, and also reflects the mental processes through which the child spends to generate his discourses, showing in them the influence of that ideology.

Children at age 4 have already developed language and are at a more complex level of expression, which allows them to express more complex ideas. The above allowed the answers to the ¿why? Of the questions were broader and more explicit; for example, to question 1, show me the doll that you like the most or you would like to play with, some of the answers to why? Where: 'Because it's my favorite', 'because it's so cute', 'because my hair is cute' or 'because I like it'.

Regarding the discourses obtained in children between 4 and 6 years old, from the responses of the TM, it can be clearly observed how there already exists a racist ideology expressed from its discursive and cognitive reaches. Answers to the question are found, show me the doll that looks bad, and pointing to the black doll, for example: 'Because she does bad things', 'because she is black', 'because she does not like to take soup, sleep, bathe, or comb her hair' or 'because she has ugly eyes'; this contrasts with the answers to the question show me the doll that looks good, and pointing to the white doll they respond, for example: 'Because she is pretty', 'because she does good things', 'because she has a nice dress', 'because she is smiling' or 'because she likes to comb her hair and put on her clothes'.

[10] could explain the above when they redefine three dimensions that sustain racism such as practices, discourses and representations; in this research from the TM the practices would correspond to the choice of one of the dolls, the speeches to the answer to the ¿Why? and the representations of what underlies orienting the choice and the speeches. The apparently naive children's speeches allow us to observe that the discursive referents of children up to that age cannot express what is really already in their mind in an unconscious way. In the world of real reference of the child the good or the bad is around the 'beautiful' or the 'ugly', it still does not configure in a discursive way the ideological influence.

This category of analysis was that of the moments, which allowed to establish the stages or mementos that give opening for the construction of that imaginary on the cultural (ethnic) diversity, from the discourse through a series of processes or stages that, is possible through imitation and that allows thought to develop in the child as that of language.

The construction of the imaginary in children from 0 to 5, goes through different moments in direct relation with their different stages of development. The reaffirmation of this imaginary in the different moments is intimately related to the development of the imitation, having as a mold the environment (familiar and social). This can be seen in Matrix 1 (Fig. 1) and Matrix 2 (Fig. 2), closely related to the theory, resulting from the analysis of the development of racist discrimination in children:

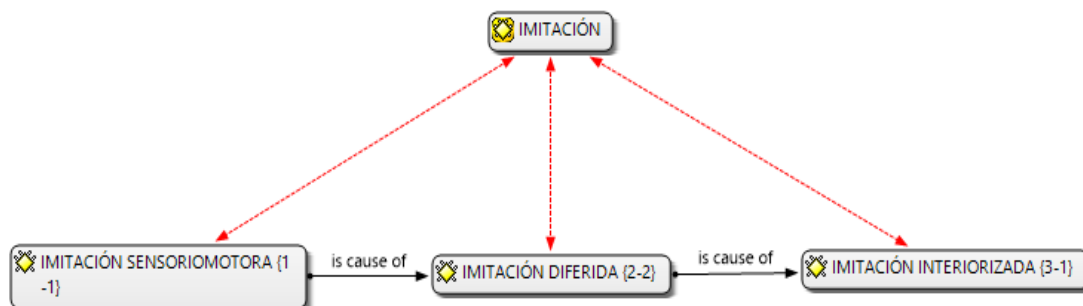


Fig. 1: Matrix I, Imitation

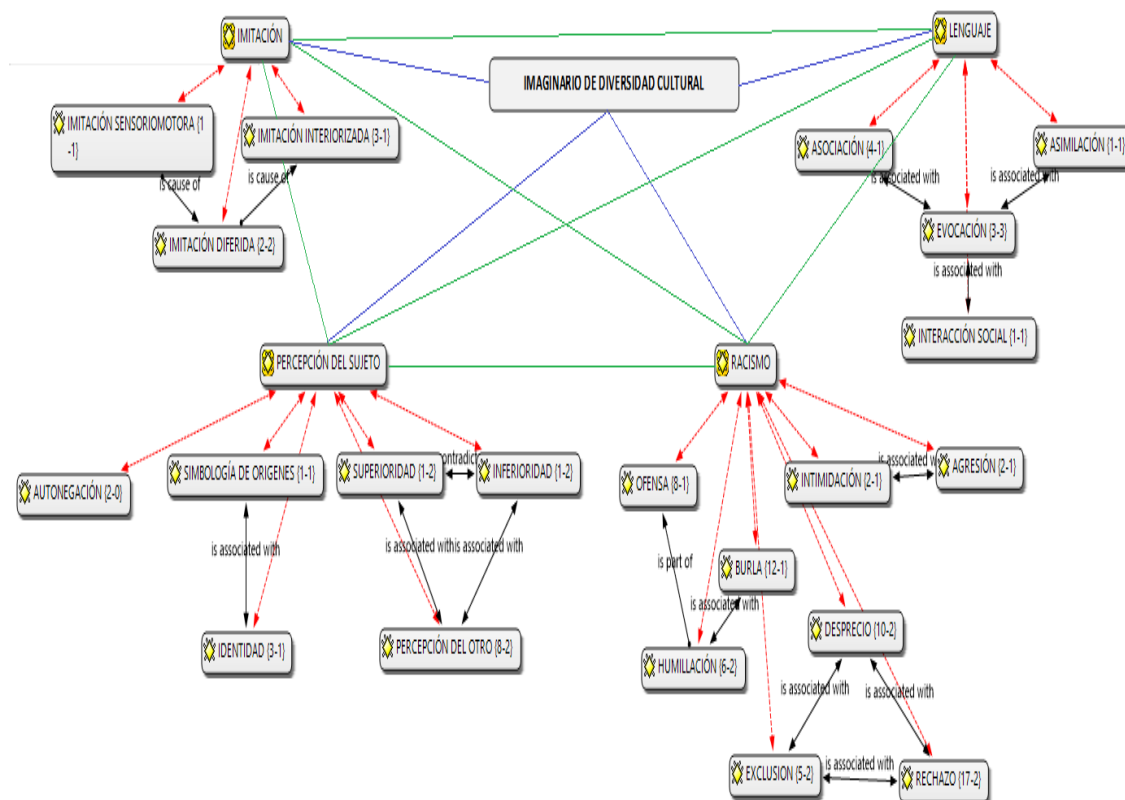


Fig. 2: Matrix II, Aspect of the Construction of the Imaginary of Cultural Diversity

In summary, the matrices show the interrelations of the different aspects that defined the analysis for the construction of the imaginary of cultural diversity in children from 0 to 5 years old. In this construction, where the discourse plays the role of 'living' intermediary to observe the evolution of racist ideology in this age range, it was evident how great elements such as imitation, racism and perception of the subject and its dependent elements, determine the configuration of these negative evaluations of the other in the eyes of the child; Because, there is a close relationship between them, is the case of language and imitation, the child learns the verbal language through mimesis to parents, likewise, they are responsible for teaching standards, values, beliefs and other social structures.

On the other hand, this language and imitation, allow the emergence of racism, since it is the family and social environment that establish the child's first imaginary, that is, the child imitates what he sees in his family rejection, exclusion, respect, tolerance, they are learned and internalized within the family nucleus, and later the child recreates and evokes in the diverse environments where it develops, as can be seen in the discourse of the subjects, where they affirm that they have listened as their parents or relatives make a negative reference to the Afro-descendant or indigenous people.

Similarly, the perception of the subject is mediated by language and imitation and influences the imaginaries of racism, since the perception of the subject over the other is influenced by the learning within the context where the child develops, is to say that he imitates what he sees or hears, through verbal language, what is observed in the words of the participants, which repeat the words of the adults of rejection, hatred, mockery, exclusion, offense, love, understanding, friendship, among others.

V. CONCLUSION

The categories of analysis taken in the investigation of this work drawn from the different theoretical positions expressed, expressed and used for the hermeneutics in the analysis, took validity when being put to the test with the data obtained, implicit in the whole analysis, the value of discourse in the construction of the imaginary in cultural diversity in children. The discourses inserted in the everyday experience from the acquisition of language and actors of the generation of symbolic representations in children, around ideologies, as in this case ethnic racism, showed how the construction of the imaginary of cultural diversity (ethnic) begins to be established from the earliest ages, and how this construction is expressed in levels of complexity through the development of the child, long before entering school education, as stated in the hypothesis of this work.

Likewise, it was shown that the different types of environments of the child, from his birth, from the closest to other possible, are the determinants for the construction of the mentioned imaginary. The forms of the environment, in this case of racism, initially acquired from the family environment, begin to be internalized from the different evolutionary stages of imitation.

It was possible to establish an evolution of the construction of the imaginary of cultural diversity in children from 0 to 5 years of age, in the line of evolution, in this age range, there are two extreme points, the initial, in which, in the child, there is a world for him without evaluations and another point, the end (from the range proposed), in which the child has already built the ideology of racism, unconscious, and later on after this age, will be conscious and used for more complex and conflicting situations, such as contempt, humiliation and intimidation, which will begin to manifest themselves in the first school years.

However, for the children of the District of Riohacha, from the ages of 0 to 2 years, the construction of this imaginary allowed to identify factors that lead to the child, in this age range, being in a moment of development where exploration, imitation, and their sensory-motor relationships do not yet allow them to evoke symbolic representations of social ideology, in this case of racism. For the child simply the world exists without any assessment, for children of 2 years, it is the same as 1, only differentiating that at 2 years the child has more evocations in its symbolic representation.

Likewise, for children of 3 years old, they have unconsciously internalized a social value towards the black and toward the white, given the influence of the outside, of the discourses of the adults about the environment, but from the discourse, it expresses it. At the beginning of the 3 years the child, by expanding his circle of socialization, begins to give a level of importance rather high to what seniors do.

From the theoretical positions and from the evidences of this research, it could be concluded that this is a fundamental age in the construction of the imaginary of cultural diversity given the preferences of children.

Finally, the child at 4 and 5 years have already developed a general unconscious assessment of the other so it is unable to express it from a symbolic representation of the signs, that is, from the language.

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