PEDAGOGICAL PROJECT IN THE ZENÚ INDIGENOUS COMMUNITY WITH VICTIMS OF SOCIAL DISCRIMINATION BELONGING TO THE LGTBIQ COMMUNITY.

PEDAGOGICAL PROJECT IN THE ZENÚ INDIGENOUS COMMUNITY WITH VICTIMS OF SOCIAL DISCRIMINATION BELONGING TO THE LGTBIQ COMMUNITY.

SUMMARY

In 2022, the Ecoceanos Corporation provided psychological support, workshops and educational talks to the Afro-descendant community located in northern Colombia. Several members of this community are strongly discriminated against by their own families, as they are not allowed to be part of the LGTIBQ community, forcing some to abandon their homes, in search of a more dignified life where they do not feel the rejection of society. Through interviews, we explored various discourses, meanings and practices that are permeated by various religious, cultural and social factors that often end up legitimizing different forms of discrimination associated with the reproduction of stereotypes.

Keywords: LGBTIQ, discrimination, abuse, neglect.

INTRODUCTION

In the current context there is a multiplicity of beliefs from the indigenous and Afro cosmovisions that imply a variety of challenges in order to overcome state abandonment; these challenges, which are often only seen from a cultural perspective, also have a strong socio-political content that if it really intends to guarantee a differential approach must understand the processes of territorial organization of each of the groups. In this same context, it is necessary to understand the current role of education, since, although we seek to achieve social transformations, the educational models remain the same, i.e., a homogenizing education that continues to replicate macho cultural patterns, even associated with the Afro, thus promoting the continued existence of discrimination in Afro and indigenous contexts against people with diverse sexual orientations, expressions and gender identities. Thus, the situation of social rights of people with diverse sexual orientations, gender expressions and gender identities circumscribes strong contexts of homophobia and transphobia together with histories of violence that reduce the

PEDAGOGICAL PROJECT IN THE ZENÚ INDIGENOUS COMMUNITY WITH VICTIMS OF SOCIAL DISCRIMINATION BELONGING TO THE LGTBIQ COMMUNITY.

construction of people in the context of their access to cultural life, education, work or health, when we speak of indigenous Zenú and Afro-descendant identity constructions. Above all, it was necessary to articulate joint political projects with the processes of identity construction, empowering the voices of the movements and recognizing that actions aimed at reducing social gaps must include processes of social inclusion from intersectionality, understanding invisibilization within vulnerability even.

This project has been developed around historical-conceptual notions and practices that have allowed us to understand some territorial dynamics and to dialogue more respectfully with the Afro-descendant, black, palenquera and indigenous Zenú LGBTIQ population in the municipalities prioritized on this occasion. The decision in this case has been to understand the territory as a space in which identities are recreated; which help to constitute these territories. These can be, among others: ethnic/racial and those defined by the sex/gender of people. Identities that are interdependent, complex and not always

static, and that, as in this research, are frequently violently crossed by different systems of oppression that intersect, such as racism, homophobia and transphobia. The following is the development of key notions for this project:

Collective identities

Following Stuart Hall (2003), collective identities are built from the differences between groups, not outside them, therefore they are not a symbol of an identical and naturally constituted unity (p. 18); that is to say, identities do not necessarily imply the intention to advance in a homogeneous logic, but it is the marking of a border before others: it is the "I am not", the "we are not". 18); that is to say, identities do not necessarily imply the intention of advancing in a homogeneous logic, but it is the marking of the border before others: it is the "I am not", the "we are not" this or that; and it is from this denial that the need arises to react positively - to reaffirm - an identity that acts as a vanishing point that resists from the vindication of difference (Restrepo, 2007). Collective identities can be archetypical or proscribed, i.e.:

PEDAGOGICAL PROJECT IN THE ZENÚ INDIGENOUS COMMUNITY WITH VICTIMS OF SOCIAL DISCRIMINATION BELONGING TO THE LGTBIQ COMMUNITY.

archetypical identities are those that have been historically dominant and are considered as models for the qualification of other identities; for example: heterosexuality, male, white. Outlawed identities are those that have been historically oppressed in the midst of power relations. These are deeply marked by the oppressor subject, who points out - and goes so far as to stereotype positively or negatively- the characteristics that such collectivity has or does not have, in order to easily determine when a subject falls in or out of the norm.

Identities perceived as static

The fine marking of collective identities can lead to invisibilization or stigmatization when someone is outside the norm. In this sense, States tend to respond to the needs of citizens by perceiving their identities as static, which does not respond to the needs of all people and the affectations they suffer due to systems of oppression such as racism and homo/transphobia.

Why LGBTIQ?

The acronym LGBTIQ refers to a way of naming the collective comprising Lesbians, Gays, Bisexuals and Trans, and sometimes also includes Intersex and Queer identities. Organized civil society has used this concept to name itself and position an agenda, and the acronym has become a tool to make visible the organization and political positioning at national and international level, around the defense of rights related to sexual and gender diversity, discrimination, exclusion, stigmatization and violence.

Local terms such as "marica", "machorra", among others, are also used in the daily life of indigenous Zenú and Afro-descendant people in the contexts worked in this project.

Sexual and gender diversity and human rights.

The Inter-American Court of Human Rights since 2015 recognizes that sexual orientation is a fundamental part of the private life of individuals and that it is related to the development of the identity and life project that each person has, including their personality and the relationships they establish with other

PEDAGOGICAL PROJECT IN THE ZENÚ INDIGENOUS COMMUNITY WITH VICTIMS OF SOCIAL DISCRIMINATION BELONGING TO THE LGTBIQ COMMUNITY.

human beings, and that it is also an aspect that the person is unable to control or from which they can distance themselves without violating their identity. However, sexual orientation is not the only dimension of the person that comes into play when a right is violated. If we look closely, it is very likely that, in addition to sexual orientation, there are other conditions and characteristics of the person that come into play in this situation of discrimination: gender, age, ethnic origin, economic situation, migratory status, among others.

Race and ethnicity

An ethnic group is recognized as a community determined by the existence of ancestors and a common history. It is distinguished by shared traditions and rituals, consolidated social institutions and cultural traits such as language, gastronomy, music, dance and spirituality, among other elements. In the Colombian case, some ethnic groups and communities are particularly distinguished: indigenous, Afro-descendant, Raizal, Palenquero and Rom. Colombia legally abolished slavery in 1851 and in 1981 ratified the International Convention on the Elimination of All Forms of Racial Discrimination (ICERD). Subsequently, in the National Constituent Assembly, the rights of ethnic groups, women, political minorities, regions, geography, religion and culture were debated in the framework of the recognition of Colombian pluralism. As a result, the 1991 Constitution would recognize the existence of around 64 indigenous languages and an enormous diversity of forms of social organization based on kinship relations; various forms of government built on the basis of traditional ancestral authorities; numerous forms of community production or economies based on productive self-sufficiency, minga or barter, among others.

The difference between race and ethnicity lies in the fact that the former refers to phenotypic differences (Wade, 2000) and how these are perceived, while ethnicity refers to cultural differences. The debate on race cannot be ignored, since racism is based on this category, so that - more than a biological reality - race ends up being a social construction (Hering, cited in Lamus, 2012). These considerations have

also generated opposition from those who understand race as a revictimizing category.

Recognizing oneself as "Afro-descendant" or "black" is, in any case, correct. On the one hand, to identify oneself as "black" or "negro" means for some people to recognize the relationship of subordination that produced the kidnapping of Africans and their subsequent enslavement and that ended up turning the African into a being without humanity; in this sense, moreover, it is more related to the phenotype of the individual. On the other hand, the term Afro-descendants became popular in the 1990s and those who insist on its use argue the relationship with Africa as a mother continent (Observatorio Pacífico y Territorio, 2016). For the purposes of this report, the concept 'Afro-descendants' will be used, without detracting from the vindication of the concept 'black'.

Racism

A cross-cutting aspect of this research is the understanding of racism that affects Afro-descendant and indigenous people in Colombia. The word "racism", as stated by Albert Memmi (1994, p. 103) "refers to attitudes (opinions, beliefs, prejudices, stereotypes), social behaviors or practices (separating, discriminating, segregating, persecuting, etc.), exclusionist institutional functions and ideological constructions that are presented as doctrines or theories". At its root is an ideology of domination based on race (Wilson, 1999), which implies an exercise of discrimination of social groups and people based on phenotypic characteristics, and a social process that is based on the idea of race, as a form of distinction between human groups, for the distribution of work and social roles. as well as exploitation and domination, within the social structure.

According to Stokely & Hamilton (1967) racism at the individual level does not provide illuminating explanations about contemporary social inequality between racialized human groups, so it is necessary to emphasize the macro level, inquiring about the behavior of social, political and economic structures, to build social hierarchies that privilege certain phenotypic conditions, as well as cultural behaviors.

PEDAGOGICAL PROJECT IN THE ZENÚ INDIGENOUS COMMUNITY WITH VICTIMS OF SOCIAL DISCRIMINATION BELONGING TO THE LGTBIQ COMMUNITY.

Intersectionality

In 1989, in the midst of defending a case of violation of the rights of a group of black workers in a U.S. company, the feminist and Afro-descendant lawyer Kimberlé Crenshaw used the notion of intersectionality to demonstrate that violence occurred because of both the race and gender of the workers. Intersectionality allowed her to express this type of discrimination that occurs on multiple and varied levels (Viveros, 2016). Understanding human rights from intersectionality makes it possible to analyze a dimension of the person that generates inequality and that tends to be understood as an identity that equalizes the members of a social group or population that share problems, characteristics and needs, as is done from the differential approach. The intersectional view allows us to observe that the so-called "population groups" are not homogeneous and that the people whose rights we defend have and claim diverse identities:

1. That none of these identities is more or less important than any other.

2. That all of them allow him/her to be who he/she is, in a unique and unrepeatable way.

3. That these identities interact differently in each moment and context to become strengths, but also that sometimes they become triggers for greater violation of rights.

4. That human beings experience multiple identities that are correlated among themselves, that act harmoniously and correspond to their dignity.

Economic, Social and Cultural Rights

Economic, Social and Cultural Rights are defined in a UN treaty called ICESCR (1966) and in the case of Latin America and the Caribbean, the Additional Protocol to the American Convention on Human Rights on Economic, Social and Cultural Rights, known as the Protocol of San Salvador, is also relevant. To date, more than 160 countries - including Colombia - have signed the ICESCR, assuming with their signature the obligation to guarantee the rights of all people. ESC rights oblige States to take positive measures to improve social conditions and reduce

PEDAGOGICAL PROJECT IN THE ZENÚ INDIGENOUS COMMUNITY WITH VICTIMS OF SOCIAL DISCRIMINATION BELONGING TO THE LGTBIQ COMMUNITY.

inequality gaps between historically marginalized groups. Traditionally, the understanding of ESC rights is based on the division of human rights into first, second and third generation rights, which establishes differentiations and a hierarchy among them. This is evident in the Colombian legal system because these rights, in contrast to fundamental rights - which enjoy superlative protection - have fewer guarantees for their enforceability and justiciability due to their "progressive" nature. States are obliged to take all possible measures to satisfy them in the shortest possible time, but from a limited perspective of their institutional capacities and resource administration. However, there are guiding principles that often go unnoticed in the understanding of ESC rights, such as the principles of indivisibility and interdependence of human rights, according to which the division of rights into categories should not lead to their isolated or fragmented understanding. Under these legal principles, ESCR play an important role in the realization of other rights and the essential purposes of the Social State under the rule of law, since they are intended to guarantee minimum conditions of well-being in the lives of all people.

What rights?

The **right to culture** is a right that includes a set of obligations of the State to adopt measures to guarantee it, together with a mandate of non-discrimination. The exercise of the right to culture implies participation, individually or in association with other members of the community, to freely choose one's own identity, to identify or not with any community, to take part in the political life of the community, to engage in one's own cultural practices, to express oneself in the language of one's choice, to seek and develop knowledge and cultural expressions and share them with others, and to take part in creative activities. With regard to LGBTIQ persons, the study of this right focuses on the State's obligation to protect and recognize their cultural identity, as well as their participation in the culture of their territories, as a parallel exercise to the identity constructions framed within the framework of sexual and gender diversity.

PEDAGOGICAL PROJECT IN THE ZENÚ INDIGENOUS COMMUNITY WITH VICTIMS OF SOCIAL DISCRIMINATION BELONGING TO THE LGTBIQ COMMUNITY.

The right to form and be part of a family has been protected in international human rights law, based on the recognition of the freedom of those who decide to create specific legal ties -such as marriage- to form a family, as well as on the principle of the best interests of children and adolescents, mainly their right to have a family and not to be separated from it. In addition, both the Inter-American jurisprudence and that of the Constitutional Court in Colombia have recognized that the family can be constituted by affective and social ties, which transcend the strictly legal. The Political Constitution establishes in its chapter on ESCR, the right to family as a central element in the conditions that favor a better standard of living and well-being; a right that strengthens the guarantee and protection of other rights such as health, education, work, among others. In Colombia LGBTIQ people have, among others, the right to declare their de facto marital union; to request the celebration of civil marriage; to initiate an adoption process before the ICBF without sexual orientation being an obstacle and to go to a notary's office to request the change of their name and sex in their identification documents. The recognition and protection of their family ties is central to the effective enjoyment of all rights, particularly economic and social rights.

The **right to health**, in addition to being a social right, is an autonomous fundamental right that safeguards, according to the WHO definition: "a state of complete physical, mental and social well-being and not merely the absence of disease or infirmity, the enjoyment of the highest attainable standard of health". The State has the obligation to guarantee a health system that is progressive -providing the greatest coverage and scope of services-, universal -covering all people and the risks derived from health insurance-, equal benefits -understood from the logic of non-discrimination and care with a differential approach- and comprehensive -covering all contingencies that affect the health, economic capacity and in general the living conditions of the entire population.

In Colombia, LGBTIQ persons have the right to differential attention in the provision of health services. The provision of these services is aimed at maintaining

PEDAGOGICAL PROJECT IN THE ZENÚ INDIGENOUS COMMUNITY WITH VICTIMS OF SOCIAL DISCRIMINATION BELONGING TO THE LGTBIQ COMMUNITY.

the integrity of the free development of the personality, in the face of sexual orientation and diverse gender identity.

The **right to education** is a right and an essential public service provided by the State, which is guaranteed through the existence of an educational system integrated by different levels and organizations, which provide conditions of access, availability (that the supply always guarantees the demand of people who want to access the service), adaptability (that the system adapts to the needs of students in different socio-cultural and other contexts), and quality of education (that it has minimum standards and the State exercises surveillance and control, protecting the rights of people who access the system). In Colombia, the State has a positive duty to provide safe school spaces for LGBT people, which allow the free development of personality, as well as gender expression, gender identity and diverse sexual orientation. This duty implies, for example, adjusting the coexistence manuals of schools to guarantee the exercise of the right to education free of discrimination.

The **right to work**, which has both an individual and collective understanding, in the case of this report is defined in terms of the real possibility that LGBT people have to choose a profession or work and exercise it in dignified and fair conditions, within the different economic-labor scenarios that are found in their territories. This implies taking into account access to formal job offers, being able to work without discrimination in their work spaces, the exercise of sex work with protection of their rights, among others. The State has the obligation not only to prohibit and prevent practices that violate this right, but also to provide spaces and tools so that all people can exercise it freely.

GENERAL OBJECTIVE

Strengthen the empathic capacity and sensitization of the indigenous community with the people who are part of the LGBTIQ community.

SPECIFIC OBJECTIVES

1. Generate knowledge located around sexual and gender diversity

in the indigenous context as an element of vulnerability.

2. Recognize and question the stereotypes and prejudices that the community has around LGBTIQ people.

3. Identify the ways in which stereotypes, prejudice, gender-based violence or other factors put LGBTIQ people in the indigenous community at greater risk of being victims of violence.

METHODOLOGY

The objective of this proposal is to develop and strengthen the competencies of service providers related to the care of trafficked LGBTI children and adolescents for the development of differentiated and sensitive services. To this end, competency-based work is considered relevant, since it is oriented towards cognitive, technical and attitudinal development. In this way, it is possible to achieve significant learning that people can apply directly in their field of action.

For this pedagogical proposal, the following learning methodologies are considered pertinent for the development of competencies: collaborative learning and case work.

Collaborative learning focused on the learning that takes place among participants, providing the opportunity to teach and learn in cooperation, taking an active position in the learning process. In this way, it reflects one of the essential characteristics of all competency-based training, in which Ecoceanos staff became a companion to the autonomous learning process of the participants in the training. Under this modality, the aim is to generate a positive interdependence that does not imply competition. In this way, the achievement belongs to everyone, favoring cooperation.

On the other hand, in case work, participants learn based on real-life experiences and situations. In this way, learning is constructed in a context that brings them closer to their work environment. In this case, the cases will focus on the issue of LGBTIQ children and adolescents who are victims of

PEDAGOGICAL PROJECT IN THE ZENÚ INDIGENOUS COMMUNITY WITH VICTIMS OF SOCIAL DISCRIMINATION BELONGING TO THE LGTBIQ COMMUNITY.

discrimination. Thus, the objective of this work methodology is to identify the particularities and specific needs of this population within sexual and gender diversity, recognizing how this places them in a situation of special vulnerability.

This work strategy is also based on collaborative and democratic processes in the discussion of the situations reflected in the cases, and on the active participation of the group members. The case situation is a widely used and useful tool in the development and acquisition of competencies, as it allows the development of skills such as listening, observation, diagnosis, decision making and participation in collaborative group processes. These skills are typical of everyday experience, both personal and work or other areas, hence their important contribution to the achievement of the competencies proposed in this proposal.

Annex 1: Knowledge Test

1. Relate the concept with arrows to the corresponding definition (4 points):

Gender identity ⬤	⬤ Anatomical and physical characteristics Evaluate at birth to define if a A person is male or female.
Sex ⬤	⬤ It is the way in which a person is shown to the world, through behaviors, attitudes, clothing, way of relating, etc.
Sexual preference ⬤	⬤ It is the way a person feels and sees himself.
Gender expression ⬤	⬤ It refers to the physical and affective attraction that one person feels for another.

2. Circle only the correct statements (2 points):

a) Respecting the gender identity of all people makes them feel

respected.

b) All homosexual people have suffered sexual violence in their childhood.

c) Trans people are those who do not identify with their sex assigned at birth.

d) If a woman wears male clothes and talks like a man, she is trans.

e) Gay men always want to flirt with all heterosexual men.

3.Select the answer you consider appropriate (5 points):

a. When I meet an LGBTI child and adolescent, should I try to change their behaviours?

i. Definitely, these behaviors are abnormal.

ii. Depending on the case, it could be that your behavior is the result of the situations you have experienced.

iii. No, it is up to me to assist you and offer you my services as to anyone.

b. When an LGBTI child and adolescent victim of trafficking arrives, should I tell my superior? It is not relevant within my competences because that girl, boy and adolescent needs to be treated like any victim of trafficking and / or sexual exploitation. Yes, to try to offer a more specialized service.iii. Depending on whether your choice is hindering my work.

c. If I meet a trans person at work, should I call her by the name she wants, or by the name on her ID? Calling him by the name that the person refers to is a sign of respect and recognition of his identity. As an official of a public institution I can only recognize and use the name that appears in the DNI.iii. If I call him by the name the person has chosen, it only adds to his confusion. That person must be called by their legal name.

d. When I meet a person of sexual ”nd g’nder diversity, can I talk to them about their gender identity or sexual orientation? Of course, it’s just a joke and so I can show you that I’m not bothered by your choice.ii. No, this is an element of your identity and making

jokes about it can be offensive and feed prejudice. It could be, gays always take everything as a joke because they are so cheerful.

Annex 2: Presentation of case studies.

Reflect on the victim's situation, what special considerations should be taken into account when dealing with her case and what doubts arise that are not explicitly mentioned in the text.

Analyze whether the members of the teams they lead would fully address the victim's reality from a sexual and gender diversity perspective, and what aspects could be improved when interviewing or contacting LGBTIQ children and adolescents who are victims of sexual orientation discrimination.

> Lucía is a 15-year-old trans girl. Although her identity documents show a male sex and name, she has been identifying herself as a girl since she was 12 years old. At her home, located in a rural area in Córdoba, her relatives treat her like just another teenager, although she has sometimes received insults or negative comments from members of her community because of her gender identity and expression. When she was 13 years old she was captured by a friend of her neighbor, who was passing through the area and offered to take her to Monteria and finance a cosmetology career in exchange for her help in her beauty salon. Nine months later, Lucia was identified by a hospital psychologist, who alerted the authorities, after she arrived at the emergency room with signs of having been physically assaulted. In addition, Lucia also experienced severe malnutrition and constant fevers due to several people attacking her and hurling expletives at her when she walked outside the beauty salon where she worked.

PEDAGOGICAL PROJECT IN THE ZENÚ INDIGENOUS COMMUNITY WITH VICTIMS OF SOCIAL DISCRIMINATION BELONGING TO THE LGTBIQ COMMUNITY.

Indigenous community participating in the activities of the workshop.

CONCLUSIONS

The existence of LGBTIQ people in indigenous, Afro-descendant, black and Palenquero communities has been largely invisible. However, recently and hand in hand with the women's movement, the Afro-descendant movement, and the LGBTIQ movement in some territories have begun to talk about indigenous and Afro-descendant LGBT people, in order to recognize their identity, their contribution to the territory and their specific needs. Trying to access information on Afro-descendant and Indigenous LGBTIQ people in the communities was and will continue to be a great challenge that evidences the lack of interest of the State in these realities. Thus, if the needs of indigenous and Afro-descendant groups have been made invisible, it has been even more so with people who, being Afro-descendant and indigenous, are also recognized as LGBTIQ. Moving on to actions always implies a great challenge, therefore Ecoceanos Corporation propose this as an exploratory exercise to begin to recognize the difficulties in the effective access to the rights of indigenous and Afro-descendant LGBTIQ people in some municipalities of the Caribbean and Pacific regions of the country, in order for the

PEDAGOGICAL PROJECT IN THE ZENÚ INDIGENOUS COMMUNITY WITH VICTIMS OF SOCIAL DISCRIMINATION BELONGING TO THE LGTBIQ COMMUNITY.

authorities to promote the necessary guarantees so that they can fully exercise them. In this regard, having information on the economic, social and cultural rights of Afro-descendant and indigenous LGBTIQ people is of vital importance because their needs revolve around access to culture as an articulating axis of rights, and other rights such as education, health and work. For example, the people who shared their stories with both organizations for the construction of this report assured that, unlike what happens in central urban areas of the country, procedures such as changing their name on their identity card or civil marriage were not essential; on the contrary, participating in community cultural activities, studying and getting a job were at the center of their lives because it is the means of subsistence and also of recognition as part of the social fabric. Having accurate information will allow us to focus public policies in a way that eliminates the invisibility, exclusion and stigmatization currently experienced by LGBTIQ people in order to access a dignified life. Invisibility insofar as those who wish to access any of these rights are often forced to remain silent about their sexual orientation, gender identity or expression in order to effectively access the

right. Exclusion to the extent that they are not allowed to access their rights, and stigmatization when, although they do access, they continue to be victims of prejudice.

BIBLIOGRAPHY

- Afroamérica XXI. (2011). Cuántos somos, cómo vamos. Diagnóstico sociodemográfico de Cali y 10 municipios del pacífico nariñense. Cali: Afroamérica XXI. Recuperado de: https://www.dane.gov.co/files/censo2005/etnia/sys/cuantos_somos.pdf
- Alcaldía Distrital de Riohacha. Plan de Desarrollo de Riohacha. 2016-2019. Ayala, J. & Meisel, A. (2016).
- La exclusión en los tiempos del auge: el caso de Cartagena. Documentos de trabajo sobre Economía Regional (Núm. 246).
- Cartagena: Centro de Estudios Económicos Regionales-CEER. Recuperado de: http://www.banrep.gov.co/docum/Lectura_finanzas/pdf/dtser_246.pdf
- Blu Radio (14 de julio de 2018) La situación en salud en Buenaventura es "compleja": secretaria de salud del Valle Recuperado de: https://www.bluradio.com/cali/ la-situacion-en-salud-en-buenaventura-es-compleja-secretaria-de-salud-del-valle-184263-ie2020922
- Castaño, A. (2015) Palenques y Cimarronaje: procesos de resistencia al sistema colonial esclavista en el Caribe Sabanero (Siglos XVI, XVII y XVIII) Cali. Recuperado de: https://

PEDAGOGICAL PROJECT IN THE ZENÚ INDIGENOUS COMMUNITY WITH VICTIMS OF SOCIAL DISCRIMINATION BELONGING TO THE LGTBIQ COMMUNITY.

www.icesi.edu.co/revistas/index.php/revista_cs/article/view/2024/2764

- Caribe Afirmativo (2018) (Sin publicar) Con-trastes. Caracol Radio (31 de Agosto de 2018) INS confirma brote de enfermedad diarréica en Chocó. Recuperado de: http://caracol.com.co/radio/2018/08/31/salud/1535725990_682762.html Caracol Radio (23 de octubre de 2018) Indígenas se toman una alcaldía y hospital en Chocó exigiendo salud. Recuperado de: http://caracol.com.co/emisora/2018/10/23/quibdo/1540275303_445413.html

- Centro de Pensamiento para el Desarrollo. (2017). Índice de Pobreza Multidimensional. Guajira 360°. Recuperado de: http://guajira360.org/wp-content/uploads/2017/06/%-C3%8Dndice-de-Pobreza-Multimensional.pdf

- Colombia Diversa (2017) Familias bajo sospecha, La batalla por la igualdad de las parejas del mismo sexo en Colombia. [en línea] Recuperado de: http://www.colombiadiversa.org/familiasbajosospecha/

- DANE y Universidad del Valle-CIDSE. (2010). Análisis Regional de los principales indicadores sociodemográficos de la comunidad afrocolombiana e indígena a partir de la información del Censo General 2005. Recuperado de: https://www.dane.gov.co/files/censo2005/etnia/sys/Afro_indicadores

- El Espectador (18 de octubre de 2018) Gobierno Duque se compromete con Buenaventura en el Presupuesto 2019. Recuperado de: https://www.elespectador.com/noticias/politica/gobierno-duque-se-compromete-con-buenaventura-en-el-presupuesto-2019-articulo-818664

- Gobernación Valle del Cauca (21 de junio de 2016) Plan de Desarrollo 2016-2019 El Valle está en vos. Recuperado de: https://www.valledelcauca.gov.co/infraestructura/publicaciones/33774/plan_de_desarrollo_el_valle_esta_en_vos/

- Hall, S. (2003). ¿Quién necesita identidad? En S. Hall, & P. du Gay, Cuestiones de identidad (págs. 13–39). Buenos Aires: Amorrortu.

- Hering, M. (2010). Raza, variable histórica. En C. Leal, & e. al, Historias de raza y nación en América Latina (págs. 31–62).

- Bogotá: Universidad de los Andes. Hoffman, O. (2007) Comunidades negras en el Pacífico colombiano, Innovaciones y dinámicas étnicas.

- Quito: Instituto francés de estudios andinos (IFEA). Jaramillo, E. (2003).

- "Territorio, Identidad Étnica y Estado". En: Asuntos Indígenas. 4/03.

- Grupo de Trabajo Internacional sobre Asuntos Indígenas. Memmi, A. (1994)

- El racismo. Definiciones. En HOFFMANN, Odile y Oscar QUINTERO (coord.) (2010), Estudiar el racismo.

- Textos y herramientas. Documento de Trabajo No. 8, México: Proyecto

PEDAGOGICAL PROJECT IN THE ZENÚ INDIGENOUS COMMUNITY WITH VICTIMS OF SOCIAL DISCRIMINATION BELONGING TO THE LGTBIQ COMMUNITY.

AFRODESC / EURESCL Ministerio del Interior y PNUD. (2013).

- Caracterización Socio-Laboral de las Mujeres Wayúu. Departamento de La Guajira. Recuperado de: http://www.anh.gov.co/Seguridad-comunidades-y-medio-ambiente/SitioETH-ANH29102015/como-lo-hacemos/ETHtemporal/DocumentosDescargar PDF/Caracterizacion%20socio-laboral%20 de%20mujeres%20wayuu.pdf

- Montañez G., G. y Delgado M., O., (1998), "Espacio, territorio y región; conceptos básicos para un proyecto nacional", en Cuadernos de Geografía, Vol. VII, No. 1–2, 1998, pp. 121–134. http://www.geolatinam.com/files/Montanez_y_Delgado._1998. pdf, recuperado 2 de septiembre de 2011.

- Observatorio Pacífico Colombiano. (2016) ¿Negros, afros, afrocolombianos o afrodescendientes? Recuperado de: https://pacificocolombia.org/ negros-afros-afrocolombianos-o-afrodescendientes/ ONIC. (2007)

- "Derechos Territoriales de los Pueblos Indígenas. Obras–proyectos–explotación de recursos naturales consulta y concertación". Material Guía.

- Borrador elaborado por Ana Cecilia Betancour. Inédito. Plan Salvaguarda Wayúu: Zona Sur de La Guajira. (2014). Pp. 34-35. Restrepo, E. (2007).

- Identidades: planteamientos teóricos y sugerencias metodológicas para su estudio. Jangwa Pana, 24–35.

Sánchez O. (14 de noviembre 2018) Educación en el Chocó. El Tiempo (opinión) Recuperado de: https://www.eltiempo.com/opinion/columnistas/oscar-sanchez/educacion-en-el-choco-columna-de-oscar-sanchez-293414

- Semana-Debate. (21 de octubre de 2017). Cartagena: entre el infierno y el paraíso. Semana. Recuperado de: https://www.semana.com/nacion/articulo/ cartagena-esta- en-su-peor-crisis-politica/544406

- Secretaría Distrital de Salud de Buenaventura. (2017) Análisis de la Situación de Salud. Modelo de los Determinantes Sociales de Salud, Distrito de Buenaventura. Recuperado de: https://www.minsalud.gov.co/sites/rid/Lists/BibliotecaDigital/RIDE/VS/ED/PSP/asis-distrital-2017-buenaventura.pdf Stokely, C., Hamilton, C.V., (1967) Black Power: The Politics of Liberation in America. Vintage Books, New York, pp. 2–6.

- Talavera, M. "El concepto de salud, definición y evolución" en: www.unal.edu.co/.../EL%20CONCEPTO%20DE%20SALUD.doc consultado 15 de febrero de 2010.

- Viveros, M. (2009). La sexualización de la raza y la racialización de la sexualidad en el contexto latinoamericano actual.

- Revista Latinoamericana de estudios feministas, 31. Viveros, M. (2015). Intersecciones de género, clase, etnia y raza. (J. P. Cevallos, Entrevistador) Viveros, M. (2016).

PEDAGOGICAL PROJECT IN THE ZENÚ INDIGENOUS COMMUNITY WITH VICTIMS OF SOCIAL DISCRIMINATION BELONGING TO THE LGTBIQ COMMUNITY.

- La interseccionalidad: una aproximación situada a la dominación. Debate feminista, 1–17. Wade, P. (2000).
- Raza y etnicidad en Latinoamérica. Quito: Abya Yala. Wilson, W.J., (1999) The Bridge over the Racial Divide: Rising Inequality and Coalition Politics. University of California Press, Berkeley, CA.