

IGUALADA: REFUSING TO KNOW YOUR PLACE

A FILM BY JUAN MEJÍA BOTERO



POV

DISCUSSION GUIDE





Table of Contents

Film Summary	5
Using this Guide	6
A Note To Facilitators	7
Share Community Agreements	8
Common Concepts & Language	10
Participants	12
Key Issues	13
Background Information	14
Sources	19
Discussion Prompts	21
Closing Activity	28
Resources	29
Credits & Acknowledgements	30

Film Summary



Black activist Francia Márquez rises from rural Colombia to launch a historic presidential campaign that defies the political establishment. By espousing a different way of doing politics and championing equality, she inspires a nationwide movement that challenges centuries of exclusion.

Using This Guide

This guide is an invitation to dialogue. It is based on a belief in the power of human connection and is designed for people who want to use *Igualada: Refusing to Know Your Place* to engage family, friends, classmates, colleagues, and communities. In contrast to initiatives that foster debates in which participants try to convince others that they are right, this document envisions conversations undertaken in a spirit of openness in which people try to understand one another and expand their thinking by sharing viewpoints and listening actively.

The discussion prompts are intentionally crafted to help a wide range of audiences think more deeply about the issues in the film. Rather than attempting to address them all, choose one or two that best meet your needs and interests. Be sure to leave time to consider taking action. Planning next steps can help people leave the room feeling energized and optimistic, even in instances when conversations have been difficult.

For more detailed event planning and facilitation tips, visit <https://communitynetwork.amdoc.org/>.

A NOTE TO FACILITATORS

Dear POV Community,

We are truly glad you have chosen to facilitate a conversation inspired by the film *Igualada: Refusing to Know Your Place*. Before getting started, we invite you to take time to prepare yourself for guiding a meaningful dialogue. This film opens space for reflection on structural racism, inequality, political participation, environmental justice, community leadership, and the challenges faced by Afro-descendant people and other historically marginalized communities.

These conversations can bring up strong emotions and surface stories, memories, or tensions that are often absent from traditional educational spaces. That's why we encourage you to approach this space with sensitivity, openness, and care.

As a facilitator, your role is essential in creating a space that prioritizes emotional safety and well-being—especially for Black, Latinx, Indigenous, migrant, and racialized communities, as well as youth who may feel personally connected to the themes explored in the film. Importantly, this film shares experiences through a lens of dignity and collective resilience. Rather than focusing solely on pain, the film highlights the strength of communities that organize, resist, and reimagine power from the ground up. We hope this guide will aid you in conversations that expand understanding while maximizing care, critical curiosity, transformation, and connection.

Tips and Tools for Facilitators

Here are some supports to help you prepare for facilitating a conversation that inspires curiosity, connection, critical questions, recognition of difference, power, and possibility.

Share Community Agreements

Community Agreements: What Are They? Why Are They Useful?

Community agreements help provide a framework for engaging in dialogue that establishes a shared sense of intention ahead of participating in discussion. Community agreements can be co-constructed and created as an opening activity that your group completes collectively and collaboratively. Here is a model of community agreements you can review. As the facilitator, you can gauge how long your group should take to form these agreements or whether participants would be amenable to using pre-established community agreements.

Opening Activity (Optional): Establishing Community Agreements for Discussion

Whether you are a group of people coming together once for this screening and discussion or a group whose members know each other well, creating a set of community agreements helps foster clear discussion in a manner that draws in and respects all participants, especially when tackling intimate or complex conversations around identity. These steps will help provide guidelines for the process:

- **Pass around** sample community agreements and take time to read aloud as a group to make sure all participants can both hear and read the text.
- **Allow time** for clarifying questions, make sure all participants understand the necessity for the agreements, and allow time to make sure everyone understands the agreements themselves.
- **Go around in a circle** and have every participant name an agreement they would like to include. Chart this in front of the room where all can see.
- **Go around two to three times** to give participants multiple chances to contribute and also to give a conclusive end to the process.
- **Read the list aloud.**
- **Invite** questions or revisions.
- **Ask** if all are satisfied with the list.

Before watching *Igualada*, it can be helpful to invite the group to reflect on their own experiences, knowledge, and expectations related to the central themes of the documentary. This brief activity is designed to open both the mind and heart to what they are about to see. Choose one or more of the following questions to spark conversation or individual reflection:

- When you hear the word territory, what comes to mind? A place, a story, a struggle, an emotion?
- Have you heard of Francia Márquez before? What do you know—or think you know—about her?
- What does representation mean to you? Can you recall a time when you felt represented—or not represented—in a space of power?
- In what ways do you think racism or inequality shape who is “allowed” to lead in our society?

COMMON CONCEPTS & LANGUAGE

Armed conflict

A prolonged internal war in Colombia involving guerrilla groups, paramilitary forces, criminal organizations, and state actors. Afro-descendant territories have been particularly affected by violence, forced displacement, and the loss of control over natural resources. The traces of the conflict continue to shape the country's social and political life.

Colonization

Colonization can be defined as some form of invasion, dispossession, or subjugation of a people. The invasion need not be military; it can begin—or continue—as a geographical intrusion in the form of agricultural, urban, or industrial encroachment. The result is the dispossession of vast amounts of land from the original inhabitants. This is often legalized

after the fact. The long-term result of such massive dispossession is institutionalized inequality. The colonizer/colonized relationship is, by nature, an unequal one that benefits the colonizer at the expense of the colonized.

Ongoing and legacy colonialism impact power relations in most of the world today. For example, white supremacy as a philosophy was developed largely to justify European colonial exploitation of the Global South (including enslaving African peoples, extracting resources from much of Asia and Latin America, and enshrining cultural norms of Whiteness as desirable in both colonizing and colonizer nations)

Discrimination

Refers to the unequal treatment of members of various groups based on race, gender, social class, sexual orientation, physical ability, religion, and other categories. In the United States, federal law prohibits discrimination based on someone based on race, color, religion, national origin, or sex. It is also illegal to retaliate against someone for reporting discrimination, filing a complaint, or participating in an investigation or lawsuit related to employment discrimination. Additionally, employers are required to reasonably accommodate applicants' and employees' sincerely held religious practices, unless doing so would impose an undue hardship on the operation of the employer's business.

Extractivism

An economic model based on the intensive extraction of natural resources—such as minerals, oil, or timber—for commercial use, generally in global markets. This model often generates negative impacts on the environment, local economies, and traditional ways of life.

Colombian Pacific Coast

A geographical and cultural region located on the western coast of Colombia, bordered by the Pacific Ocean. It is known for its high biodiversity and rich ecological and cultural heritage. It comprises the departments of Chocó, Valle del Cauca, Cauca, and Nariño. Its population is predominantly Afro-descendant and Indigenous, with communities that have inhabited the region for centuries, developing their own ways of life and social organization. The Colombian Pacific is also a territory historically marked by state neglect, armed conflict, and cultural resistance.

Participants

Francia Márquez Mina

Protagonist of the film, activist for the rights of Black and impoverished communities, mother, and current Vice President of Colombia.

Gloria Mina López

Francia Márquez's mother and a woman deeply rooted in the rural community of La Toma.

Kevin Márquez

Francia Márquez's son. He grew up in the community of La Toma. Due to security concerns during his mother's campaign, he left the country to continue his education.

Eliana Valencia

Member of Francia Márquez's campaign team and the *Soy porque somos (I Am Because We Are)* movement. She is an agricultural engineer and works to promote the rights of Afro-descendant communities in Colombia.

Leonardo Gonzalez

Member of Francia Márquez's campaign team and the *Soy porque somos* movement. He played a key role in connecting with urban youth during the presidential race.

Liliana Mojica

Member of Francia Márquez's campaign team and the *Soy porque somos* movement. She is a community leader in football fan collectives, where she works to transform them into spaces for peace.

Key Issues

Igualada: Refusing to Know your Place is an excellent tool for outreach and will be of special interest to people who want to explore the following topics:

- The right to land and ethnic communities in Colombia
- Political participation of Black women in Colombia
- The relationship between Pacific communities and their territory
- Francia Márquez as a key figure for the Afro-Colombian community
- Tensions between activism and access to political power
- The ongoing impact of armed conflict in Afro-Colombian territories

Background Information

Territory, Land, and Black Resistance on Colombia's Pacific Coast

Colombia's Pacific coast, one of the most biodiverse areas on the planet, is also home to one of the largest concentrations of Afrodescendant population in Latin America. This settlement pattern is rooted in the region's colonial history. Beginning in the 16th century, thousands of Africans were forcibly brought to the area and enslaved to work in gold mining, plantations, and other forms of forced labor under Spanish colonial rule.

Following the legal abolition of slavery in Colombia in 1851, many of these communities remained in the Pacific lowlands. Despite the area's challenging geography, which limited access and connectivity, the abundance of rivers and forests provided the resources necessary for basic survival. Over time, these communities developed ways of life that allowed for a degree of autonomy from state control and helped them resist various forms of structural violence.

The departments of Chocó, Cauca, Nariño, and Valle del Cauca, located in this region, now have between 60% and 90% Afrodescendant populations in their rural and riverside areas. These territories have historically served as spaces of resistance, where Black communities have preserved cultural, social, spiritual, and productive practices that continue to sustain their collective identity.

According to the 2018 census by Colombia's National Administrative Department of Statistics (DANE), approximately 9.3% of the Colombian population self-identifies as Afrodescendant. However, various Afro-Colombian organizations estimate this figure to be closer to 15% and have raised concerns about the census data collection methods. They argue that these methods contribute to the invisibilization of a significant portion of the Black population in the country. Rather than showing an increase compared to the 2005 census, the 2018 data reflect a 30% decrease. In response, these organizations have promoted legal actions to demand more accurate and equitable statistical representation.

As a result of the struggles of Afro-Colombian communities, Law 70 of 1993 was enacted, granting legal recognition to rural Black communities as collective subjects of territorial rights. This marked a significant step toward recognizing their rights to inhabit and shape their territories according to their own ways of life, aligned with their cultural identities and socio-economic practices. Despite this legal progress, land remains a contested space, with competing interests from extractive industries, large-scale state projects, and communities striving to preserve their traditional ways of life.

These disputes reflect divergent visions of regional development. While the state promotes large-scale infrastructure projects in the name of national progress, the private sector views the Pacific region as a zone for the extraction of timber, minerals, oil, and agro-industrial resources. In contrast, Afro-Colombian communities advocate for development models rooted in sustainability, autonomy, and cultural continuity, through practices such as artisanal mining, community-based fishing, and subsistence agriculture. The clash between these development models keeps the territory under constant tension, repression, and violence—conditions that disproportionately affect Black communities.

Armed Conflict and Resource Exploitation in the Colombian Pacific

The deep-rooted inequalities in Colombia have given rise to an internal armed conflict that dates back to the mid-20th century. The Pacific region has been one of the strategic settings of this conflict due to its coastal location, dense rainforest geography, and abundance of natural resources. The Final Report of the Truth Commission revealed that Black territories have been among the most severely affected. Issues such as forced displacement, disappearances, and the recruitment of young people have been especially prevalent in the Pacific—even after the de-escalation of the conflict following the peace agreements signed between the government and the FARC guerrilla group.

As a result of these conflict dynamics, the Black communities of the Colombian Pacific face threats to their lives, the continuity of collective processes, and their traditional productive systems. Over the past two decades, a dangerous symbiosis has emerged between illegal armed actors and extractive economies. Various armed groups either protect or directly manage illegal mining operations, profiting from the high international value of gold. It is estimated that up to 80% of the gold extracted in Colombia comes from illegal operations, many of which are located in Afro-Colombian territories in the Pacific.

This intersection between armed conflict and extractivism has devastating consequences: environmental degradation, militarization of the territory, forced displacement, and the ongoing silencing of social leaders. Black communities find themselves caught between corporate interests, illegal armed groups, and a state that is either absent or complicit. In this context, defending the territory and traditional ways of inhabiting it becomes a necessary political act. However, speaking out comes with serious risks. In 2017 alone, an estimated 77 of the 217 social leaders assassinated between 2015 and 2019 were Afro-Colombians.

Structural Racism and Persistent Inequality

Racial inequalities in Colombia are rooted in colonial structures that have historically relegated Black communities to the margins of society. Today, these structures persist in more sophisticated forms. While there is no longer an explicit system of enslavement, inequality persists through unequal access to education, healthcare, infrastructure, and political representation. Departments with large Afrodescendant populations—such as Chocó and Cauca, where Francia Márquez was born—continue to show the highest levels of poverty and unmet basic needs, far exceeding the national average. It was not until 2011 that a law against various forms of discrimination was passed, and even today, its enforcement remains weak.

Although the 1991 Constitution defines Colombia as a pluri-ethnic and multicultural nation, in practice, a system of exclusion persists based on ethnic and cultural differences, in which Afro and Indigenous territories continue to receive minimal public investment. The lack of road infrastructure, basic services, and economic opportunities has severely limited the social mobility of these populations. Structural racism is evident not only in economic exclusion but also in cultural invisibility and stigmatization, which diminish the value of Black communities in the nation-building process.

In recent decades, there have been important legal advances: collective ownership of land through Law 70, special quotas for political representation, and affirmative action policies in education and public employment have opened new opportunities. However, their implementation remains uneven and faces significant resistance. Afro-Colombian representation in government positions is low, and it is nearly

nonexistent in high-level decision-making roles. As a result, Black voices remain largely excluded from national decision-making spaces. Achieving real transformation requires political will, sustained investment, and a cultural shift to dismantle the historical logics of racial exclusion.

Political Participation of Afro-Colombian Women

Afro-Colombian women have found in social and community leadership a powerful form of political participation. They are defenders of their territories and guardians of cultural heritage. In the Colombian Pacific, many of the most significant social mobilizations have been led by Black women. However, their presence in formal political spaces has been minimal and is often the result of exceptional life paths, where involvement in Black organizational processes, academic training, and circumstance converge.

For over two centuries of republican history, political representation has been concentrated in white-mestizo men, systematically excluding Black women, who are most often relegated to care work, domestic labor, and low-paid, unskilled jobs. As a result, Black women's political participation has primarily taken place through grassroots leadership. While this form of engagement is vital, it is also highly vulnerable: women leaders face threats from armed groups, criminal networks, and even state neglect, which fails to guarantee their safety. Many have been displaced or silenced for defending the rights of their communities and the environment.

In recent years, however, there has been a positive shift: more Black women have been elected as mayors, governors, and council members in Pacific regions. Still, these achievements remain exceptional, and the women who reach these positions are often seen as extraordinary figures, held to unrealistic standards—creating a new form of violence. The path toward equitable representation is underway, but it requires dismantling the historical structures of exclusion.

Sources:

Colombia. Congress of the Republic. Law 70 of 1993. A law implementing Transitional Article 55 of the Colombian Constitution, which recognizes the rights of Black communities living in rural areas along the rivers of the Pacific basin. Diario Oficial No. 41.013, 27 Aug. 1993.

Colombia. Congress of the Republic. Law 1482 of 2011. A law that modifies the Penal Code and establishes measures to protect the rights of individuals, groups, communities, or peoples through the criminalization of acts of racial discrimination or discrimination based on religion, ideology, political affiliation, or national, ethnic, or cultural origin. Diario Oficial No. 48.265, 30 Nov. 2011.

Comisión para el Esclarecimiento de la Verdad, la Convivencia y la No Repetición. There Is a Future If There Is Truth: Final Report of the Truth Commission. Vol. 9: Resisting Is Not Enduring: Violence and Harm against Ethnic Peoples in Colombia. Comisión de la Verdad, 2022. <https://www.comisiondelaverdad.co/pueblos-etnicos>

ILEX Acción Jurídica. Statistical Invisibility of the Afro-Colombian Population and Its Impact on Human Rights. 1st ed., 21 Mar. 2023. ISBN: 978-628-95637-0-2. <https://ilexaccionjuridica.org/wp-content/uploads/2023/03/La-invisibilidad-estadistica-de-la-poblacion-afrocolombiana-y-su-impacto-en-los-derechos-humanos.pdf>

ILEX Acción Jurídica. Where Are Afro-Colombians in the State? Representation of Afro-Colombians in the National Level of the Executive Branch in Colombia. Bogotá, ILEX Acción Jurídica, 2024. https://ilexaccionjuridica.org/wp-content/uploads/2025/06/Documento-Cargos-Publicos-ILEX_IMPRESO-2.pdf

Moreno, Vicenta, and Debaye Mornan. “Sucursal del cielo?”: Black Women, Patriarchal Domination, and Spatial Resistance Strategies in Cali. Afro-Diasporic Studies Series, no. 11, Universidad Icesi, Center for Interdisciplinary Legal, Social, and Humanistic Studies (CIES), June 2015.

Nieto García, Angélica María. “Soy porque somos: The Emergence of Francia Márquez’s Decolonial Discourse during Colombia’s 2022 Presidential Campaign.” Chasqui. Revista Latinoamericana de Comunicación, no. 152, 2023. DOI: <https://doi.org/10.16921/chasqui.v1i152>

Reyes, A. “What Does Francia Márquez’s ‘Vivir Sabroso’ Really Mean? The Story of a Pacific Philosophy That Now Resonates in Colombia.” CNN en Español, 22 June 2022. <https://cnnespanol.cnn.com/2022/06/22/vivir-sabrosofrancia-marquez-colombia-que-es-orix/>

Vergara Figueroa, Aurora, Angélica María Sánchez Barona, and Alejandro de la Fuente. Afro-Colombian Studies: Essential Readings. Volume II: Social Inequalities from an Intersectional Perspective. Universidad Icesi, 2025. <https://repository.icesi.edu.co/server/api/core/bitstreams/4c78c003-e9b3-4247-a4b6-5323ed18b913/content>

Zuluaga, Blanca, Marianella Ortiz, y Aurora Vergara-Figueroa. “Twice as Hard to Get Half as Far? Differences in Sheepskin Effects Between Afro-Colombian and Non-Afro-Colombian Women.” Education Across the African Diaspora, edited by Kassie Freeman and Barbara P. P. Jordan, 1st ed., Routledge, 2023, p. 11.

DISCUSSION PROMPTS

After the screening of *Igualada*, invite participants to take a few moments for a silent pause and personal reflection. Then, encourage discussion of the following open-ended questions, either in pairs or as a whole group. These questions are designed to spark conversation based on emotional, intuitive, or general impressions before diving into the specific themes explored in the documentary.

- Choose three scenes or moments from the film that impacted you the most. Why did they stand out to you?
- In what ways does Francia Márquez’s story connect with your own understanding of leadership and resistance?
- Was there anything in the film that challenged what you thought you knew about Colombia’s history or politics?
- What questions did you leave with after watching the documentary? Which topics raised in the film would you like to explore further?
- Do you know of other stories of leaders who have transitioned from activism to positions of political power?

TERRITORY AND EXTRACTIVISM

The Pacific region is rich in natural resources and biodiversity, but this condition has placed its communities under constant threat. The film shows that for Black communities, land is not merely property. Francia Márquez invites us to “not see territory only as a source of wealth, but as a source of life.” However, industrial mining, state-led development projects, and illegal operations continue to endanger their rights and survival.

- In the film, the community of La Toma describes the Ovejas River as both “father and mother,” reflecting a deep connection to the land and environment. What does “territory” mean beyond just property or ownership? Why is this relationship so important to Afro-Colombian identity?
- How has territory shaped your own personal or collective identity? Can you think of a place that holds special meaning for you or your community?
- After years of struggle—including the “March of the Turbans” and the legal protection of La Toma’s territory—Francia Márquez received the Goldman Environmental Prize. How do you think these achievements have influenced how Afro-Colombian and other ethnic communities view their power to create social, political, and environmental change?
- What might a model of economic development look like that respects both the use of natural resources and the traditional ways of living in ethnic territories? What values or principles should guide that model?

AFRO-COLOMBIAN WOMEN AND POLITICAL PARTICIPATION

Francia Márquez’s presence in national politics is exceptional—but not isolated. For decades, Black women have led community-based efforts, especially in the defense of life, territory, and social justice. The documentary invites us to reflect on the barriers Afro-Colombian women face in accessing political power and how these barriers are being challenged from within sociocultural spaces. Throughout the

film, women are consistently present—in Francia’s campaign team, in the “March of the Turbans,” in protests against violence, and in spaces of mourning.

- Based on your knowledge, what structural barriers limit the access of racialized women to political power?
- When Francia Márquez launched her presidential campaign in her own community, she described it as a journey “from resistance to power.” Why can community-based leadership also be considered a form of political participation? How does the film show that these grassroots experiences can serve as a foundation for gaining access to state power and representation in government institutions?
- The large number of votes Francia Márquez received in the primaries, along with the packed public squares during her campaign across Colombia, show that her presidential bid resonated with more than just women and Black communities. What does this electoral phenomenon reveal about inequality in Colombia?
- In the film, we see how during the presidential campaign, Francia is often introduced and perceived as a secondary figure to her coalition partner—a man with years of political experience. How do you think racism and patriarchy intersect in the political experiences of racialized women and members of minority groups?

- Have you noticed any recent changes that have helped racialized women participate more actively in politics? What kinds of support or reforms do you think are still needed to ensure more equitable representation?

VIOLENCE, TERRITORY, AND VISIONS OF DEVELOPMENT

The film shows how economic interests, illegal mining, and armed violence overlap in Afro-descendant territories. These regions have been among the most heavily affected by Colombia's internal armed conflict. Francia Márquez's life reflects the danger of confronting these powers, especially when communities are left without state protection. The documentary highlights both the fear and the determination with which the people of La Toma resist armed threats to defend their right to the land.

- What is the relationship between natural resource extraction and violence in Colombia's Pacific region? Are you aware of other cases where people's rights have been violated in the name of extractive operations?
- In the film, a young Francia Márquez says her greatest fear is "being displaced" or that "someone from her community might be killed." Why are Afro-descendant territories in the Pacific especially vulnerable to this kind of violence?

- In contexts where violence is deeply tied to economic power, what paths to justice and accountability can communities pursue?

CONFRONTING RACISM AND INEQUALITY IN THE PACIFIC REGION

Although Colombia's Constitution recognizes the country as multiethnic and multicultural, structural racism continues to shape the daily experiences of Afro-Colombian people. The film shows that racism is not just individual prejudice, but a deeply embedded system that affects who gets access to education, healthcare, safety, and political power. For Francia Márquez, "There is a politics of death that is imposed on our lives every day"—a system with a clear racial bias that primarily impacts Afro-descendant and Indigenous communities.

- How does the film portray structural racism in Colombia? Can you identify specific examples?
- In what ways is racism linked to geography—where people live, what services they receive, and how they are perceived?
- After announcing her presidential campaign, Francia received a flood of racist comments on social media. Many of them referenced her Blackness as if it disqualified her from political life. In the film, we hear her say: "They called me an igualada—well yes, I am igualada. So what?" How does reclaiming this term challenge the classist and racist assumptions behind it?

- How does statistical, social, and cultural invisibility contribute to the inequality faced by Afro-descendant communities? What are the implications of their underrepresentation in decision-making spaces?
- What role should institutions—such as schools, the media, and the state—play in dismantling racism?
- What forms of resistance to racism do you see in the film? Do they resonate with anti-racist practices in your own community? How might the film inspire others to take action against racism?

FROM ACTIVISM TO POWER

Francia Márquez's journey reflects a powerful transition—from grassroots activist to holding one of the highest positions in government. This shift brings visibility and symbolic victory, but it also introduces contradictions, as it involves speaking from a new position of power. The limitations of state structures can sometimes create misunderstandings between elected leaders and the communities they represent. The documentary raises important questions about whether—and how—systems of power change when new voices enter the political arena.

- Francia Márquez was motivated to run for president following the Llano Verde massacre. As shown in the film, this moment of collective mourning sparked her conviction that it was time to challenge political power directly. What tensions can arise when community leadership enters institutional politics? What is gained, and what is at risk?

- In the film, Francia keeps a board with personal statements that remind her of her commitment to the people. How can a leader stay connected to their community after entering formal political power?



- What models of leadership does the film challenge or propose? How do they differ from traditional politics?
- Do you think social activism and institutional power are on opposite sides of the political spectrum? Why or why not?

CLOSING ACTIVITY

OPTIONAL

At the end of the discussion, to help participants reflect on what they've experienced and move from dialogue to possible personal or collective action, invite them to choose and respond to one of the following questions:

- What are you taking with you after watching *Igualada*—a word, a moment, a person? Why did it stand out to you?
- What does the word resistance mean to you now, after hearing Francia say “From resistance to power”?
- If you could write a message on a wall—like the ones we see behind Francia during her campaign—what would you write?
- What commitment—big or small—would you like to make in your community after watching this film?

Suggested activity:

Each participant will choose someone from their community whose everyday leadership they consider valuable but often overlooked. On a small card, they will write who this person is, what they do, why their work matters, and how they feel represented by them. These cards will be placed on a collective map or mural to create a symbolic cartography of community leadership.

Resources

Igualada Official website of the documentary film.

Red Malunga A global network that brings together activists, scholars, artists, educators, public servants, and strategic allies committed to a shared agenda: the fight against anti-Black racism and the promotion of antiracist policies as a pathway to global justice.

ILEX acción jurídica A legal advocacy organization led by Afro-Colombian women lawyers and Afro-LGBTQ+ activists from various regions of Colombia. ILEX promotes racial justice across Colombia, Latin America, and the Caribbean through legal mobilization, research, and strategic communications, all grounded in an intersectional, Black-led approach.

Centro de Estudios Afrodiaspóricos de la Universidad Icesi (CEAF) A research and educational center dedicated to innovation, public engagement, and academic inquiry into the histories, cultures, politics, and knowledge production of the African diaspora.

Credits & Acknowledgments



About the Author

Yijhán Rentería Salazar is a writer and university professor in the fields of language, literature, and critical pedagogy at the *Universidad Tecnológica del Chocó*. Since 2011, she has led and supported cultural and educational initiatives in Colombia's Pacific region, with a focus on artistic training and creative writing in Afro-descendant communities. She was selected as a fellow of the *Women's Creative Mentorship Project* at the University of Iowa (2019) and served as an advisor to Colombia's Ministry of Education for the *Plan Nacional de Lectura, Escritura, Oralidad y Bibliotecas Escolares*. She has contributed to the Spanish newspaper *El País* and has participated in editorial projects that promote non-hegemonic literary voices, especially those of women and racialized communities. She holds a Master's degree in Linguistics from the *Universidad Nacional de Colombia*.

ENGLISH TRANSLATION OF THE DISCUSSION GUIDE

Christian Vásquez Infante | *Editor and Translator*

DISCUSSION GUIDE PRODUCERS

Courtney B. Cook, PhD | *Education Manager, POV*

A. Yarbrough | *Education Editor, POV*