

**DIVERSITY MANAGEMENT MODELS IN LATIN AMERICA AND THE
CARIBBEAN: IMPACT ON THE PERSISTENCE OF INEQUALITY AND
DISCRIMINATION AGAINST THE AFRODESCENDANT POPULATION
MODELOS DE GESTIÓN DE LA DIVERSIDAD EN AMÉRICA LATINA Y EL CARIBE:
IMPACTO EN LA PERSISTENCIA DE LA DESIGUALDAD Y DISCRIMINACIÓN HACIA LA
POBLACIÓN AFRODESCENDIENTE**

Edwin Alexander Alvarez¹

International Iberoamerican University, United States

(edualvareznorales@gmail.com) (<https://orcid.org/0009-0009-6420-8285>)

Manuscript information:

Received/Recibido: 13/03/2024

Reviewed/Revisado: 26/03/2024

Accepted/Aceptado: 01/05/2024

ABSTRACT

Keywords²:

Latin America, social inequality,
racial discrimination, afro-
descendants, cultural diversity.

This article examines the complex intersection of diversity management models in Latin America and the Caribbean, highlighting their influence on the persistence of inequalities and discrimination against the Afro-descendant population. Despite the rich cultural diversity in the region, challenges related to inequality and discrimination persist, especially towards ethnic groups such as the Afro-descendant population. The research explores historical transformations, from struggles for independence to civil rights movements, that have shaped interethnic relations. Although diversity management policies have been enacted, the persistence of inequality raises questions about their effectiveness. The study seeks to identify and understand existing models, considering historical and cultural factors. It aims to provide a comprehensive framework for evaluating current policies and offering specific recommendations to improve the implementation of diversity management models, promoting fairer and more inclusive societies in the region.

RESUMEN

Palabras clave³:

América Latina, desigualdad social,
discriminación racial,
afrodescendientes, diversidad
cultural.

Este artículo examina la compleja intersección de modelos de gestión de la diversidad en América Latina y el Caribe, resaltando su influencia en la persistencia de desigualdades y discriminación hacia la población afrodescendiente. A pesar de la rica diversidad cultural en la región, persisten desafíos relacionados con la desigualdad y discriminación, especialmente hacia grupos étnicos como la población afrodescendiente. La investigación explora

¹ Corresponding author.

² The keywords were taken from the thesaurus of the United Nations Educational, Scientific and Cultural Organization (Unesco).

³ The keywords were taken from the UNESCO thesaurus.

transformaciones históricas, desde luchas por la independencia hasta movimientos de derechos civiles, que han moldeado las relaciones interétnicas. Aunque se han promulgado políticas de gestión de la diversidad, la persistencia de la desigualdad plantea interrogantes sobre su eficacia. El estudio busca identificar y comprender los modelos existentes, considerando factores históricos y culturales. Finalmente, aspira a proporcionar un marco comprensivo para evaluar las políticas actuales y ofrecer recomendaciones concretas para mejorar la implementación de modelos de gestión de la diversidad, promoviendo sociedades más justas e inclusivas en la región.

Introduction

Cultural diversity is a fundamental component of social and human wealth in Latin America and the Caribbean, a region characterized by its rich amalgam of traditions, ethnicities and cultural expressions. However, despite this diversity, significant challenges persist related to inequality and discrimination towards certain ethnic groups, including the Afro-descendant population (Bermejo, 2022, p. 278). This article delves into the complex intersection of diversity management models, their prevalence in the region and the impact they have on the persistence of inequality and discrimination against the Afro-descendant population.

Both Latin America and the Caribbean have experienced historical transformations that have influenced the construction of cultural identity and the unequal distribution of power. From independence struggles to civil rights movements, the region has witnessed complex dynamics that have shaped interethnic relations and the inclusion of Afro-descendant communities. Despite advances in the enactment of diversity management policies, the persistence of inequality and discrimination towards the Afro-descendant population raises crucial questions about the effectiveness and adequacy of these models (ECLAC/OHCHR, 2020).

The main purpose of this study is to explore and analyze the most prevalent diversity management models in Latin America and the Caribbean, examining their application with special emphasis on their influence on the persistence of inequality and discrimination against the Afro-descendant population. The aim is not only to identify existing models, but also to understand how these models interact with historical, cultural and social factors, contributing to the construction of a complex and multifaceted reality.

Through this analysis, this paper aims to shed light on the dynamics underlying the relationship between diversity management, inequality and discrimination, providing a comprehensive framework for evaluating the effectiveness of current policies and practices. It also seeks to offer concrete recommendations to improve the implementation of diversity management models, with the ultimate goal of promoting fairer, more inclusive and equitable societies in the region. In this sense, this research aspires to be a significant contribution to the understanding of the complexity of diversity management and its impact on the Afro-descendant reality in Latin America and the Caribbean.

Literature Review

The specialized literature points out that the emergence of the concept of *interculturality* occurred in the 1970s, mainly in the educational field and closely related to indigenous school education (Ferrão Candau, 2010). This education focused mostly on bilingualism, known as intercultural bilingual education (IBE or IBE). In this regard, Diez (2004) pointed out that the discussion in Latin America focuses on spaces where cultural diversity is defined by ethnic differentiation, specifically in terms of indigenous population or native peoples, often linking static and essentialist categories of identity and culture.

Considering the Latin American context, where cultural diversity stands out as the most significant feature that characterizes the continent, it is essential to address the situation of indigenous and Afro-descendant peoples from an equity perspective (Núñez Rosas, 2017). For the purposes of this study, it was assumed that the concepts of *interculturality* and *multiculturalism* are distinct and have different semantic meanings.

The above, sharing the opinion of those who advocate the need to clarify and differentiate their meanings.

The contextualization of the term "interculturality" leads to constant attention to other related terms, such as "multiculturality" or "multiculturalism", since they are closely linked. In addition, the use of one or the other term has been influenced by the geographical context in which it was developed. The term "multicultural" has been predominant in the United States and Anglo-Saxon Europe, while "intercultural" has been used more in Latin America and Mediterranean Europe (Iriarte, 2015).

Multiculturalism, defined as the "cultural diversification" of society, is one of the challenges that the contemporary world must address. The number of contributions from various disciplines on the emergence of identity, as well as the vindication and recognition of differences in today's societies, is evident. In recent years, reflections on how to conceptualize and articulate "difference" from Western models of equality and rights have generated profound debates of great interest (Touriñán, 2006).

The conceptualization of interculturality in the region originated from the more consolidated indigenous movements and, in some countries, also from Afro-descendants. In addition, the influence of popular education approaches is recognized. After this initial phase, reflection on the approach to cultural diversity from the perspective of interculturality emerged in national political scenarios in the 1980s, but acquired greater relevance during the 1990s, even becoming institutionalized in various constitutional reforms, such as those of Colombia, Ecuador and Bolivia (Rodríguez-Cruz, 2016).

Cultural diversity and management models, such as segregationism, integrationism, multiculturalism and interculturalism, have been the subject of several studies that seek a reconceptualization in the field of intercultural education. These investigations question the results derived from practices such as assimilation, segregation, integration and multicultural tolerance, especially in ethnic enclaves in countries such as the United States, Germany, France and England.

Experts such as Hallak (2003), Harcourt (2003), Kleinwächter (2003), Lee (2003) and Naval, Print and Veldhuis (2002), as cited in Touriñán (2006), advocate intercultural responses through education, with the aim of promoting the development of multi-ethnic and pluralistic democratic societies. In this way, we seek to understand that the use of certain concepts, loaded with inclusiveness, has unfavorably conditioned the social context.

Lee (2003) exemplified this problem with specific terms such as "people of color" or "cultural diversity," noting that they tend to exclude those who self-identify as white. The expression "people of color" suggests that whites lack color, while "culturally diverse" implies that some groups possess something culturally unique, while others are simply human. This approach conditions interculturality by suggesting that some do not have cultural deficits and are left out of the inclusion or exclusion debate.

In academic terms, the focus on interculturality began to gain strength in the late 1990s and experienced significant growth since the 2000s, generating an enriching debate and profound critical contributions. A thorough understanding of the concepts of *racism*, *discrimination* and *affirmative action* is fundamental to addressing inequalities and promoting equality in society. These terms encompass phenomena and measures that have a significant impact on the lives of individuals and communities, especially historically marginalized groups. For this reason, it was considered pertinent to address these key concepts, evaluating their importance and their interrelationships in the context of the search for equity and social justice.

The International Convention on the Elimination of All Forms of Racial Discrimination (CERD) provides a legal basis for understanding and addressing racial discrimination. According to this definition, racial discrimination encompasses any form of distinction based on race, color, descent or ethnic origin. It may be intended to nullify or impair the exercise of equal human rights (CERD, 1966). It is crucial to note that racism encompasses social structures and practices that perpetuate inequality and exclusion. It can manifest itself explicitly, as in cases of direct discrimination, or subtly, as in unconscious biases that influence decisions.

In response to racism and discrimination, affirmative actions seek to correct historical and structural inequalities (Segato, 2020). They encompass policies and measures to promote equal opportunities and address the effects of discrimination. The purpose is to establish conditions of equality and equity, ensuring that those who have been historically marginalized have access to the same opportunities and rights as those who have enjoyed privileges.

Methodological

Research design

For the purposes of this study, a mixed research design was adopted that combines quantitative and qualitative elements in order to obtain a comprehensive understanding of diversity management models and their impact on the persistence of inequality and discrimination against the Afro-descendant population in Latin America and the Caribbean.

Sample

The sample was selected in a stratified manner to ensure adequate representation from different countries and geographic areas within the region. Purposive sampling was used to include participants with specific experience or expertise in diversity management, Afro-descendant activism, and those able to provide informed perspectives on the topic. In this case, the sample was made up of 36 participants from 15 different countries who attended the program "Afrodescendants in Latin America and the Caribbean: history, rights and current challenges" at the Carlos III University (UC3M).

Inclusion criteria:

- Individuals over 18 years of age.
- Participants of the course "Afrodescendants in Latin America and the Caribbean: history, rights and current challenges" at UC3M.

Exclusion criteria:

- Under 18 years of age.
- Participants who are not enrolled in the UC3M course "Afrodescendants in Latin America and the Caribbean: history, rights and current challenges"

Participant characteristics: demographic information such as age, gender, educational level and area of residence was collected in order to contextualize the responses. Participants' ethnic or racial affiliation was also recorded to gain a deeper understanding of their perspectives on the topic. The sample was composed of graduate professionals from different areas of knowledge interested in the culture and rights of Afro-descendants. It included teaching staff, researchers in the social and legal sciences and humanities, journalists, communication professionals, social activists, human rights

defenders, members of anti-racist movements, staff of non-governmental organizations (NGOs) and the third sector in general. Also participating were cultural managers committed to the defense of cultural diversity, officials from public administrations and international organizations, and, in general, people interested in the subject.

Data collection processes

a. Questionnaire: a structured questionnaire was administered that included quantitative and qualitative questions on the perception and experience of the participants in relation to diversity management models and their impact on the afrodescendant population.

b. Participant observation: a process of participant observation was carried out during specific situations or events relevant to the study. This method involved the active presence of the researcher in contexts where activities related to diversity management models and their impact on the afrodescendant population were developed. Direct observation made it possible to capture non-verbalized aspects and behaviors that could provide a more complete understanding of the dynamics at play. This strategy complemented the data collected through the questionnaire, providing a more holistic perspective of the phenomenon studied.

Data analysis

a. Quantitative analysis: quantitative data were analyzed using descriptive statistical techniques, identifying patterns and trends in the participants' responses.

b. Qualitative analysis: for qualitative data, a thematic analysis was conducted using an inductive approach. Emerging patterns and categories related to diversity management models and their impact on the afrodescendant population were identified.

Ethical considerations: informed consent was obtained from all participants and the confidentiality of the information collected was guaranteed. In addition, measures were taken to protect the identity of the participants and the ethical protocols established by the institutions involved in the research were followed.

Diversity Management Models in Latin America and the Caribbean

The term "Diversity Management Models in Latin America and the Caribbean" refers to the strategies and approaches adopted by organizations, governments and communities in the region to address diversity in its various manifestations, including aspects such as race, ethnicity, gender, sexual orientation, religion, among others. These models seek to promote inclusion, equal opportunities and the valuation of individual differences, thus contributing to the construction of fairer and more equitable societies. Diversity management involves recognizing and taking advantage of the different experiences, skills and perspectives present in a community or work environment, promoting an environment in which each individual feels respected and valued.

It is important to keep in mind that the implementation of diversity management models may vary from country to country and may be influenced by cultural, political and social factors. Table 1 below lists some general models of countries in Latin America and the Caribbean where they have been applied.

Table 1

Diversity Management Models in Latin America and the Caribbean

Social Inclusion Model	Provision
Brazil, Mexico and Argentina.	Approach focused on the integration of all people, regardless of their differences, promoting equal participation in society.
Gender Equity Model	
Uruguay, Chile and Costa Rica.	Specific strategies to address gender disparities, with the objective of achieving equal opportunities and fair treatment for women and men.
Intercultural Model	
Bolivia, Guatemala, Ecuador Haiti and Honduras.	Recognizes and values cultural, ethnic and linguistic differences, promoting respect and harmonious coexistence among different groups.
Affirmative Action Model	
Colombia, Brazil and the United States (in the Caribbean context).	Implements specific measures to correct historical inequalities, providing additional opportunities to groups that have faced systematic discrimination.
Sustainable and Inclusive Development Model	
Dominican Republic, Peru and El Salvador.	Seeks to integrate diversity into economic and social development policies and practices, ensuring that the benefits reach the entire population.
Citizen Participation Model	
Uruguay, Costa Rica and Mexico.	Promotes the meaningful participation of all citizens in decision making, regardless of their individual characteristics
Inclusive Education Model	
Cuba, Argentina, Venezuela and Panama.	Aimed at ensuring that all students, regardless of their abilities, needs or background, have access to quality education.

It is noted that the representation in Table 1 does not comprehensively cover the diversity in the implementation of models within the countries and regions mentioned. It is essential to recognize that the application of approaches can vary considerably even within the same country, as exemplified by considering the diversity of Panama, Peru, Brazil, Colombia, Uruguay, Guatemala and Honduras (Alvarez-Norales and Morales-Acosta, 2024). In the case of Panama, although a specific diversity management model is not detailed, it is possible to infer a recognition of ethnic diversity, especially in the Afro-descendant population, through initiatives such as the Black Ethnicity Month and the inclusion of the self-identification variable in the censuses.

Panama's ethnic richness is reflected in festivities and cultural traditions, such as the Portobelo fairs and the Congo tradition, thus contributing to the preservation of cultural diversity. Panamanian literature, especially that of Afro-descendant authors, also plays a preponderant role in the exploration of identity and diversity, evidencing an openness to address these issues through artistic expressions.

In Peru, various strategies are implemented to address cultural diversity, including the promotion of interculturalism and the fight against racism through the "Peru without Racism" strategy. The Peruvian government's participation in this strategy reflects a collaborative and coordinated approach at the governmental level, although discussions persist about the term "interculturality" in the educational sphere. Despite the challenges, the importance of working in education to foster cultural identity and knowledge, especially among the youth, is recognized.

Brazil stands out as a successful example with affirmative actions backed by a solid regulatory framework, implementing ethno-racial pedagogies and ambitious programs in public universities. The "ethno-education" initiative in Colombia, focused on black peasant communities, is presented as an effective model for preserving black culture, traditional knowledge and local history.

The influence of the U.S. civil rights movement and affirmative action policies is reflected in Brazil's ethno-racial policies. This historical connection has significantly influenced Brazilian strategies for educational inclusion, underscoring the importance of lessons learned at the transnational level. Despite progress, challenges persist in the implementation of ethno-racial policies in Colombia and Brazil, with special emphasis on the need to address these challenges effectively to ensure the continued success of the initiatives.

Uruguay stands out for promoting the dissemination of Afro-Uruguayan history and culture in schools, as well as establishing a quota program for higher education in 2013. Although Ecuador, Guatemala and Honduras have taken significant, but more moderate steps, the region as a whole has shown less systematization in the implementation of ethno-racial policies for education (Freire et al., 2022).

Although a diversity management model has not been explicitly outlined, the aforementioned initiatives suggest a comprehensive approach that seeks to recognize, respect and promote cultural diversity in these Latin American and Caribbean countries.

Discussion

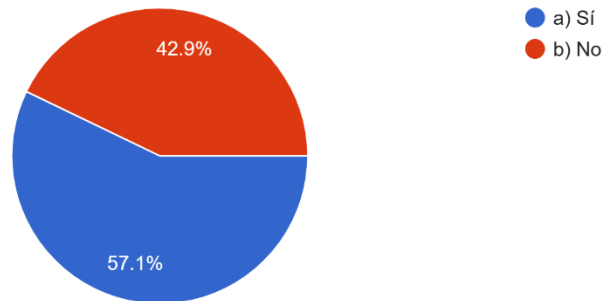
In this section of the discussion of results, an in-depth analysis of the findings of the research on Diversity Management Models in Latin America and the Caribbean is carried out, focusing especially on their discernible impact on the persistence of inequality and discrimination towards the Afro-descendant population.

This analysis goes beyond the simple description of the data collected, seeking to open a dialogue on the practical and theoretical implications of the results obtained. This approach aims to make a significant contribution to the critical understanding of the challenges and opportunities associated with diversity management in the region, with the ultimate goal of fostering the formulation of more inclusive and equitable policies for the afrodescendant population and, ultimately, for society as a whole.

The questions asked in the questionnaire are presented below, together with the corresponding graphs, as well as a detailed analysis and discussion of the findings.

Question: Are you familiar with the concept of diversity management?

Figure 1
Knowledge of the Concept of Diversity Management



The research results reveal an interesting distribution in terms of familiarity with the concept of *diversity management*. These results are analyzed and discussed below.

57.1 % of the participants stated that they were familiar with the concept of *diversity management*, indicating that a considerable majority are knowledgeable about this topic. On the other hand, 42.9% admitted to being unfamiliar, thus suggesting that there is a significant proportion of people who have not yet had contact or experience with diversity management, despite having been exposed to two classes related to the topic in question.

This could suggest opportunities for awareness and training programs to improve understanding and promote inclusion. In addition, an evaluation of the objectives of the sessions that address this topic in the course "Afrodescendants in Latin America and the Caribbean: history, rights and current challenges" of the Carlos III University (UC3M) could be considered.

Question: how would you define the concept of diversity management in the context of your country or region?

"Related to diversity and cultural inclusion of ethnic groups" (personal communication). This concept implies the adoption of concrete measures to build a more inclusive society, where ethnic diversity is considered an asset and mutual respect and equal opportunities are promoted.

"Respect for the individual rights of every human being. Promoting tolerance, acceptance and non-discrimination on the basis of race and sexual orientation. It promotes inclusion in different social groups, both in the workplace and in education" (personal communication). In this context, diversity management is seen as more local than national, proposing specific strategies to spread diversity in different social groups.

"I understand it as a district rather than a governmental bet, that is, something from each state or city rather than something at the national level. A mechanism to generate strategies to disseminate the ways of life of different social groups" (personal communication). It considers diversity management as more local than national, proposing specific strategies to spread diversity in different social groups.

"Probably how to propose actions and/or public policies for the visibilization of diversity in every sense" (personal communication). Suggests the need for actions and

public policies to make diversity visible in all aspects, proposing measures for the recognition of different social groups.

"Diversity: Learning to live with others. Living with culture. Diversity management: development, appreciation and utilization of human diversity. It is to foster human talent regardless of ethnicity, skin color, religion, etc." (personal communication). It defines diversity as learning to live with the other and advocates diversity management as the development, appreciation and utilization of human diversity.

"Starting from the recognition of difference to design strategies and actions aimed at the effective enjoyment of rights without physical, mental, age, sexual identification, work vocation and culture distinctions" (personal communication). Emphasizes the importance of starting from the recognition of differences in order to design strategies and actions aimed at the effective enjoyment of rights without distinction.

"As a part of human resource management, ensuring and taking into account the needs, whether it is for a disabled person or a person from a different culture within some organization" (personal communication). Conceives diversity management as part of human resources management, considering the needs of people with disabilities or from different cultures within an organization.

"I am not very familiar with the concept, but I can deduce that it is related to the diversity that makes up a company or organization, related to culture or ethnicity" (personal communication). He acknowledges a lack of familiarity with the concept, but associates it with diversity in companies or organizations, especially in relation to cultural and ethnic diversity.

In the country in general, during the month of Afro-descent, all the politicians come to Limón (Costa Rica) for the carnivals and to take pictures in our traditional dress, eat Caribbean food, parade/dance in the carnivals. The rest of the year, especially in my region of the southern Caribbean (Puerto Viejo, Cahuita), we have been abandoned for hundreds of years in the area we have developed independently and very successfully now we feel the presence of the government that wants to evict us from our valuable lands. The laws and policies are regressive for our community. Most of the effort has been towards our uprooting. Personally, I don't know what positive diversity management will be for our area. (personal communication).

Addresses the lack of attention to cultural diversity, especially during the month of Afro-descendants, noting concerns about regressive policies and neglect in certain regions.

"Working with diverse and vulnerable populations, providing support and solutions to the problems and needs they present. Fighting for an end to discrimination" (personal communication). Describes the work with diverse and vulnerable populations, fighting discrimination and providing support and solutions to their problems.

A process through which, in addition to being aware of ethnic and cultural diversity and the situation of oppression experienced as a result of it, measures are developed and implemented to be able to manage conflicts or situations arising from this diversity. (personal communication)

It goes beyond diversity awareness to actively address challenges and promote harmony in a multicultural environment.

"It is understood as the different cultures that coexist in the territory and these may or may not have a relationship between them" (personal communication). Defines

diversity management as a process for recognizing, appreciating and addressing situations arising from ethnic and cultural diversity, including conflict management.

"It is what goes beyond self-acceptance as human beings" (personal communication). It conceptualizes diversity as the different cultures that coexist in a territory, and emphasizes that it goes beyond self-acceptance as human beings.

"To try to achieve that all the diverse social groups that exist in a given country are given equal rights and respect for their cultures and customs." It proposes working to ensure that all social groups receive equal rights and that their cultures and customs are respected.

"Diversity management could be the ethnic, class and gender participation in public and private structures in a given social context" (personal communication). It associates diversity management with ethnic, class and gender participation in public and private structures in a specific social context.

"Processes for the adequate recognition, appreciation, valuation, contextualization, relevance of cultural diversity" (personal communication). It advocates processes for the recognition, appreciation, valuation and contextualization of cultural diversity.

"I would believe that diversity management is understanding the nature of our territories and understanding the sociological, historical and geographical realities of the population that settles in each of the territories" (personal communication). It raises the importance of understanding the sociological, historical and geographical realities of the population in diversity management.

"I define it as a form of public policy poorly implemented and managed by the previous government, since no corresponding population studies were made in each region of the country to know the problems of our black people." He considers diversity management as a public policy poorly implemented by the previous government, criticizing the lack of adequate population studies.

Diversity management is a process that must involve an entire organization. Impacting all its areas according to the role of each one, managing the workforce and attending to the specificities. Promoting a mechanism for diversity and inclusion. Empowering growth and innovation. (personal communication).

Visualizes diversity management as an integral process that impacts all areas of an organization, promoting diversity and inclusion.

"Actions and programs carried out in favor of diversity" (personal communication). It refers to actions and programs in favor of diversity, understanding diversity management as the recognition and use of differences in various aspects.

As the set of aspects and measures that relate to the recognition and assumption of the benefits of difference, both in terms of gender, age, ethnicity, religion, beliefs, sexual orientation, disability... as well as income, marital status, geographical location, upbringing, education, work experience. (personal communication).

It advocates processes for the recognition, appreciation, valuation and contextualization of cultural diversity.

"Equally serve diverse people in relation to their race, ethnicity, sexual orientation, etc." (personal communication). It emphasizes working with diverse and vulnerable populations, providing support and solutions to their problems and fighting discrimination.

"El diseño y la implementación de programas y proyectos para la convivencia ciudadana y goce efectivo de derechos por todos y todas" (personal communication). It raises the need for actions and public policies to make diversity visible in all aspects, suggesting measures for the recognition of different social groups.

Perhaps in El Salvador and Central America this concept has been taken up again as social inclusion, which allows the development of actions and public policies aimed at generating conditions of inclusion for those populations in greater conditions of vulnerability and exclusion. These groups typically include indigenous populations, LGBTIQ+ and people with disabilities. However, in El Salvador there are few inclusion actions for the afrodescendant population. It is considered that this population does not exist, despite the demands of some Afro organizations in this country. (personal communication).

It points out that the concept of *diversity management* as social inclusion has been taken up again in countries such as El Salvador, although it highlights the lack of specific actions for the Afro-descendant population.

"Traits and characteristics that encompass diverse social groups, Afro-descendants, traditional peoples, sexual and gender diversity, age, social class, people with disabilities and territorio, who bring diverse histories, cultures and identities" (personal communication). Describes the various characteristics and traits that encompass diverse social groups, such as people of African descent, traditional peoples, sexual and gender diversity, age, social class, people with disabilities and territory.

In my country, the expression "diversity management" is not so much used in terms of human rights or social processes; rather, it is more applied to the business context in communication management processes with the purpose of empowering the human element in favor of the institution with the main focus on tourism. (personal communication).

It associates diversity management more with business and communication management to enhance the human element in institutions, especially in the tourism sector.

"Implementation of practices and policies that promote inclusion, equal opportunities and respect towards the Afro and indigenous community" (personal communication). It highlights the implementation of practices and policies that promote inclusion, equal opportunities and respect for the Afro and indigenous community.

"When we talk about inclusion issues" (personal communication). It emphasizes working with diverse and vulnerable populations, providing support and solutions to their problems and fighting discrimination.

Question: Could you briefly describe some diversity management programs or policies that you are aware of in your country or region?

Figure 2

Summary of diversity management policies and programs in different countries

Policy or program	Country	Description
Intercultural Bilingual Education Program	Honduras	Strengthens the cultural identity and language of ethnic peoples through intercultural bilingual education.
African Heritage Month in Honduras (2004)	Honduras	State legislation in Honduras urges all government institutions, society and Afro-descendant communities to carry out activities that promote orientation, social awareness and the creation of spaces for equity, tolerance and respect
Empowering Work	Haiti	Promotes social inclusion for people in vulnerable situations through education and job training.
Non-existence for the Afrodescendant Community	Haiti	The Potenciar Trabajo program does not exist for the Afro-descendant community.
Absence of programs in the Haitian community in Rosario, Santa Fe, Argentina.	Argentina	The absence of diversity management programs or policies at the regional level in Rosario is noteworthy.
Differential Actions for Educational Inclusion	Colombia	Refers to differential actions for educational inclusion through scholarships.
Quota Policy	Cuba	The quota policy is a strategy to achieve an environment that facilitates equality.
Commission on Education and Inclusion of Afro Costa Rican Studies 2005.	Costa Rica	

List of Inclusion Policies in Costa Rica	Costa Rica	Detailed enumeration of various laws and decrees related to ethnic and cultural diversity in Costa Rica.
Local Initiatives in Colombia	Colombia	The institutional fight against racism, xenophobia and LGBTIphobia is highlighted, as well as the implementation of ethnic participation quotas in parliament.
Inclusive Education Program	Uruguay	Mentions the Inclusive Education Program of the Ministry of Education and Culture in Uruguay.
Law 70 on Black Communities	Colombia	Colombia's Law 70 seeks the recognition of black communities and their spatial cultural practices.
Trans Inclusion Law	Argentina	This law establishes a work quota for trans people in Argentina.
Comprehensive Strategy against Racism	Spain	In Spain, the Integral Strategy against Racism includes inter-institutional activities and collaborations.
Law 17.817 declaring of national interest the fight against the racism, xenophobia and all other forms of discrimination. Uruguay (2004).	Uruguay	This legislation underscores the country's commitment to promoting equality, diversity and the eradication of discriminatory practices, establishing a legal basis for addressing and combating these issues in Uruguayan society.
National Plan of Attention to People of African Descent	Uruguay	The National Plan for the Care of Afro-descendants in Uruguay is highlighted.
Initiatives Led by the National Conference of Afro-Colombian Organizations (CNOA)	Colombia	Mentions actions led by the CNOA in Colombia.
Programs led by the Ministry of Equality	Colombia	There are programs led by the Ministry of Equality in Colombia for the

		materialization of pluricultural and multicultural principles.
Equipment and Modernization Program	Brazil	Describes the Brazilian Pró-DH program for equipping and modernizing public human rights defense bodies.
National Affirmative Action Program 2001. National Council for Combating Discrimination. (2001). Special Secretariat for Policies for the Promotion of Racial Equality (SEPPIR) (2003). National Council for the Promotion of Racial Equality (CNPIR) (2003).	Brazil	Brazil's 2001 National Affirmative Action Program was established to address historical inequalities and promote equal opportunities by implementing positive measures aimed at minority groups and marginalized communities to promote inclusion and reduce discrimination in various social spheres.
Law 848 Decade of the Afro-Bolivian People	Bolivia	Declares the period between 2015 and 2024 as the " <i>Decade of the Afro-Bolivian People</i> " and orders the promotion and supervision of public policies by state executive bodies and autonomous territorial entities, aligned with the National Development Plan and the objectives of the " <i>Program of Activities of the International Decade for People of African Descent</i> ".
Law 045 against Racism and all Forms of Discrimination	Bolivia	The purpose of this proposal is to establish measures to prevent and punish acts of racism and discrimination, in accordance with the Constitution and international treaties.
National People's Day and afro-Bolivian Culture	Bolivia	Law 200 establishes September 23 as the " <i>National Day of the Afro-</i>

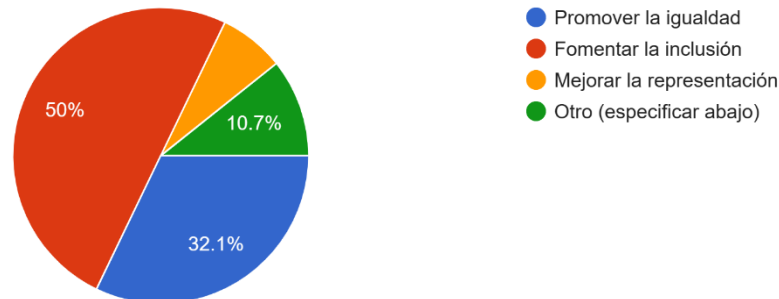
		<i>Bolivian People and Culture</i> " with the purpose of strengthening the identity and appreciating the rich cultural heritage of those in Bolivia who are of African descent.
National Secretariat for Afro-Panamanian Policies and Development (SENADAP)	Panama	SENADAP was created to formulate public policies for the social inclusion of the Afro-Panamanian population.
Corporation for Afro-Ecuadorian Development (CODAE) 2005	Ecuador	The purpose of the Afro-Ecuadorian Development Corporation (CODAE) is to formulate, review and approve development plans and policies for the Afro-Ecuadorian people.
Development and Cultural Diversity Program for Poverty Reduction and Social Inclusion (PDC). 2009	Ecuador	The collaborative program fostered cultural appreciation, inclusion and intercultural dialogue, reducing the disparities of discrimination and exclusion in the exercise of rights that affect the population due to cultural and ethnic differences.
Public Policy on Gender and Interculturality in the Heritage Sector	Ecuador	The Public Policy on Gender and Interculturality of the Heritage Sector, which began to be implemented in 2011, made possible the formation of the interculturality roundtable under the coordination of the Ministry of Heritage.
Plurinational Plan to Eliminate Discrimination and Racism 2009.	Ecuador	Plurinational Plan to Eliminate Racial Discrimination and Ethnic Cultural Exclusion, which was declared public policy by Decree No. 60 of September 28, 2009

Presidential Commission Against Discrimination and Racism Indigenous Peoples of Guatemala (CODISRA)	Guatemala	CODISRA's goal is to eliminate racism and discrimination against Indigenous Peoples in Guatemala, promoting the construction of a State that is plural, equitable and protective of their rights.
National Council for the Prevention of Discrimination, CONAPRED 2003.	Mexico	Mexican State body created by the Federal Law to Prevent and Eliminate Discrimination
Recognition of the Afro-Chilean tribal people, 2019	Chile	Recognition of the social group known as the Chilean Afro-descendant Tribal People, in accordance with ILO Convention 169, was achieved through the enactment of Law 21.151 in April 2019, which recognizes all Chilean Afro-descendants in the national territory.
National Policy of the Afro-Peruvian People to 2030 (2022).	Peru	The implementation of the National Policy of the Afro-Peruvian People until 2030 was carried out in 2022 by the Peruvian Ministry of Culture, through Supreme Decree No. 005-2022-MC.
International Day for People of African Descent	El Salvador	The Ministry of Culture recognizes August 31 as the commemoration of the International Day for People of African Descent.
Gender Equality and Equity Plan. "Mama Rosa" 2013-2019	Venezuela	Its purpose is to strengthen the integration of the gender perspective in public policies, encompassing all levels and sectors of the State, in order to promote a cultural transformation in society.

Note. Own elaboration.

Question: what do you think are the main objectives of diversity management programs in your region or country?

Figure 3
Diversity management objectives



Although a significant percentage (32.1%) of respondents mentioned promoting equality as an objective, it was not the majority option. This suggests that, while equality is considered important, it is not the dominant objective in the perception of respondents.

The most selected option was "Encourage inclusion" (50 %). This highlights the importance attributed to the creation of environments and programs that promote the equal participation of diverse identities and groups in society. The predominance of the objective of fostering inclusion highlights the importance attributed to creating environments that celebrate and respect diversity. This may reflect the growing awareness of the need to not only recognize diversity, but also to ensure that everyone has equal opportunities and participation in society.

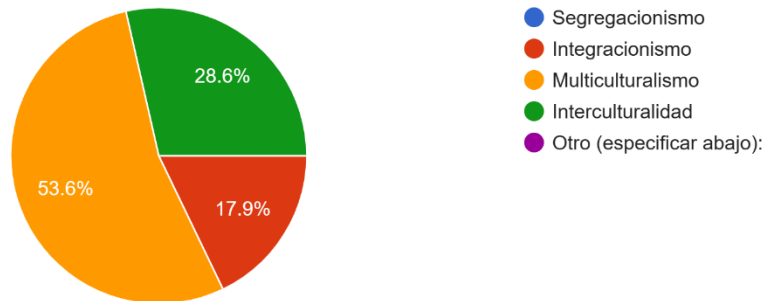
Improved representation was selected by a relatively low percentage (7.1%) of respondents. This might suggest that representation is perceived as a central objective compared to promoting equality and inclusion. The relatively low choice of improving representation suggests that, although representation is a relevant aspect, respondents may see inclusion as going beyond mere presence and seek participation and equitable.

A small segment of respondents mentioned additional objectives not specified above. It would be interesting to explore in future research what these specific objectives are and how they contribute to diversity management in their contexts. The additional objectives mentioned by 10.7% could provide important nuances to the understanding of diversity management in their contexts. Exploring these objectives in future research could provide a more complete picture of the goals and challenges in this area.

These results provide valuable insight into perceptions about the objectives of diversity management programs, highlighting the importance of inclusion as a central objective in diversity management.

Question: select the diversity management models that you consider most prevalent in your region or country.

Figure 4
Prevailing models of diversity management



The majority of respondents (53.6%) considered multiculturalism to be the most prevalent diversity management model in their region or country. This suggests an appreciation of the coexistence and recognition of diverse cultures within society. The high choice of multiculturalism suggests an acceptance of cultural and ethnic diversity as an integral part of society. This approach highlights the importance of recognizing and respecting cultural differences.

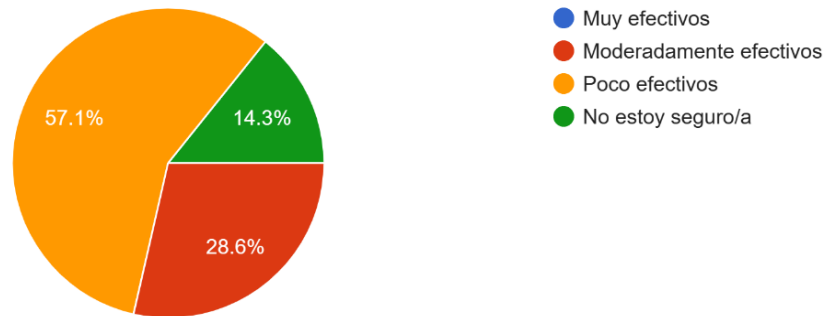
A significant percentage of respondents (28.6%) identified interculturality as a predominant model. This approach involves dialogue and respectful interaction between different cultures, recognizing cultural diversity as an asset. The significant presence of interculturality reflects an understanding of the need for respectful interaction and dialogue between different cultures to promote harmonious coexistence.

A minority of respondents (17.9%) perceived integrationism as predominant. This approach involves the incorporation of diverse identities into a common structure, seeking unity rather than separation. The minority that opted for integrationism indicates that some respondents perceive the search for a common identity as a valid approach, although this model is not as prevalent according to the responses.

No respondent selected segregationism as predominant, which is positive, since segregationism implies the separation and exclusion of groups, which is not a desired approach to diversity management. The preference for multiculturalism and interculturalism suggests a valuation of cultural diversity and respectful dialogue as key elements in the management of diversity in the respondents' region or country.

Question: How do you perceive the effectiveness of diversity management programs in addressing the specific needs of the afrodescendant population compared to other groups?

Figure 5
Effectiveness of diversity management programs in the afrodescendant population



The majority of respondents (57.1%) considered diversity management programs to be ineffective in addressing the specific needs of the afrodescendant population. This perception suggests dissatisfaction or distrust in the ability of existing programs to meet the particular needs of this group. The predominance of the response "Not very effective" points to a significant challenge in the effectiveness of diversity management programs in addressing the needs of the afrodescendant population. This could indicate the need to review and improve existing strategies.

A significant segment of respondents (26.6%) perceived the programs as moderately effective. This underscores some recognition of the usefulness of the programs, but possibly with areas for improvement to more effectively address the specific needs of the afrodescendant population. The response "Moderately effective" suggests that there is some recognition of efforts, but improvement is required to reach a higher level of effectiveness and meet the specific needs of the afrodescendant population in a more comprehensive manner.

Some respondents (14.3%) expressed uncertainty about the effectiveness of the programs. This response could indicate a lack of information or a less clear assessment of the situation. The lack of responses that rate programs as "Very Effective" underscores a general perception of dissatisfaction or the need for more impactful, community-focused interventions.

No respondent considered the programs to be very effective in addressing the specific needs of the afrodescendant population. This suggests a generally low perception of the current effectiveness of existing programs.

These results highlight the importance of evaluating and adjusting diversity management programs to ensure that they are more effective and address the specific needs of the afrodescendant population more adequately.

Question: In your opinion, how have diversity management models contributed to the persistence of inequality and discrimination towards the Afro-descendant population in your country or region? (Specify examples if possible)

The comments reflect diverse perspectives on how diversity management models have contributed to the persistence of inequality and discrimination against the Afro-

descendant population in different countries or regions. Many comments suggest that diversity management models face challenges in their effective implementation. Lack of resources, ineffective programs and the need for more serious public policies are mentioned as obstacles to addressing inequality.

Several participants expressed that, despite the existence of diversity management models, inequalities persist in different aspects, such as access to employment and cultural representation. It is noted that these models have not achieved significant changes in the daily reality of the Afro-descendant population. The invisibility of the Afro-descendant population in decision-making and continued discrimination are highlighted. Some participants indicated that, despite efforts, current models have failed to effectively address racial discrimination.

There are comments that suggest that the lack of understanding, especially by politicians, of the experiences and needs of the Afro-descendant population has led to a lack of real recognition of inequalities. Some participants mentioned gradual progress and acknowledge that, although some progress has been made, there is still much work to be done. The importance of continuing to work towards more significant changes is emphasized.

Comments vary by region and country. Some participants presented positive examples, such as increasing visibility and inclusion in certain spaces, while others highlighted situations of persistent discrimination.

The results suggest that there is consensus on the need to improve the effectiveness of diversity management models to address the specific inequalities faced by the Afro-descendant population. Revising and adapting these models to address specific challenges are key issues identified in the comments.

Question: Have you experienced or witnessed situations of discrimination or inequality towards the afrodescendant population in your daily life? If so, could you provide examples?

The testimonies reflect a generalized experience of discrimination and inequality towards the Afro-descendant population in various areas of daily life. Some recurring themes are highlighted here:

Airports, nightclubs and other public places are categorized as places where discrimination is experienced. Examples include excessive inspections at airports or denial of entry to establishments. Discrimination in educational and labor institutions is reported. Lack of academic recognition, denial of promotions based on professional ability and discriminatory comments at work are common situations.

Hypersexualization, comments about physical appearance and racial stereotypes stand out as forms of discrimination. Situations are also mentioned where the ethnic identity of Afro-descendants is questioned. Socioeconomic inequalities, such as the lack of basic services in Afro-descendant communities, are defined as forms of structural discrimination. Discrimination in the construction of infrastructure in Afro-descendant territories is highlighted.

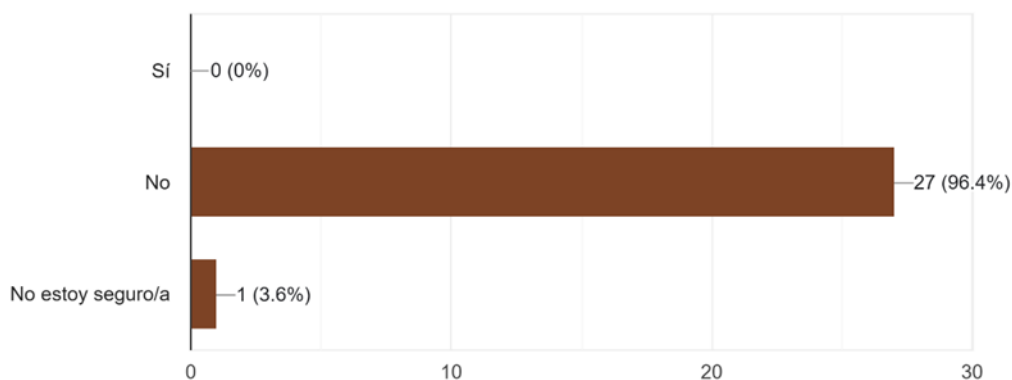
Police violence, including searches and threats, is a recurring theme. Situations are described in which the police use disproportionate force against people of African descent. Discrimination against the Afro-descendant population is experienced both locally and in foreign environments. Episodes of discrimination in other Latin American and Central American countries are mentioned.

The need to justify ethnic identity when accessing services is highlighted, highlighting discrimination in selection processes and differential treatment in shopping malls. Discrimination manifests itself in the exclusion from certain spaces and in the assignment of specific roles based on racial stereotypes. Differential treatment in labor and social situations is noted.

These testimonies underscore the persistence of racial discrimination in various forms and contexts, highlighting the need to address these problems in a comprehensive manner in order to achieve a more just and inclusive society.

Question: Do you consider that the individual and collective rights of Afro-descendants are fully recognized and respected in society?

Figure 6
Recognition and respect for the rights of Afro-descendants in society



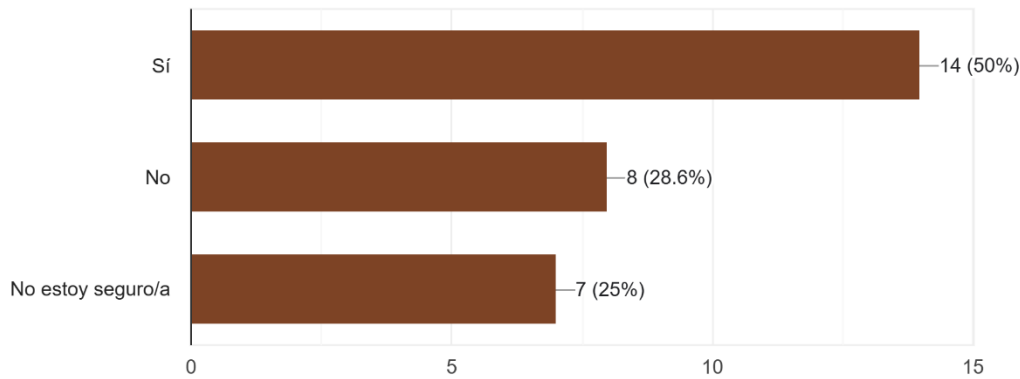
The survey results reflect an overwhelmingly negative perception regarding the recognition and respect for the individual and collective rights of Afro-descendants in society. 96.4% of the participants indicated that they do not consider that the individual and collective rights of Afro-descendants are fully recognized and respected in society. This figure suggests a profound lack of confidence in the protection of rights for this population.

The lack of trust reflects a perception that, in practice, the rights of Afro-descendants are not fully recognized and respected. This may be related to experiences of discrimination and inequality mentioned above. The fact that virtually all respondents are unsure or do not believe that the rights of Afro-descendants are respected highlights the urgency of implementing meaningful measures to address existing gaps. The widespread perception of a lack of recognition and respect for Afro-descendant rights emphasizes the need for concrete actions to address structural discrimination and promote equality in all aspects of society.

These results point to the importance of effectively addressing the barriers that impede full recognition and respect for the rights of people of African descent, underscoring the need for transformative measures at various levels, including legislation, public policy and social awareness.

Question: Have you observed positive changes in the situation of people of African descent in recent years related to diversity management programs?

Figure 7
Positive changes in the situation of people of African descent



The results indicate mixed perceptions regarding the observation of positive changes in the situation of Afro-descendants in recent years related to diversity management programs. Fifty percent of the participants stated that they had observed positive changes. This suggests a certain degree of optimism regarding the effectiveness of diversity management programs in generating concrete improvements in the situation of Afro-descendants.

However, 28.6% indicated that they have not observed positive changes, suggesting that significant challenges remain that existing programs have failed to effectively address. Twenty-five percent of respondents said they were unsure about the presence of positive changes. This uncertainty may be due to the complexity of assessing the impact of programs or the lack of visibility of tangible changes.

The combination of responses highlights the importance of conducting ongoing evaluations of the effectiveness of diversity management programs. This will make it possible to adjust and improve strategies to address the specific needs of the Afro-descendant population. Because of the diversity of responses, it is crucial to take into account the varied experiences and perspectives of respondents when designing policies and programs that seek to improve the situation of people of African descent.

While there is a degree of optimism among some participants, the presence of negative responses and uncertainty suggests that there is room for improvement in the implementation and effectiveness of diversity management programs, focusing on the specific needs of the afrodescendant population.

Why?

The comments reflect a variety of opinions on the effectiveness of diversity management programs and the recognition of the rights of people of African descent. Progress has been made in the representation of Afro-descendants in public positions, teachers hired for intercultural programs and the promotion of traditional dress in schools. This warns that there are efforts to recognize and celebrate diversity.

Some participants express the lack of serious programs at the state level. This could indicate that, despite the achievements mentioned above, there is still no effective commitment by the State to address existing inequalities and discrimination. The

aforementioned migration of non-native Afro-descendants to other destinations is attributed to the lack of beneficial social policies for this group. This highlights the need for effective measures to address the specific needs of the Afro-descendant population.

Likewise, there is a gap in the generation of professional profiles between the public and business sectors. This suggests that inequalities persist in certain areas and that more equitable attention is required in all areas. Several comments indicate that, despite progress, daily discrimination persists. This highlights the importance of addressing not only representation, but also entrenched discriminatory attitudes and behaviors.

Dissatisfaction with policy implementation and the perception of excuses on the part of the State reflect the need for a stronger commitment and the effective translation of policies into concrete actions. Some participants suggest that there is a lack of empowerment among Afro-descendants to assert and respect their rights. This underscores the importance of strengthening the awareness and participation of the Afro-descendant community.

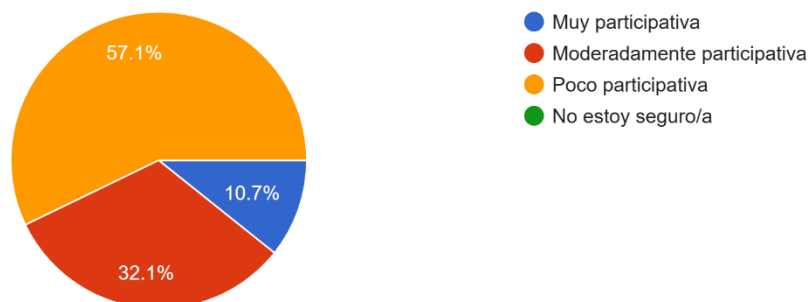
On the other hand, changes in political leadership can affect policy continuity, highlighting the importance of sustainable policies beyond changes in government. In Latin America, timid advances are mentioned in access to rights and places previously denied, suggesting a gradual but still insufficient improvement in some areas.

In some places, it is noted that there has been bureaucratic recognition of rights, but effective implementation remains a challenge. These comments provide a comprehensive overview of the challenges and advances in the promotion of rights and equality for the Afro-descendant population. Finally, they highlight the need for a continuous and effective approach to address entrenched inequalities.

Question: how do you evaluate the participation of the afrodescendant population in political decisions and decision-making processes in your country or region?

Figure 8

Participation of Afro-descendants in political decisions



The evaluation of the participation of the Afro-descendant population in political decisions and decision-making processes reveals a tendency towards the perception of limited participation. The majority of the participants (57.1%) considered that the participation of the afrodescendant population in political decisions is "not very participatory". This suggests a widespread concern about limited influence and representation in political processes. 32.1% of respondents perceive a moderate participation of the Afro-descendant population. Although not a majority, it shows a

recognition of some presence in decision making, but possibly with room for improvement.

A small percentage (10.7%) stated that the Afro-descendant population participates very actively in political decisions. Although it is a minority, there are positive perceptions of participation in some sectors. The preponderance of responses indicating little or moderate participation suggests the need to increase the influence of the Afro-descendant population in political decision-making.

Political participation is crucial to ensure representativeness and address the specific needs of the Afro-descendant community. The responses point to an opportunity to strengthen inclusion in political and decision-making processes. The general perception of limited participation could indicate persistent challenges in the inclusion of the afrodescendant population in political arenas, underscoring the need for specific measures to address these barriers.

The results suggest a call for attention to the need to promote a more meaningful and equitable participation of the Afro-descendant population in political and decision-making processes. Diversity and adequate representation are essential to achieve more inclusive and just societies.

If you have selected "I am not sure", specify here

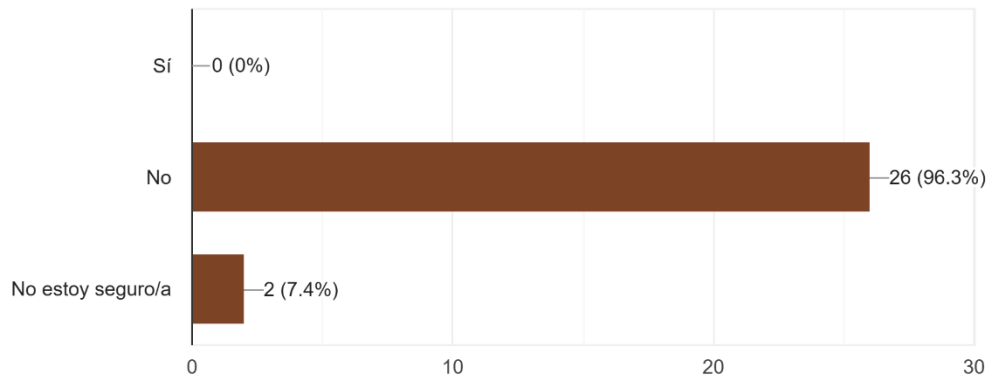
The response that mentions that he/she is not sure highlights specific situations related to the 2023 elections in the region. It is noted that in the 2023 elections two Afro-descendants were "used" for the internal of some electoral process, but were excluded from the final lists. This suggests a lack of real inclusion in electoral lists and raises questions about the genuine representativeness of the Afro-descendant population in political decision-making.

It should be noted that Afro-descendants are not accepted in the political parties in the same way as other citizens from different communities. This underscores a broader problem of lack of acceptance and participation of the Afro-descendant population in partisan politics. The expression "blacks voting and whites at the ballot box" highlights the perception of a significant gap between the electoral participation of the Afro-descendant population and their presence in decision-making positions. This point highlights the importance of addressing the obstacles that limit genuine political inclusion and representation.

On the other hand, it is indicated that the cries of protest from the Afro-descendant community do not seem to be echoed by white politicians. This suggests a lack of receptivity and action on the part of political leaders to address the concerns and demands of the Afro-descendant population. The response reflects significant challenges in the political inclusion of the Afro-descendant population, from the lack of representation on electoral lists to the perception of an insufficient response from politicians. These findings underscore the need for concrete measures to promote more equitable and genuine political participation.

Question: Do you consider that there is sufficient recognition of the historical and cultural contributions of people of African descent in education and the media?

Figure 9
Recognition of the contributions of people of African descent



The response indicates that the vast majority of participants (96.3%) felt that there is insufficient recognition of the historical and cultural contributions of people of African descent in education and the media. The lack of recognition in education suggests that the history and cultural contributions of people of African descent are not being adequately taught or highlighted in educational programs. This can contribute to the perpetuation of stereotypes and a lack of understanding of the richness and diversity of Afro-descendant cultures.

The perceived lack of recognition in the media indicates that people of African descent may be underrepresented or misrepresented in the media. This can affect the public image and contribute to a lack of awareness of their achievements, contributions and challenges. Lack of recognition in education and the media can influence the way the Afro-descendant population is perceived in society, leading to marginalization and lack of appreciation for their historical and cultural heritage.

The overwhelming negative response highlights the need for education and media reforms to ensure more adequate recognition of Afro-descendant contributions. This may include the inclusion of Afro-descendant perspectives and achievements in curricula and the promotion of positive and equitable representations in the media. The response reflects a call to action to address the lack of recognition and representation in key areas such as education and the media, with the aim of promoting a fuller and fairer understanding of the contributions of the Afro-descendant population.

Question: In your opinion, what specific changes could be implemented in diversity management models to improve the situation of the afrodescendant population in your region or country?

The responses provided reflect diverse perspectives on diversity management, especially in relation to the Afro-descendant population in different contexts. Some responses express the perception that current diversity management policies have not had a significant impact on improving the situation of the Afro-descendant population. The importance of recognizing that, despite the efforts made, challenges and inequalities persist.

The role of social networks in the lives of Afro-descendant children and youth is also mentioned. Some answers underline the influence of social networks in the creation of new realities and practices, highlighting both positive aspects and harmful practices that they imitate. One specific response highlights the situation in Argentina, noting a considerable decrease in the Afro-descendant population. The need to be strong and resilient in a context they perceive as challenging is emphasized.

The idea is put forward that, in the absence of a general change at the country level, self-determination and self-management are key to the independent life of the Afro-descendant population. Several responses highlight the importance of support from international organizations and the need to make the situation of the Afro-descendant population visible at the international level.

Responses vary in their approach, ranging from criticism of existing policies to requests for more support and recognition. Some responses include concrete proposals, such as the implementation of policies to promote racial equality in Brazil. These responses reveal the complexity and diversity of experiences and perceptions regarding the management of diversity, evidencing the need for more effective and comprehensive approaches to address the specific challenges of the Afro-descendant population in different regions.

Conclusions

The research reveals a troubling reality in the experience of the Afro-descendant population in the region. Discrimination and racial inequality persist significantly, as evidenced by the numerous situations of discrimination and unequal treatment reported by participants in their daily lives. Although diversity management programs exist, the general perception is that they are not very effective in addressing the specific needs of the Afro-descendant population, which highlights the need for substantial changes in these initiatives.

The lack of recognition and respect for the individual and collective rights of Afro-descendants is another important finding. The political participation of this population is perceived as limited, with reports of lack of representation in public office and exclusion from electoral lists. Furthermore, the absence of Afro-descendants in commonly accepted political parties adds an additional layer of challenge to political participation.

Regarding the educational and cultural situation, there is insufficient recognition of the historical and cultural contributions of Afro-descendants in education and the media. This underscores the need for greater visibility and representation in these areas to combat the lack of recognition.

Despite some perceived advances, most participants do not consider that there have been significant changes in the situation of people of African descent in recent years related to diversity management programs. The research points to the need to implement more substantial and effective changes in policies, programs and attitudes to improve the situation of the Afro-descendant population in the region or country studied.

References

- Alvarez-Norales, E. A., and Morales-Acosta, G. V. (2024). Formación en liderazgo político para jóvenes originarios de pueblos afro hondureños. *Revista Latinoamericana de Ciencias Sociales, Niñez y Juventud*, 22(1), 1-18. <https://doi.org/10.11600/rlcsnj.22.1.6248>.
- Bermejo, E. (2022). América Latina y el Caribe frente a Mondiacult 2022. *Revista Mexicana de Política Exterior*, (123), 265-286. <https://revistadigital.sre.gob.mx/index.php/rmpe/article/view/2561>
- CERD. (1966). *International Convention on the Elimination of All Forms of Racial Discrimination*. United Nations. <https://treaties.un.org/doc/Publication/UNTS/Volume%20706/volume-706-I-9829-English.pdf>
- Comisión Económica para América Latina y el Caribe [CEPAL]/Oficina del Alto Comisionado de las Naciones Unidas para los Derechos Humanos [ACNUDH]. (2020). *Afrodescendientes en América Latina y el Caribe: elaboración de indicadores para medir y contrarrestar las desigualdades* (LC/TS.2019/62). CEPAL/ACNUDH.
- Diez, M. (2004). Reflexiones en torno a la interculturalidad. *Cuadernos de Antropología Social*, 19. <https://doi.org/10.34096/cas.i19.4576>.
- Ferrão, V. M. (2010). Educación intercultural en América Latina: distintas concepciones y tensiones actuales. *Estudios Pedagógicos (Valdivia)*, 36(2), 333-342. <http://dx.doi.org/10.4067/S0718-07052010000200019>
- Freire, G., Schwartz Orellana, S., & Carbonari, F. (2022). *Inclusión Afrodescendiente en Educación: Una Agenda Antirracista para América Latina*. Banco Mundial.
- Iriarte, M. (2015). *Cultura, Multiculturalidad e Interculturalidad: Análisis de la Educación Intercultural en la Ciudad de Málaga* [Tesis doctoral, Universidad de Málaga]. <http://orcid.org/0000-0002-4776-0651>.
- Núñez Rosas, D. (2017). Reflexiones en torno a la Interculturalidad y la Educación Superior en Chile. *Polyphōnía. Revista de Educación Inclusiva*, 1(1), 72-94. <https://www.aacademica.org/polyphnia.revista.de.educacion.inclusiva/8>
- Rodríguez-Cruz, M. (2016). *¿Reafirmación identitaria o blanqueamiento? Educación intercultural bilingüe, Sumak Kawsay y matriz productiva en el sistema educativo ecuatoriano*. Universidad Autónoma de Coahuila y Ediciones de Laurel.
- Segato, R. (2020). *Racismo, discriminación y acciones afirmativas: herramientas conceptuales*. <https://www.slideshare.net/bloodynoelia/racismo-discriminacion-y-acciones-afirmativas-herramientas-conceptuales-rita-laura-segato>
- Touriñán, J. M. (2006). La educación intercultural como ejercicio de educación en valores. *Estudios sobre Educación*, 10, 9-36. <https://doi.org/10.15581/004.10.25561>.

