International Institute of Social Studies

Erasmus

Narratives around teaching sexuality: learning from school teachers' experiences in Urabá, Colombia.

A Research Paper presented by:

Laura Catalina Mora Baquero
Colombia

in partial fulfilment of the requirements for obtaining the degree of
MASTER OF ARTS IN DEVELOPMENT STUDIES

Major:

**Human Rights, Gender and Conflict Studies:
Social Justice Perspectives (SJP)**

Members of the Examining Committee:

Silke Heumann
Rosalba Icaza

The Hague, The Netherlands
November 2023

Inquiries:

International Institute of Social Studies
P. O. Box 29776
2502 LT
The Hague
The Netherlands

t: +31 70 426 0460
e: info@iss.nl
w: www.iss.nl
fb: http://www.facebook.com/iss.nl
twitter: @issnl

Location:

Kortenaerkade 12
2518 AX The Hague
The Netherlands

Contents

List of Maps

List of Figures

List of Appendices

List of Acronyms

CSE	Comprehensive Sexuality Education
GVB	Gender Based Violence
MEN	Ministry of National Education [*Ministerio de Educación Nacional*]
NGO	Non Gubernamental Organization
PESCC	Sexuality Education and Citizenship Building Programme [*Programa de Educación para la Sexualidad y Construcción de Ciudadanía*]
SENA	National Learning Service [*Servicio Nacional de Aprendizaje]*
SRHR	Sexual and Reproductive Health and Rights
UMFPA	United Nations Population Fund
UNESCO	United Nations Educational, Scientific and Cultural Organization

Acknowledgements

Abstract

The purpose of this research is to understand how teachers' commitment to teaching sexuality emerges in adverse contexts such as Urabá in Colombia. For this purpose, I analyzed the narratives and reflections of a group of school teachers about their life trajectories, dynamics, and roles around sexuality education in their schools. These experiences were analyzed from a socio-historical perspective of sexuality, allowing us to understand the teaching of sexuality from an approach of *embodied knowledge* that gives place to body and emotions as a source of knowledge and positioning. These reflections were approached from an intersectional analysis that situates these experiences according to diversities and differences.

Through in-depth interviews with a group of teachers trained in Sexual and Reproductive Health and Rights by a local NGO, I explored their motivations, challenges, and roles in teaching sexuality in their educational communities. The findings expose that personal experiences as embodied knowledge mobilize teachers' motivations to train in sexuality and to lead pedagogical projects. Likewise, it reveals a leadership to challenge the difficulties and finger-pointing that they experience within their goal of teaching sexuality.

Relevance to Development Studies

The guarantee of SRHR has included the promotion of sexuality education as a strategy to mitigate issues related to the prevention of adolescent pregnancy, gender-based violence, sexually transmitted infections, gender inequalities, and the possibility of having risky sexual experiences and relationships. It has undoubtedly affected certain countries more than others, confirming that solutions are not the same for everyone and that each context's particularities must be addressed to design and implement programs that include the participation and voice of the people. This paper addresses reflections that seek to contribute to broadening the spectrum of understanding and not to continue imposing top-down models but rather for communities to build their own processes of social change.

Keywords

Chapter 1 - The journey of being a rural teacher as a methodological and epistemological pathway

1.1. When and where the journey starts

In 2019, I decided to be a rural teacher in Urabá, a region far away from Bogotá, the capital city and my homeplace. I experienced multiple challenges there, but the one that impacted me the most was when three of 20 female students under 18 got pregnant in one year. In 2021, after the pandemic, of these 20 students, ten more were pregnant. This panorama, which seemed normal for the area, was more complex for me because my female students did not seem sure about the decision of motherhood, and it was confirmed after many conversations we had in which they asked me about abortion, contraception, and sex. Their feelings of worry and dissatisfaction triggered me to understand more about their situation and try to do something. In the diverse questions and conversations we had, I found that their experiences around sexuality were transversed by their family context, age, gender, class, and ethnicity, among other important aspects of their daily lives.

The ease with which I had conversations with them to delve into their experiences, questions, and curiosities about sexuality was helped by the fact that they found in me a trusted source to talk about sexuality. This was due to my *outsider* role of not being from the region and my openness to respond to all their concerns, which allowed me to see their high interest and motivation in this topic and the lack of spaces and people to talk about sexuality. Even though by law since 1993 in Colombia, all schools must implement sexuality education (Ibarra, 2019). In the school where I worked in Urabá, there was no class, project, or program oriented to sexuality education. Later, I understood that my case was not isolated. By 2018, only 22% of public schools were doing a medium implementation of the program and 4% were considered at a high level of implementation (Ibarra, 2019). By 2022, 36% of schools in Colombia were implementing strategies to promote Sexual and Reproductive Health and Right -SRHR- among students (Welbin and Javeriana University, 2022).

For that reason, I designed and implemented sexuality education workshops for the rural communities in which I had to work, and I could confirm that the attendance, interest and motivation of the students were much higher than in any other class. However, addressing these topics far away from the urban area, without the support of fellow teachers or rectors, was much more complex and challenging than I had thought. I realized that my interest in the subject was also due to my personal experiences and my background in social studies, but what about the teachers I worked with? Was this also a topic they were interested in? or were they perhaps intimidated by the students' questions? Then, I understood that it was not only a matter of their personal motivation. On the contrary, in many conversations with my teaching colleagues, their meanings, motivations, and discourses on sexuality education were crossed by multiple variables such as religious beliefs, intimidation by armed groups, their role within the institution, the preferences of principals who constrain teachers or the type of employment contract depending on whether the school is public, private or mixed (state-funded, but privately managed). These conditions also limit teachers' agency, who often prefer to remain silent for fear of not being recruited the following year or being threatened by armed groups. This is especially critical in a region with high levels of labor uncertainty, unemployment, informality, and poverty.

This experience as a rural teacher in Urabá inspired me to focus on teachers' experiences as a source for understanding sexuality education in a context such as Urabá. Especially to understand the circumstances under which, despite the burden and responsibilities that

teachers assume and that are not socially recognized, they decide to engage in sexuality projects. In particular, teachers from peripheral areas face very different challenges and dynamics from those in the country's centre. That is why I will be working with a group of teachers that was formed in SRHR with the local NGO, Poderosas Colombia (Poderosas onwords), with whom I have participated and collaborated in the design and implementation process of sexuality education.

On this basis, this paper is divided into six sections. The first is the context of this research and the background of sexuality education in Colombia. Secondly, the theoretical model of analysis that takes up sexuality from a socio-historical perspective, embodied knowledge, and the intersectional approach. Third, the presentation of the methodological route. Chapters four and five expose the analysis of the findings that are focused on the motivations and challenges of teachers to engage in the teaching of sexuality in Urabá. The last chapter presents the final conclusion.

1.2. Context

Colombia has an educational coverage from primary to secondary school of 99% (DANE, 2022). However, it is one of the countries with significant internal inequality in access and quality of education (OECD, 2023). This is mainly reflected in the implementation of sexuality education since there are departments in the country with less than 5% implementation rates, such as La Guajira or Guainía, and other departments like Boyacá that reach 96% or Quindío that reach 56% (MEN et al., 2014). Although economic, political, or cultural factors may mediate the reasons for low implementation, one condition that increases inequity in access to rights, services, and resources is the remoteness of the regions from the urban, administrative and political centres of the country (García and Espinosa, 2013). This situation has been called by García and Espinosa the "institutional apartheid" (2013, p. 14), where the presence of the State is precarious or almost inexistent. It impacts the satisfaction of basic needs, the strengthening of illegal armed groups, and the institutional capacity to manage and administer justice and access to rights (García and Espinosa, 2013). Urabá, the region where I focused my research, is an example.

Urabá is a region located in the northwest of the country. It takes its name from the Gulf of Urabá (map 1), where most banana production is exported to the United States and European markets. Close to the border with Panama, Urabá is a crucial place for transit, economy, and population diversity determined by a high presence of Afro-Colombian, indigenous, and mestizo people mobilized from different parts of the country. It is important to highlight this population diversity considering that the region of Urabá goes beyond the administrative division, as it is conceived more as a cultural region that involves the departments of Chocó, Córdoba, and Antioquia[1] (Aramburo, 2003).

---

[1] There is Urabá Antioqueño, which is part of the department of Antioquia, and Urabá Chocoano, which is part of the department of Chocó. It is important to mention that aspect, to understand the great cultural diversity of the region and the dynamics within it. In the rural villages where I worked, students often came from other departments, but decided to enroll in the nearest school. This could be a common characteristic, but it often generates institutional disorder in terms of administrative boundaries, since if they are not within their jurisdiction, they restrict the guarantee of rights for citizens. This is a clear example of how many institutional barriers still need to be overcome to guarantee rights in remote rural areas of the country.

Map 1: Map of Urabá, Colombia
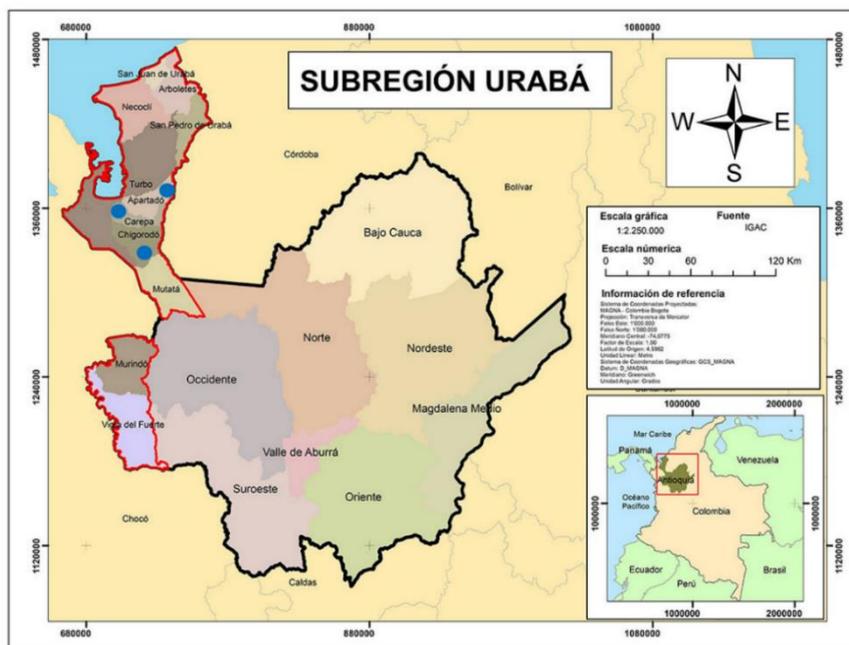
Source: Consejo Territorial de Planeación de Antioquia. 2021. https://ctpantioquia.co/subregion-de-uraba/

Part of this population distribution is marked by the region's dynamics in which the transit of migrants and the presence of armed actors are currently relevant. The passing of people seeking to reach Panamá and embark on routes to United States has become a critical social phenomenon as it exacerbates the trafficking of migrants and the constant violation of human rights that the government and international organizations have been unable to mitigate[2] (Tobo, et al., 2022). Moreover, Urabá is a region historically affected by the armed conflict, controlled by the armed group Autodefensas Gaitanistas de Colombia (Clan del Golfo) and the presence of the guerrilla group ELN (National Liberation Army in Spanish) that manages drug trafficking business, illegal mining and the trafficking of people who migrate to Panama (Garzón et al., 2022). Considering the context in which the research project will be developed, I am aware there are many situations mentioned here that open other possibilities of analysis, such as the complex migration phenomenon as well as the armed conflict; however, due to the limitation of time and space, this research will not address these issues deeply.

The participants of this research are in Chigorodó, Carepa, and Apartadó (map 1), which are the municipalities part of the 'eje bananero' (banana axis in English) in Antioquia department, where the banana production project has been concentrated since the 1960s (Aramburo, 2003). The subregional organization in the country allows us to understand the population diversity of Urabá in contrast to the rest of the Antioquia department, as well as the country. Related to SRHR and GBV, Apartadó, Carepa and Chigorodó present higher

---

[2] Between January and September 2022, 155,000 people crossed this region as part of the path to travel to the United States (Tobo, et al., 2022). This data makes it possible to visualize how the magnitude of the social mobilization in this area opens up new social issues for migrants and communities in the region.

data on teenage pregnancy than the rest of the department (Secretaría de las Mujeres, 2022a). For instance, teenage pregnancy in girls between 10 and 14 years old, which is considered a sexual crime, the rate in Urabá is 8.1 per 1,000 women compared to 2.9 in the rest of the department (Secretaría de las Mujeres, 2022a). Similarly, when it is about GBV, Urabá has one of the highest rates in the department (Secretaría de las Mujeres, 2022b).

1.3.   The framework for sexuality education in Colombia

The struggle of SRHR advocates over the past 50 years has been to distance themselves from the biomedical approach and to include broader dimensions of sexuality with social, psychological, cultural, and historical aspects (Weeks, 2010; Cornwall and Welbourn, 2002). These perspectives have been the result of many years of advocacy by the international women's movement that became effective in the 1990s with the International Conference on Population and Development (ICPD) in Cairo in 1994 and the World Conference on Women in Beijing in 1995, among others (Cornwall and Welbourn, 2002). The struggle was to take sexuality out of the monothematic discourse of reproduction (Cornwall and Welbourn, 2002) and to open up the broad definition around SRHR.

How international frameworks on sexuality education have been established includes this expanded vision of sexuality that has been part of global development agendas and under which the International Technical Guidance on Sexuality Education: An Evidence-Informed Approach was built by UNESCO and UNFPA. This document is a recent solid sample of what is considered Comprehensive Sexuality Education -CSE- as an international framework for implementing sexuality education.

> [CSE] "is a curriculum-based process about the cognitive, emotional, physical and social aspects of sexuality. It aims to equip children and young people with knowledge, skills, attitudes and values that will empower them to: realize their health, well-being and dignity; develop respectful social and sexual relationships; consider how their choices affect their own well-being and that of others; and, understand and ensure the protection of their rights throughout their lives. (UNESCO, 2018, p. 16).

The "comprehensiveness" of sexuality education focuses in four principles approaches: "(a) rights, participation, and agency; (b) sexual and reproductive health and behaviours; (c) gender equality and power and (d) positive sexualities and respectful relations" (Miedema, et al., 2020, p. 750). These concepts have been assumed as a universal formulation of what comprehensive sexuality education is, leaving aside the necessary debates about cultural singularities, local normativities and the relevance of believing that they apply to any context (Miedema, et al., 2020).

It is essential to understand that principles and concepts are not neutral since the production of knowledge and the establishment of norms are political, as they illustrate a single way of conceiving the world for a group of people and make it susceptible to leaving out others (Miedema, et al., 2020). It does not mean that the concept of CSE is right or wrong. Still, it is circumscribed to a vision used by international cooperation agendas embraced and adopted by governments and local programs that attempt to interpret and translate international normativity and discourses to diverse contexts (Roodsaz, 2018).

In Colombia, as well as in Latin America, the rise of sexuality education began in the second half of the 20th century, given all the efforts of feminist and social movements highlighted in the previous subsection that worked to address strategies for family planning as a way to strengthen the guarantee of SRHR, especially in women and minorities (Cardinal, 2005; Ibarra, 2019). This vision, linked mainly to the reproductive sphere, was part of the first sexuality education projects in Colombia, led in the 1970s by medical schools (Cardinal,

2005). Progressively, sexuality education has become a concern for more sectors of society, such as teachers who cannot avoid the topic in their classrooms, even before legislation existed (Bernal and Noriega, 2018). It is well known the story of a teacher in the early 1990s in a rural area of Colombia who was removed from her position after explaining reproduction to elementary school children. She filed a lawsuit against the State to have her right to work reinstated and was the motivation for debating the urgency of legislating sexuality education in the country (Bernal and Noriega, 2018). In that year, the Constitutional Court presented the ruling T-440 of 1992, in which it affirmed the commitment to sexuality education as a right of children and adolescents.

Among several regulations to promote and install sexuality education in schools[3], the most robust public policy project has been the Sexuality Education and Citizenship Building Programme (PESCC in Spanish) launched in 2006 by the Ministry of National Education and UNFPA. The support of UNFPA and the evaluation made at different moments of the project qualify it within the Comprehensive Sexuality Education approach (Ibarra, 2019) in terms of how it includes certain principles of the international framework. The pedagogical program seeks that young people "make responsible, informed and autonomous decisions about their own bodies [...] that value the plurality of identities and ways of life, as well as promotes the construction of equitable and democratic couple, family and social relationships" (MEN and UNFPA, 2008, p. 7). Sexuality education has been established as one of the strategies for guaranteeing SRHR as it acts as a mechanism for preventing GBV, teenage pregnancy, sexually transmitted infections and delaying the age of sexual debut (Vargas, 2013). Therefore, legislation in Colombia obliges schools to provide sex education from pre-school to grade 11.

This approach is aligned with the international framework of CES as it highlights a view of young people as subjects of rights in an environment of plurality, care, and equality. This is important to remember as it is part of the discursive field and the regulatory framework where the work of teachers and professionals interested in sexuality education in Colombia is inscribed.

1.3.1 The work of an NGO in Sexual and Reproductive Health and Rights

After my experience of teaching in Urabá with a special focus on sexuality education I started to participate voluntarily in Poderosas, a local NGO created in 2020 by a teacher with a similar experience to me. Its mission is "to strengthen the decision-making power of young people between 13 and 20 years of age in the most vulnerable communities in Colombia, through sexuality education" (Poderosas, 2023, no pagination). Poderosas is mainly focused on young people, but in 2023 they have been working to strengthen other levels of work, such as advocacy and teacher training. As an NGO, its funding sources are private donors, sales of products related to sexuality education, and international cooperation (Poderosas, 2023).

Poderosas arrived in Urabá in 2020 after a group of teachers contacted the NGO to start working with young people in a more independent and extracurricular role than schools. According to Liliana Giraldo, Poderosas coordinator in Urabá, since that moment, the NGO has made different activities with students and institutions to reinforce sexuality education

---

[3] Some of the most relevant ones: Law of Childhood and Adolescence of 2006, Law 1257 of 2008 that guarantees a life free of violence to all women, decree 2968 of 2010 on the intersectoral commission for the promotion and guarantee of SRHR, law 1620 of 2013 with the national system of school coexistence and law 2025 of 2020 that defines guidelines for the implementation of sexual education in Colombia.

in the region. The methodology consists of circles of people "based on a 12-module curriculum whose content and learning objectives are aligned with multiple national and international standards and guidelines for Comprehensive Sexuality Education (UNESCO, UNFPA)" (Poderosas, 2023, no pagination). Several of the projects are made with the voluntary participation of the participants.

This year, Poderosas started a teacher training program in Urabá, in the same municipalities I worked with three years ago. The training started in March 2023 and will end in November -December 2023. It consists of training teachers, student leaders, and interested professionals in SRHR to create a project in sexuality education to apply in their communities. During the training, participants attended online and face-to-face sessions, and I could attend some of the online meetings in March and April. There, I could evidence that the curriculum was focused on the history and the general framework of sexuality education, hidden curricula, and pedagogies for sexuality education, general concepts of gender and sexuality, the current situation of SRHR in Colombia, care routes in GBV, and feminism. The training program, which was designed to provide a general overview of the SRHR on a legal and pedagogical basis, was initially designed by the director of Poderosas and complemented by the regional coordinator and some teacher facilitators from Urabá.

At the end of the online part, the facilitators reported a decrease in attendance, and they had to adjust the training's methodology and learning objectives. At that point, I realized how important it was to go deeper into the reasons for the people who remained in the program, especially the teachers, some of whom I knew.

1.4. Navigating my positionality

The development of this research has required active reflexivity of my assumptions in sexuality, education, gender, and activism, especially in my place as a researcher, a teacher in Urabá, and a member of Poderosas. This complex network of roles was challenging during the whole research process. It required many thoughtful conversations with my supervisor and many people who accompanied me in this process and front of the writing process because I did not want this paper to become a reaffirmation of my hypothesis and ideas.

Especially because this required me to look beyond my personal experience and understand that my positionality is not only individual but requires a reflection on the relationship with others (Cairo, 2021). This exercise would change how I interacted with the teachers and the people who accompanied this process. In this sense, reflecting on my positionality cannot be only a dialogue with my privileges but also the possibility of transforming my relationship with social research and, thus, with others. Understand how my narrative is not separate from that of teachers just because I am aware of my positionality but because it is interconnected and must manifest itself in the daily dialogue between me and others. Therefore, I will explicitly state how these roles had a place in this research and how they intersect with multiple aspects and experiences.

First, as a researcher, I understood my place as the encounter of a series of structural and subjective aspects marked by my personal history. I am from the capital of the country, I have had access to higher education, I do not belong to any ethnic group, and I am currently studying in Europe. The reflexive exercise of this type of characteristics implies connecting them with the experiences that have shaped my value system, which led me to be politically active in the last five years in the defence of SRHR and sexuality education in a country with multiple barriers to its implementation. My biography as my political and ideological positions definitely trace my interest and involvement in this subject. For this reason, I started this document by positioning myself from the experience that inspired me and led me to ask more questions about education and sexuality.

Second, the fact that I was a teacher in Urabá was fundamental to understanding why my teaching experience differed from those of teachers from the region. This distinction allowed me to approach the phenomenon of sexuality education in Colombia from the complexity of teaching in peripheral and historically marginalized settings. Especially because I have also been a teacher in other regions outside Urabá, and I have been able to identify the need to listen to the voices of the teachers who live far away from the center of the country. This permitted me to be aware of how I would approach certain questions given the challenges posed by the context. During the conversations with the teachers within this research, we could talk with familiarity and confidence about places, dynamics, and people in the region that were not foreign to me. "It is not common that someone listens to what we have to say," one teacher told me. This and other expressions of gratitude for being heard confirmed the importance of listening deeply to their stories without pigeonholing them into questions or objectives outside the scope of the conversation.

Third, my role as a member of Poderosas involved an awareness of how that could impact the availability and responses of teachers. On the one hand, they knew that my main contact came from Poderosas, but my intention was not to evaluate them or to share their opinions and the given information to benefit another person or organization. This aspect involved a formal and informal effort to build an honest and transparent conversation with them. I reinforced the confidential nature of the information and my explicit research objectives, which are not bound to the Poderosas. However, it was one of the biggest challenges in the research as I sensed they did not feel comfortable giving me any unfavorable opinions about Poderosas.

For this reason, I decided not to focus on evaluating the program but on going beyond the NGO. My constant purpose was to listen to their stories and value the path and the effort they had made in teaching, as well as their experiences in their leadership for sexuality education in the region.

In this regard, although I could not escape from my roles in this research as my intention is not to eliminate my voice in the pursuit of "objectivity" or "truth," I focused on being aware of my positionality during each research moment. To question what role was at stake and how I could understand this complex *insider-outsider* position that, in some moments, could become tense. Contrasting positions and attempting to respond critically to them made, as much as possible, bridge the gap between these roles. In the end, my approach was to address teachers' voices as experts all of which defined the epistemological and methodological structure of this paper.

1.5.   The research problem

Despite the Colombian law obliges schools to integrate sexuality projects in their students, and the teachers to be trained in the promotion and defence of SRHR (Law N° 1620 of 2013), the reality is that, as I mentioned in the introduction, the implementation of sexuality education does not even reach 50% of the schools in the country since one of the causes is the lack of teacher training in sexuality (Rey, 2022; Ibarra, 2019). Data show a significant gap in teacher professionalization as only 33% of teacher degree programs include subjects on sexuality, gender, or human rights education (Rey, 2022), additionally, 11% of schools trained their teaching staff in STIs and 33% in sexuality studies in the last two years in Colombia (Wellbin and Universidad Javeriana, 2022).

It is especially critical within the complex web of actors[4] in the educational community where teachers are key actors forming students' beliefs, representations and practices and in the connection between students, parents and the board of principals. As a result, teachers play an essential role in reproducing and sustaining the social and cultural structure, given their active role in a fundamental phase of the human development of individuals (Epstein et al., 2000) where society requires them "to maintain a higher degree of morality and conformity to social norms than other citizens" (Kahn and Gorski, 2016 quoted by Ferfolja, and Ullman, 2020, p. 91). The teaching of sexuality is even more an object of tension in education since it has been conceived from fear, repression of the body and sexuality constituting a field of moral panic (González, 2015; Epstein, 2000; Ferfolja, and Ullman, 2020). Consequently, teachers are under intense social control because, in the task of teaching sexuality, they can also be seen as a "potential moral danger to young people" (Ferfolja and Ullman, 2020, p. 91).

Most of the studies that have delved into the teaching role in sexuality are focused on evaluating knowledge, practices and attitudes as part of the competencies needed to teach sexuality (Cortés, 2019), as well as on determining how teachers' beliefs and identities can be a barrier for teaching sexuality (Díaz-Monsalve, 2022; De Haas & Hutter, 2022). Moreover, most of these studies are focused on Bogotá or the principal cities in the country (Bernal, 2019; Bernal and Noriega, 2018). Thus, there has been insufficient research on what motivates teachers to teach sexuality, especially the role of context and personal experiences (De Haas and Hutter, 2022) that may promote or limit teachers' involvement in sexuality education. As mentioned in the context and given my personal experience as a teacher in Urabá, this region presents unfavourable conditions for the effective implementation of sexuality education, generating greater challenges for teachers to get involved. Although the law determines the necessity of sexuality education, its effective implementation is at the mercy of the will of rectors or teachers. In this sense, exploring how teachers' commitment arises, given the lack of training and the particularities of the context, could help to focus training programs and policies on their needs and interests and, in this way, motivate greater participation and training of teachers in sexuality education.

For this reason, I will analyze the narratives of a group of teachers from Urabá who participated in a SRHR training program of Poderosas to understand in depth their motivations and challenges that play a role in the moment to get involved and lead sexuality projects in their schools. In this regard, I do not seek to make a top-down evaluation of the teachers' work or the training program in which they participated but to explore their stories as part of a scaffolding that promotes a particular educational leadership.

1.6. Research objectives and question

Given the contested terrain of SRHR and the multiple debates and discussions about sexuality education and the importance of its various roles and practices, my research objective is to understand the motivations of school teachers who lead sexuality education projects in their schools in three different municipalities in Urabá, Colombia. I focused this research on their narratives and reflections to make their experiences visible as a source of knowledge and mobilization to engage in sexuality education in their educational communities.

This research will address the main question: **How does the commitment of school-teachers to lead projects on sexuality education in adverse contexts such as Urabá, Colombia, emerge?** To answer this, the sub questions are: *What motivates teachers to*

---

[4] Educational community refers to teachers, students, parents, rectors, and principals, among other educational actors.

lead sexuality education in Urabá, Colombia? What are the challenges teachers face in contexts such as Urabá in engaging in sexuality education?

Chapter 2 - Framing sexuality, education, and the teaching experience: the theoretical lenses

This chapter intends to build a theoretical framework for understanding the teaching of sexuality. For this purpose, it is divided into three parts. The first is a socio-historical reconstruction of sexuality. The second is embodied knowledge as an angle of explanation of the experience of teaching sexuality, and finally, the intersectional perspective that shapes the particularity of this experience.

2.1. Framing sexuality education from a sociohistorical perspective of sexuality

I will take the perspective of sexuality as a social construction according to a historical, political, and cultural context that modifies sexual values, patterns, and behaviors (Weeks, 2010). This historical perspective, inherited from Foucault, considers sexuality as a set of relationships and discourses that give meaning to sexual, erotic and reproductive practices (Weeks, 2010). This meaning has also been constructed from the gender binary, which assigns and perpetuates behaviors and expectations to the genders associated with sex (Fitzgerald and Grossman, 2018; Heumann, 2023). In this way, a biologicist view of sexuality is reproduced. Part of sexuality as a social construction is dismantling this single view of sex to give it a historical and social character. The different perspectives in which SRHR approaches have emerged and strengthened have attempted to complexify the view of sexuality away from being a view that only belongs to the field of health and biology (Cornwall, 2006). This approach is part of the discourse of the development agenda, which also implies the framework to develop policies and programs around SRHR from a gender and human rights-based approach (Cornwall and Jolly, 2006).

Reading sexuality from a socio-historical viewpoint makes it possible to understand the representations, discourses, and power relations behind it (Foucault, 1978). From the Western conception, sexuality has been constructed as a hierarchical meaning in which bodies and identities are constituted from the binary sexual division that imposes gender norms (Fausto-Sterling, 2000) and reinforces a hegemonic notion of femininity and masculinity. This hierarchical vision prioritizes an identity system based on heterosexuality and monogamy (Rubin, 1984; Weeks, 2010) that excludes any difference (Lorber, 1994 quoted by Budgeon, 2014), considering it deviant, dangerous, and negative (Rubin, 1984; Weeks, 2010). This negativity, which, for example, from Christian-Catholic morality has been conceived as a sin, has constituted sexual politics based on prohibition and repression (Rubin, 1984; Foucault, 1978), reinforcing an idea of sexuality based on taboo and silence (Cornwall & Jolly 2006).

This perspective has shaped how knowledge, imaginaries, and practices on sexuality are transmitted, and individuals have been socialized under this value system. In this sense, both formal and informal sexuality education have been culturally based on the one side, on silence and repression, and, on the other, on a biological perspective of reproduction (Cardinal, 2005; Vargas, 2013; Cornwall and Welbourn, 2002).

Schools, as a legitimized learning space, have been among the first spaces to reproduce the dominant vision of sexuality, benefiting the heterosexual ideal as a model of social organization and life (Vavrus, 2009). In this sense, the teaching of sexuality is framed within this social significance where the actors and their practices become mechanisms to reproduce or resist it. This is the standpoint to later understand sexuality education as a field of social

tension, and the educational communities, specifically teachers, are immersed in this cultural scheme. To understand the teachers' experience within this frame of reference, I will take the perspective of embodied knowledge as a way of conceiving individuals' experiences of sexuality as the society has shaped them.

2.2. Embodied knowledge

The concept of embodied knowledge is taken from the perspective of the body and emotions as a place of knowledge production (Harcourt and Arguello 2022). In this sense, knowledge is conceived in an integrated way between materiality and cognition (Hutchins, 1995, quoted by Viteritti, 2013), enhancing embodiment in "the construction of working practices" (Vitteritti, 2013, p. 368). This is an angle that, in addition to questioning the rational thinking of Western thought, contributes to a different vision of work and bodies when it comes to analyzing the labor of teachers since they have been trained to "enter the classroom as disembodied spirits" (hooks, 1993, p. 193). Taking on the task of talking about the body and sexuality in front of a group of students in a context that has historically considered it immoral, taboo, and socially restricted generates a different experience with the body (Weeks, 2010). More than in any other class at school, sexuality education is an embodied experience often neglected when analyzing, evaluating, and reflecting on the power of the body, emotions, and personal stories in the production knowledge. In Haraway words, "the body is an agent, not a resource" (1988, p. 595).

In this sense, knowledge is embodied and situated (Harcourt and Arguello, 2022; Vitteritti, 2013; Nuttal & Ord, 2016; Haraway, 1988), and sexuality education as a discourse and practice is part of that way of knowledge. First, it is mediated by the tension between universality and "cultural sensitivity," according to Roodsaz (2018, p. 107), where there is no space for diverse conceptions of sexuality as well as experiences. Second, it is related to the specificity of the moment and the place from which the life trajectories of individuals emerge and make sense. This epistemological starting point is also methodological in the treatment of stories and narratives as the basis of feminist research. In this regard, this research is inscribed within the feminist approach of claiming and positioning embodied knowledge where emotions and the body are constitutive mechanisms of knowledge (Dupuis et al., 2022). In this way, approaching the perspective of embodied knowledge allows us to understand sexuality as a human aspect that involves feelings, sensations and intimacy. In this sense, the way we perceive emotions and the past is not a barrier, but a method of thinking.

In this paper, teachers' narratives about their work teaching sexuality in their schools are living testimonies of embodied knowledge and it allow us to understand the motivations to get involve in sexuality projects and the challenges they may face in the context. In this sense, however much the law prescribes sexuality education, in a context with multiple social barriers to talking about sexuality, these kinds of understandings of how these leaderships or agencies emerge become opportunities to delve into a type of knowledge that is constantly excluded, as well as the motivations that generate it.

2.3. Intersectional lenses

The tradition of the concept of intersectionality comes from the struggle of critical feminist race theory (Crenshaw, 1991; Brah and Phoenix, 2004, quoted by Staunæs and Søndergaard, 2011), which analyzes how the invisibility and lack of guaranteed rights of individuals and certain social groups are determined by the intersection of socio-cultural categories such as gender, ethnicity, sexual orientation, age, class, among others that are often excluded from

the dominant hierarchical structure of sexuality and identity (Staunæs and Søndergaard, 2011). In sexuality studies, the intersectional gaze has mainly analyzed the inequity and precariousness perceived by those who are excluded from the dominant hierarchical structure of sexuality and gender identity (Fitzgerald and Grossman, 2018).

In this sense, an intersectional reading benefits the visibilisation and inclusion of those marginalized because of the exclusion caused by the power imbalance perceived through their difference or their position within the social structure (Staunæs and Søndergaard, 2011). In the case of sexuality education, for example, adult-centered and heteronormative perceptions exclude the experiences, desires, and subjectivities of children and young people who, in this hegemonic discourse, are considered vulnerable, asexual, powerless, and needed of adult protection (Ferfolja and Ullman, 2020). In the same way, teachers and people who are dedicated to teaching about sexuality are easily seen as a threat to hypersexualizing, deviant, and destabilizing the moral and social order (Ferfolja and Ullman, 2020).

An intersectional perspective of the actors involved in sexuality education allows us to distance ourselves from these hegemonic discourses that exclude and make invisible the diversity of subjects. It leads us to understand the places of exclusion or marginalization in which the role of teachers is found within the power relations in the school. Intersectionality will be used as an analytical and methodological tool to map the emotionalities, motivations, and personal memories (Dupuis et al., 2022) that teachers experience through the intersections of gender, class, age, and birthplace according to whether it is urban or rural. These intersections are chosen due to the information given by the interviewees.

These categories of difference are relevant according to the context and the diversity of the population gathered in Urabá. First of all, gender analysis is key in the middle of a gendered profession where teaching is part of the feminization of labor historically related to upbringing, reproduction, and care (Drudy, 2008). In Colombia, 66% of teachers are women, and their highest participation is at the preschool level, with 95%, and primary level, with 77% (DANE, 2022). This data confirms the level of women's employment in the teaching field and the roles and stereotypes that are socially expected, for example, being in charge of the youngest children, which is commonly feminized care work.

Second, class analysis is essential for two reasons. The first one is because Urabá is the region with the second highest unemployment rate in the Antioquia department (Gobernación de Antioquia, 2021), which pushes people into informality and precarious working conditions. The second reason is that teachers' working conditions in a region with precarious work conditions become a stable and legitimate job with a low institutional and state presence. Above all, their type of contract also mediates their job stability and, thus, their decisions about it and their experiences.

Third, the age category in the space of intergenerational encounters, such as the school, becomes a key element of analysis in the education field and understanding the experiences of its actors (Morarji, 2014). Especially because the age gaps between childhood, youth, and adulthood mark the representations and relationships developed there. Finally, the inclusion of place of birth as a category of analysis is since it is part of the individual's experience of socialization, especially in relation to urban or rural origin, as it determines access to rights such as educational level, and, labor market, among others. In this way, the categories of difference build the personal stories of teachers as a concrete, situated experience that reconstructs the social testimony of teachers.

2.4. Final remarks

To conclude, the previous perspectives provide insight into how the concepts intersect in understanding the teachers' experience. Thus, their narratives and stories will be read from

the cultural significance of sexuality in which the heterosexual and monogamous hierarchical institution linked with repression and taboo as a form of social reproduction predominates. Subjective experiences under this framework of sexuality can be understood from the *embodied knowledge* since it is through the body as a place of knowledge that we can identify how people are interlocked to particular aspects of the world and everyday life. In this sense, understanding the *embodied knowledge* of the teachers' stories allows us to explore their motivations for sexuality education as a field of tension that involves the body and emotions. Understanding these life experiences requires an intersectional reading because the way they mean sexuality amid this heteronormative system depends on how the experiences of individuals intersect depending on their ethnicity, age, gender, and religious beliefs, educational level, among other aspects. Figure 1 shows how sexuality education, in particular, the teaching of sexuality is an embodied knowledge experience according to a socio-historical perspective of sexuality. This embodied experience, given the magnitude of diversity and subjectivity, is signified through intersectional lenses.

Figure 1: The theoretical analysis model
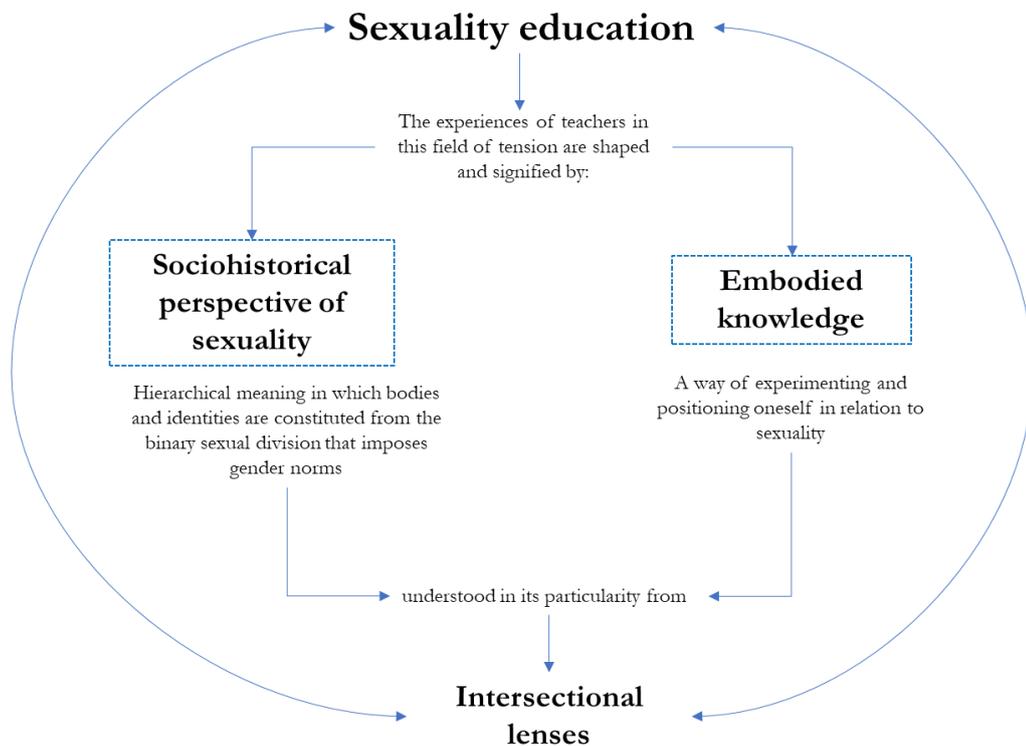
Source: Author's Own-October 2023

Chapter 3 – The methodological route

This qualitative research has as its starting point the teachers' perspective on their own life experiences, focusing on the recognition, visibility, and deep listening to their stories. It is a key element because it is "a profession that has been socially regulated and scrutinized" (Ferfolja and Ullman, 2020, p. 90) and is not fully heard in their experiences, interests, and motivations. This methodological decision, which also has epistemological implications, contributes to a critical engage of the teachers' experience of their teaching practice in sexuality in a context with historical particularities that have condemned it to isolation and deep social inequalities.

Addressing the stories of teachers as a gateway to their training in sexuality education has been an approach to build pedagogical practices from their personal and social knowledge (Vavrus, 2009). In the Colombian case, this perspective has been called the auto-biographical approach and has been a resource for formulating public policy programmes in sexuality education (Mejía, et al., 2010). In that approach, teaching training focuses on questioning the imaginaries and beliefs that teachers have acquired in their life histories, redefining traditional concepts and thus overcoming barriers and stereotypes around sexuality education (Mejía et al., 2010). For this research, teachers' stories are not a pedagogical strategy but a testimony and a trace of how commitment and motivation to teach sexuality are constituted. Thus, the beliefs, experiences and reflections that teachers may have about their histories are not seen as barriers to implementation but as part of the framework of meanings of their teaching work.

3.1. Methodological design and techniques

The diversity of the sample required a methodological design based on a multiple case study "for in-depth study of participant's perspectives on a phenomenon within its natural context" (Halkias, et al,. 2022, p. 9), which allocates on the perceptions and meanings that people give to their actions and experiences from the study of separate cases that are related by the same theme (Yin, 2017). The characteristics of the teachers interviewed are diverse because they work in different schools in three different municipalities, but they share an interest in applying sexuality projects in their schools.

To achieve this, I conducted in-depth online interviews as a research technique based on the interaction and dialogue between two people to collect primary information about the reflections and experiences of the participants about one or several aspects of the social world (Muzari, et al., 2022). It allowed me to find similarities and differences among the multiplicity of characteristics and information. The topics addressed in the interviews were: stories of how and why they started teaching, their previous experiences around sexuality education, the training program with Poderosas, and the implementation they have carried out. In this last part, there was an emphasis on the design and planning of the activities, as well as the reception and reactions to the material by students, principals, and parents. These themes allowed us to understand the everyday teachers' dynamics when teaching sexuality and how they connected it to their life history and challenged it in that context.

As part of the analysis of the SRHR training that the teachers received, two interviews were conducted with people linked to Poderosas. The first was with the director of Poderosas, Mariana Sanz de Santamaría and the second was with Liliana Giraldo, Poderosas coordinator. These interviews contributed to broaden the perspective on the design and focus of the training.

3.2.   Data collection and analysis

This research focuses on the narratives of steachers who participated in a training program in SRHR conducted by Poderosas and are engaged in developing sexuality projects with their students. Exploring their stories allows us to understand their motivations for being involved in sexuality education, the meaning they give to their daily educational experience, and the way they perceive their role in their communities. The participants were selected with Giraldo, Poderosas coordinator in Urabá. Through her follow-up of the teachers' work, she shared her considerations about the teachers who participated the most, completed the training sessions, and are now implementing the sexuality projects in their schools. With her suggestion, I contacted the teachers, and according to their availability, they participated in the research process. At the time of the interviews, the teachers were running their sexuality projects and planned to complete them by November 2023. For the contact and management of the interviews, I had the logistical support of a teacher from the region who helped me schedule the video calls, collect the informed consent, and pay the participating teachers. The participants received 11 euros as compensation for their time and dedication. The budget for this research is part of the SJP grant given by ISS. The interviews were held online and lasted around 2 hours on average. They took place between August and September 2023 and were conducted in Spanish and translated to English by me.

The sample includes 8 teachers (7 women and 1 man) between 32 and 46 years old. All teachers interviewed are based in Urabá. However, five of them come from cities or from outside the region. Two of them are orientation teachers and professionals who manage the psychological and occupational areas of the school. Having led projects on sexuality and being considered teachers in their educational communities enabled them to participate in this research. In addition, one of the interviewees was removed from her position in May 2023, and although she told me that when I introduced myself, I included her testimony because she has been committed to sexuality education in Urabá for several years. Despite not being a current teacher, she is still linked to the school where she worked, accompanying the activities of sexuality project.

The impossibility of traveling to Colombia due to lack of resources, which I initially identified as a limitation for the development of this research, became a possibility to change the methodological approach and the way of approaching the interviewees. In 90% of the cases, they were at home during non-working hours at the time of the interviews, so I felt it as a safe space for them to talk about their lives. Although the trust and communication built with someone is very different in person than online, it also allowed me to position myself from a place of deep listening, respecting the rhythms taken by the interviewees and letting myself be carried away by their stories. I sought that the teachers were not answering a questionnaire in which they could feel evaluated. I mentioned the main questions from my form and followed the teachers' themes and reflections. In most of the interviews, I noticed teachers took time to tell their stories of teaching and the challenges they face in implementing sexuality projects in their schools.

Interestingly, when we talked about the design and planning of activities, a topic where I expected more detail, most teachers skipped it and mentioned general ideas. This may have been partly motivated by their interest in discussing and reflecting on their stories rather than the daily lesson-planning routine. In only one case, one teacher decided not to turn on the camera, but in all the others, they turned it on by their own decision and unanimously agreed to be recorded. Talking about personal stories also requires respect and non-judgment since it is a moment for the interviewees to share their intimacy and vulnerability. The emotionality around a topic was evident in some cases, so I redirected the questions and the interview pace more calmly.

Additionally, one teacher decided not to receive the financial support I offered. She told me that for her sharing her experience in sexuality education is a social and political commitment for her, and she does not want to make any profit. The fact that only one interview was conducted with a man speaks of a profession that is historically gendered.

The analysis of the information was an inductive thematic analysis in which the themes and categories were data-driven (Braun and Clarke, 2006). This did not mean that I did not have a preconception based on the questions that inspired the beginning of this work or what Braun & Clark (2006) called a theoretical and epistemological commitment. However, at the time of reading, coding and analyzing the information, the research questions were transformed and emerged from the interviewees' narratives (Annex #1). The coding was carried out through Atlas.Ti software and annex #2 show the route for constructing categories that unfolded due to the interviewees' stories.

3.3. Participants profiles

In the following presentation of the participating teachers, I will briefly describe their stories with relevant data for the subsequent analysis of their experiences.

Sandra. A teacher from Bogotá. After 4 years working in private schools, she won a teaching competition by the MEN and was assigned a vacancy in Chigorodó. She teaches philosophy, ethics, and religion since 2020 at Colegio Los Andes in Chigorodó, a public school. Sandra is a mom of a baby, and she focused all her activities in the sexuality project on gender and sex, SRHR, myths and realities of sex, anatomy, and maternity. She has adapted these topics to the classes she gives, but also as part of the sexuality project for all grades in the school.

Liliana. A teacher from Apartadó who studied preschool education and is in charge of kindergarten courses in Institución Educativa Rural La Provincia in Carepa, which is managed by a religious organization called Fundación Isaías Duarte Cancino. She is a mother and has been involved in some activities led by Poderosas Colombia since 2021. She worked at La Provincia until May 2023 and is still linked to the school's sexuality project. Liliana prioritized the following topics: "my body, my decision" and contraception. Currently, she also alternates her work in a psycho-social care program with mothers in rural areas of Urabá. She works on parenting guidelines, and SRHR practices with them.

Alejandra. A teacher from Medellín who leads philosophy and language courses in primary and secondary grades in Institución Educativa Cadena Las Playas, a public school in Apartadó. She has lived in Urabá for more than 14 years and has been working at Cadena Las Playas for 3 years. She arrived in the region after winning the teaching competition and has lived in different municipalities of Urabá working as a teacher. She works with her students sexual diversity, body and recognition, gender and SRHR.

Natalia. A teacher from Manizales has been living in Urabá since she was a child. She is a mom, and she is teaching preschool grades in Institución Educativa Rural La Provincia in Carepa, which is operated by Fundación Isaias Cancino, where she has more than 5 years of experience. The topics she works on in her school's sexuality project are body self-recognition, myths and realities of sex, anatomy, menstruation, care and contraception. She has been connected to Poderosas work since 2021.

Yamile. A preschool teacher from Boyacá, a department in the center of the country. She studied pedagogy for preschool and kindergarten. She is the mom of one young woman. She has worked as a teacher for over sixteen years, three of which have been in Urabá. She works at Institución Educativa Rural Zungo Embarcadero. In her school's, she prioritized sexual diversity, GBV, body acceptance, and a school for parents with whom they address

sexuality issues. In addition to the sexuality project with the school, her classes emphasize emotional skills, sexual diversity, and the work with mother students.

Cecilia. A teacher from Apartadó. She studied environmental studies and pedagogy. Cecilia has more than 15 years of experience as a teacher of which she has dedicated several years to work as an academic coordinator. She currently works at the Villa Nelly Rural Educational Institution in the rural area of Carepa where she teaches natural sciences. The topics she has prioritized to work on in the sexuality project have been feminine leadership, body dignity, GBV, self-recognition, and care. Cecilia received this year's award in her region in the gender category for her committed work in her educational institution.

Andrés. A orientation teacher (counselor) in the public school Institución Educativa José María Muñoz in Carepa. He is from Medellín and studied psychology and education. He has been working for more than 5 years in Carepa. In his school, he has always been in charge of the sexuality project, and they are focused on GBV and teenage pregnancy. In his school, he has implemented a training strategy for students to become replicators of sexuality education in such a way that they are the ones who have been replicating the information around SRHR to other students and teachers. This strategy is being accompanied by him.

Carolina. A teacher from El Peñol, a town near Medellín. She has worked for 4 years as an orientation teacher in the public school Institución Educativa Colombia in Carepa after she applied to the teacher competition from MEN. She studied social work and has focused her work with the students on self-recognition, life project, consent, menstruation, SRHR, self-care and GBV. She also leads the school for parents in which they also work SRHR.

3.4. Ethical considerations and limitations

Including people's life stories as a source of information requires ethical care practices throughout the research. Not only because it is related to the publication of sensitive and intimate information but also because it requires proper and careful handling during the interview. On the one hand, participants were informed from the beginning about the purpose of the research and the use of the data. All interviewees agreed verbally and in writing to participate, to be recorded, and to be quoted in this research. This authorization is recorded in the informed consent forms (Appendix #°3). On one occasion, a teacher expressly requested caution in handling sensitive information that could put participants at risk in an armed conflict context. For this reason, the recordings are handled with extreme confidentiality, as the treatment of the information. Occasionally, I quote information anonymously using the word "teacher" because it exposes part of the interviewee's intimacy and history. Likewise, I am committed to sharing the results face-to-face in 2024 in Colombia.

About the limitations in the research process. First, reconstructing the teachers' experience involves analyzing the educational environment, classroom practices and relationships with other actors. At first, it was a limitation not being able to do participant observation or field ethnography. Nevertheless, the online fieldwork opened up other work possibilities in which I could focus more on a deep listening and analysis of teachers' reflections and narratives about their own experience.

Second, although the intention of the research is to work with teachers who were trained in the SRHR program of Poderosas and this was the main criterion for the selection of the sample, I am also aware that it excludes other important criteria that allow building an equal composition which makes the findings not necessarily a representative sample of teachers by school, ethnicity, gender or municipality.

Third, working with teachers who were part of a training program committed to developing projects in their schools may require a subsequent reflection and evaluation of

the projects. Based on the above, one limitation is that due to the time frame of this research, it was not possible to include an analysis of the projects once they were completed. Therefore, the present analysis is based on the process rather than the evaluation.

Finally, social research, far from pretending to construct unique and objective truths, also passes through the researcher's subjectivity. To address the validity of the study in relation to research bias, I carried out a process of self-reflection with my supervisor about the place from which I was enunciating myself and the preconceived ideas about the topic I was developing. In this way, she reviewed the interview form as well as the preliminary analysis tables. Besides, I partially delivered the results to the participants, but I did not manage to obtain consolidated feedback on time that I could include in this document, however, I hope to culminate in January 2024 as a commitment to the teaching community in Urabá to socialize the research in person. For this same reason, it was also very valuable to have other dialogues with researchers and experts in sexuality education in Colombia who contributed with questions and feedback to the information analysis.

Chapter 4 - Exploring teachers' motivations to engage in sexuality education

This chapter explores teachers' motivations for leading sexuality education projects in their educational communities. To understand their motivations is to delve deeper into how they constitute the framework of meaning in their work. This section answers the question: What motivates teachers to lead sexuality education projects in Urabá, Colombia? To do so, I will take the stories of the eight teachers who were presented above and weave their commonalities and their differences through the analysis of some of their quotes.

Teachers' stories of how they engage in sexuality projects and how they experience this on a daily basis are often connected to references to their past and present life trajectories. These reflections and narratives of their own experiences were not only motivating, but also evidence of their everyday lives in terms of their relationships with students, their activities to teach sexuality, and their role in the school. In this section, I will analyze some of these aspects, however, it is important to clarify that many of them can also be seen as challenges which is a key point in understanding the complexity of their work. I will explain further how these challenges arise in the next chapter.

In this way, the present analysis explains how teachers' personal experiences act as motivators to engage in sexuality projects. Thus, the beliefs, experiences, and reflections that teachers may have about their histories are not seen as barriers to implementation but as part of the framework of meaning in their teaching. This means that teachers' previous experiences negatively influence the development of sexuality education and are seen as one of the main obstacles to its proper implementation (Díaz-Monsalve, 2022). My position is not to take a benevolent view of their narratives but to go beyond to understand the complexity of the connection between their stories, the school context, and the region where they live.

"Because of my personal history, I have a problem with inequality and dictating that women are only for one thing and men for another. That is a very personal issue for me, and it comes up all the time" (Carolina, 2023). When the teachers mentions that *it comes up all the time*, she is stating that it is something impossible to avoid, an embodied disposition related to what she considers relevant to her personal stances on questioning traditional gender roles that, according to her narrative, is developed through her teaching work. Her personal perspective marked by her story is an embodiment practice which is not only through the intellect, but also through the sensations of the body (Dupuis, et., 2022) and it manifests a way of knowledge and mobilization to action.

4.1. (Early) motherhood and gendered stereotypes

From a gender analysis perspective, the experience of motherhood was relevant in the narratives of the female teachers. Gestation and upbringing shape the conceptions of sexuality and the position they assume in the task of educating in sexuality. "All my interests come from the place where I am positioned, and now that I am a mother, my being as a woman changed, my worldview adapted, I had a very strong reconfiguration, and I also questioned my sexuality" (Sandra, 2023). In Sandra's narrative, motherhood is a transversal axis in the experience and vision of sexuality because it interacts with something as profound as her identity, her being, and how she perceives the world. In this sense, it is a motivation, a positionality, and a pedagogical mechanism.

I assigned them (the students) to read some short SRHR readings in a human rights-based approach related to motherhood. Why? Because I am a mother, I also lived it [...] In those readings we saw that some women die giving birth in our country; it is a very high rate [...], and they are not informed about that. I presented some news about the big problem in Colombia: pregnant teenagers [...] (Sandra, 2023).

With these words, I conceive two places of positioning. First, her own experience of pregnancy is linked to the relationship with the father, the birth, and the upbringing. The second aspect is the projection they make with their children as the way they perceive their students. Natalia and Yamile also mentioned it. This last one refers:

I was already a mother when I was a teenager, and I was still in high school. I already had a responsibility, a husband, a house and a daughter. I worked, studied, and raised my daughter at the same time[...] from the moment I became a mother, my goal was to change the story of my daughter and my students, who are like my second children: to teach them sexuality education. To teach them to have a life project, to enjoy sex without fear, without repression, without taboos. That is something that all human beings deserve (Yamile, 2023).

On her side, Natalia mentions her conversations with her daughter about her experience of motherhood at a young age:

When I was 18, I could have done a lot, but to give you everything you needed, I had to sacrifice a lot of things. I had to work all the time, be very tired and do a lot of crazy things for us to survive (Natalia, 2023).

And then she connected with her teaching labor:

That's what I try to do: talk and work about it (teenage motherhood) with my daughter and with the other girls at school. I always try to take those mirrors to them so they can look at themselves and see the importance of taking care of themselves, loving themselves and talking if they need to talk (Natalia, 2023).

These narratives clearly show how embodied knowledge is bonded to the motivation to engage with teaching sexuality. The experience of obstetric violence related to Sandra is an embodied fear and pain that she sees as a way of transmitting to her students the prevention of teenage pregnancy. Yamile and Natalia's concern about teenage pregnancy is interwoven in their experience as teenage mothers. The overload of care work and the exhaustion in their memories about maternity are experiences linked to the pedagogical strategies they work on with their students. Among several of the activities Yamile has carried out in recent years with her students, a central one is the work with pregnant students.

In these narratives, the emotions and feelings related to life experiences act as evidence for reflection on actions and mechanisms of meaning (Harcourt and Argüello, 2022). In this way, the motivations for their work teaching sexuality are part of an embodied knowledge of their experiences as mothers, the body acting as a site of knowledge. This is significant to mention given the educational tradition that has attempted to override the body, prioritizing a cognitive and rational view of pedagogy where "there is constantly a split between body and mind" (hooks, 1993, p. 191) and teachers must be only mind (hooks, 1993). By this, I intend to situate emotions as mechanisms in which the body constructs knowledge.

The one who explained sex and menstruation to me was a friend. As a woman and as a mother, I always had a kind of frustration because I had my first menstruation at 15, and when I turned 16, I got pregnant. She is a blessing, but if I could choose, I would rather have her older, after the opportunity to live and enjoy my youth (Teacher, 2023).

Frustration in this fragment is an embodied emotion as it becomes a source of information that enables positioning and action (Harcourt & Arguello, 2022). What she would have chosen for herself in the past is what she tries to mobilize in her daughter and students. This reflective exercise arises out of frustration. The emotion given to the past is a way of thinking and positioning around sexuality education. It is a manifestation of past, present and future. Their own history is conceived as an epistemological site.

An intersectional view also allows us to consider non-mothers, as it also generates an experience given the gendered expectations and stereotypes about female teachers. Their decision about motherhood also seemed to have a place in the relationship with students around sexuality discussions: "They (the students) said it was a sin. A woman who does not have children gets cancer" (Carolina, 2023). She finds it especially shocking "how they link a medical issue with a prejudice full of false information" (Carolina, 2023) to her decision not to become a mother. This experience allows us to understand two things. First, for Carolina, non-motherhood goes through a reflexive exercise on the cultural factors of the social context that limits access to sources of information that can eventually demystify beliefs such as those mentioned by her students. In this case, motherhood does not motivate the creation of pedagogical and curricular strategies as the ones we mentioned before, but it is present in her current teaching experience.

Therefore, the second aspect identified is how women are burdened with social expectations about reproduction and care, especially those who are teachers, as teaching is a gendered job in which the expectations of education are also related to upbringing (Gonzalez, 2015; Tripathy, 2021). According to Gonzalez (2015), being a gendered job, women must be constantly self-reflecting on their sexuality and "thinking of themselves as a mother/educator and giving a place of recognition to the sexuality present in the lives of students" (p. 9). During my time as a teacher in Urabá, I was questioned countless times for not having children, and any argument I gave was not enough to avoid judgment. There came a time when it was exhausting to deal with such comments daily.

In this way, we see how, although motherhood will always go through women's experiences according to society's expectations, those who are mothers act differently from those who are not. For mothers, maternity manifests itself as one of the most transformative bodily and emotional experiences in women's life trajectories that motivates and shapes their work in sexuality education. In the case of the interview with the male teacher, the experience of parenthood was not evident, other than as a social problem to prevent teenage pregnancy, but the teacher did not connect parenthood in his biography. According to a gender analysis, this is an expected male experience, but could be further explored with more interviews with men.

4.2. Gender-Based Violence and inequality

Personal experiences associated with GBV circumstances were constant in the narratives of teachers. Although, during the interviews, some teachers told me very intimate stories related to violence, I do not publish them here out of ethics and respect. I will take those that refer

to situations that were significant for them but happened to other people. GBV are breaking points in the motivations that lead teachers to engage.

> "Somehow that day I felt that the story of my life was split in two. I could not believe that one of my students had to live what she lived through alone, without parents, without love. That is why education is so necessary, we need an education where women learn to value their bodies and build their own life projects" (Liliana, 2023).

The division that Liliana highlights in her life is crossed by pain, frustration, and powerlessness emotions that can emerge in an environment marked by violence where these dynamics are intertwined in the daily experiences of its individuals.

> When I came to work in the village, it was normal to see my 12-year-old students pregnant with husbands of 40-45 years old. An old man with a girl. For me that was something terrible and surprising, [...] how can parents allow that in their daughters? (Cecilia, 2023).

Cecilia's quote underlines the discomfort and unease she feels about child marriage, and she explicitly links this emotion to her story. "For me, that's a terrible thing. I'm from Apartadó and I grew up there, but I've never seen anything like that there" (Carolina, 2023). The villages she refers to are only a 40-minute drive from Apartadó. Even though she is from the region, the situation generates in her a *terrible* experience that mobilized her reflect on and focus the activities on sexuality with both parents and students.

She emphasizes how normalized it is in rural communities, especially given the precariousness experienced by these families, which leads girls to seek economic stability in marriage and motherhood but which, according to her, deepens inequalities for women from an early age. That is why, she mentions that with Poderosas, she has been able to focus more on the methodology of working with parents, as she believes it is more difficult to deal with specific topics with them. Giraldo, Poderosas coordinator, confirms that when she sees the teachers' interest in working on certain topics for which she has already created methodologies, she collaborates in its implementation: "if they tell me they want to do a Parents' School[5], I commit myself with them" (Giraldo, 2023). This is relevant as the support that Poderosas has given to the trained teachers has been strongly linked to the work with parents. This is referenced by Giraldo who states that she has designed and accompanied several sessions with parents according to the agenda with the teachers. The objective to work with parents was mentioned by six of the teachers interviewed. This evidences the relevance they give to sexuality education for parents in the midst of the needs in the context.

For several years, Cecilia has worked with students on self-recognition and body sovereignty, especially with the younger grades (11 to 13-year-olds), and with the older ones, she focuses on female leadership and new masculinities (14 to 16-year-olds). She has a special emphasis on couple relationships and the violence that can occur there, partly motivated by her reflection on child marriages:

> My impact is in the classroom, I talk to them about dating, pregnancies and sexuality in general, which is a forbidden subject [...] many times because of religion. They don't like to talk about it into the families (Cecilia, 2023).

---

[5] It is a pedagogical strategy implemented by some educational institutions in Colombia to work with parents and caregivers on issues related to childcare, family and the educational community.

On her side, Sandra mentions, "given the number of GBV situations, I work on care protocols, what they can do if someone abuses them. I talk to them about their rights" (2023). She constantly relates this to highlight topics like consent, which is a central point in understanding child marriage. In her words, "it is very natural in this region."

The taboo and silence that constitute one of the forms of transmission of knowledge about sexuality are factors that teachers identify as motivating them to talk. The idea of denaturalizing what seems normal in the region is a strategy they use in their classroom methodologies. In this sense, violence and inequalities they experience in their educational environments and emotions such as powerlessness and anger provoke a motivating mechanism for teaching how to prevent. However, later on, I will explain how violence that I am addressing here as a motivator is also one of the major obstacles that teachers constantly challenge in their communities.

4.3. Socialization in sexuality

Teachers' experiences of sexual initiation has been addressed by some studies as to whether it influences their teaching of sexuality (De Haas and Hutter, 2022) in a way to connect the personal experiences of teachers with their pedagogies. In this subsection, I will reflect precisely on the socialization they had about sexuality. In this way, how they learned about it, who talked to them, and how they talked to them about it are memories that helps to reconstruct the mode they were socialized. This analysis will be made from the socio-historical perspective of sexuality that has perpetuated certain hegemonic discourses on the subject and under which most teachers have been socialized.

"*Cuidadito, cuidadito*" (take care in English) is the standard scolding warning that parents give their children to talk about things that are considered forbidden for teenagers: alcohol, sex, drugs and parties. Natalia always remembered this expression from her parents when she was young, as did Carolina (2023): "My parents were very conservative and never talked to me about sex. It was a topic that was not discussed about". She highlighted that in her experience, religion is a vehicle of fear when it comes to sex: "Religion is just restriction and judgment [...] everything is demonized, denying the reality of young people and the world they are in" (Carolina, 2023). Silence and lack of conversations about sexuality were the case for two other teachers. Liliana refers to the sexuality education she received as a young girl and relates it to her relationship with her daughter: "I never talked about sex or sexuality with my mother. I never told her that I had my period. She found out much later. Now my daughter is ten, I'm going to start talking to her about it" (2023). Here her socialization around sex is manifested as a reason to talk to her daughter and in the same way, she constantly relates it to the work she does with students: "With them, it is very easy to talk about sexuality, I talk to them about the rights they have" (Liliana, 2023).

Out of the 8 teachers, 4 mentioned that their families did not talk about sexuality when they were children or young people. Two of them mentioned having received a class at school or having a conversation with their parents, but from the point of view of risk and prevention. "My mum talked to me more about prevention. Nobody could touch my private parts and she talked to me more about respect" (Sandra, 2023). However, she mentions that her parents had a more egalitarian distribution of work and domestic roles, greatly influencing her family constitution.

The other two teachers, who were told about sexuality more openly in their families, had very different experiences from the rest. "Because of my family's history, my parents have been very open about certain topics. If we had doubts, we could ask them calmly. We knew (with her sister) that we would find an answer without them judging us or thinking other things." (Alejandra, 2023). This is also the case with the male teacher, who did not have

so many difficulties in talking to his family about sex: "my mum always gave me much guidance," which probably speaks of his involvement in issues of sexuality or others that may be difficult to deal within society, such as GBV, where he has extensive experience as a professional psychologist for adolescents in vulnerable conditions. In addition, these two teachers grew up in Medellín, the second largest city in Colombia, where it is easier to find openness to some issues than rural areas, where more cultural barriers can be found. "At the beginning, I was a freak in Urabá because I am from another city with another culture" (Alejandra, 2023). This sentence shows the cultural encounter in a region with diverse social groups coming from different places.

Analyzing how embodied emotions are visible in her experiences, the calmness Alejandra experienced in her family when talking about sex and other topics is also an acquired knowledge that is materialized in the confidence she brings to the students:

> "I am straightforward to talk about some things. We shouldn't have taboos or myths or make such a fuss about certain things that should be socially normalized (...) Over time, the students have gotten to know me and used to come up to me and ask me questions. I am very open to specific topics such as sexuality and mental health. I explain, I talk to them (Alejandra, 2023).

In this sense, gender and socialization around sexuality in terms of value systems are socio-cultural categories that interact with a teacher's perceptions of certain aspects of social life (Staunæs and Søndergaard 2011). To conclude, the socialization of these stories allows us to reflect on how the experiences are traversed by emotions, feelings and desires that have also been shaped by how society conceives of sexuality, which is the terrain where the teachers were raised (Weeks, 2010). In this way, these experiences that act as mobilizers are embodied knowledge of how teachers behave and position themselves. Consequently, by talking about emotions and experiences of the body as part of teachers' motivations, we understand their engagement with sexuality education as an epistemological site.

4.4 Final remarks

In these narratives it became evident that the experience of teaching sexuality is signified by the interviewees' life trajectories where the body and emotions are a site of knowledge. In this sense, the concept of embodied knowledge allows us to understand how experiences with the body and emotions can bring agency, as well as pleasure and discomfort (Dupuis, et al., 2022). The issues that teachers address in the classroom also speak about the context in which they live. Although they appear to be personal stories at first glance, they also reveal the political, economic and cultural circumstances of their time and place (Petö and Waaldijk, 2011).

Chapter 5 - Exploring teachers' challenges to lead sexuality education

This chapter aims to understand in more depth how teachers deal with the context where they find themselves through teaching sexuality. In this way, their narratives consistently reveal the challenges they face in teaching sexuality daily. Although these may be seen as barriers, here we explore in more detail how these challenges are constituted and how they are dealt with and reflected upon. This section answers the question: What motivates teachers to lead sexuality education in Urabá, Colombia?

5.1. Lack of support: being vulnerable and singled out

To understand the complex role these teachers are developing in their contexts, the relationship with the educational community members appears as an aspect that can limit or promote their leadership. First, the principals' disposition can be oriented in two directions: scholar management regarding schedules and resources where sexuality education has space and support in front of parents and other teachers. Natalia states, "We had a case of a girl whose parents were going to withdraw her because she arrived home talking about sexuality [...] we had a meeting with the rector, and we agreed to use prudent language that would not shock the parents". Teachers Natalia and Liliana, who work in the same school, energetically acknowledge the good fortune of having a principal who supports them in their sexuality project. Although by law, principals must implement sexuality education in their schools, their willingness varies, and this can undoubtedly be a factor that plays a role in sexuality projects.

According to Bernal (2019), in public schools in Bogota, it was found that 25% of principals consider sexuality education unnecessary in their schools. This percentage can be higher in schools from remote regions. I witnessed this while I was a teacher in Urabá when the rector of my school expressed his disinterest in talking about sexuality in a school with a high number of pregnant students. This is also supported by Giraldo, coordinator in Urabá of Poderosas, who affirms that despite having great support from the directors of most of the schools in Carepa, she could not convene some of them due to lack of interest.

However, one similarity among the interviewees is that the principals know they are participating in the Poderosas training program and are developing sexuality activities with their students. If this had not been the case, on many occasions, teachers in private institutions or schools managed by an operator would have to decline projects, which means a risk of dismissal. Even when there is a certain willingness of the principals, this is not always reflected in school management or an atmosphere of trust to develop activities. "Sometimes I have been afraid to talk about it (sexuality) [...] I always find a certain rejection, many times marked by religion [...] at the beginning I was afraid to talk so openly about sexuality because it would cause problems, either with fellow teachers or with parents" (Alejandra, 2023).

This culture of resistance to sex and eroticism is commonly highlighted by teachers. First, due to cultural reasons like religion, and second, the hostile environment in schools, especially with their teachers and colleagues. The Catholic-Christian religion, as I have discussed above, has historically shaped the moral structure around sexuality in our society and thus influenced the identities of its individuals. As De Haas and Hutter (2022) explain, it has much to do with teachers' sexual experiences in deeply religious contexts and may come to influence their pedagogical practices. Although no such influence can be determined in the present study, religion was an issue mentioned by 6 of the 8 teachers as problematic that puts

a strain on sexuality education in their schools. They mainly referred to the willingness of parents and other teachers who, mobilized for religious reasons, were reluctant to educate students in sexuality education, putting them at risk of being singled out and morally questioned. Alejandra's words in the above excerpt reveal that some teachers' experience of being singled out builds constant uncomfortable situations of delegitimization and discrimination against them.

> "even though it is still terrifying to know and to share, it is very important because we are still biased in many things. Even with the training I have, there are still teachers who want to trick me: "So, where did you get that information? You are not sure of what you are saying", and they are constantly making me doubt what I know"(Liliana, 2023).

The lack of support enhances the emotionality of fear or embarrassment they may find from peers. One female teacher mentioned that colleagues have labeled her as "Flavia Do Santos[6], the sex expert", and then she said, "I am very afraid because this is not what it is about. Even when the rector gives me support, I always have to handle the questions: "is she going to inviting children to have sex?" (Teacher, 2023). The idea that sexuality education is a sexualization of children and teenagers is one of the discourse mechanisms of conservative groups to address the emotions of parents or other social groups (Mora, 2023). "It is not necessary to be so open to talk about sex" is a usual comment in Natalia's colleagues. Cecilia mentions how she has had to change her relationship with the teachers: 'At the beginning, I was very argumentative and clashed with the teachers. Now, I try to explain to them differently. When they make inappropriate or offensive comments about students, I tell them: "She can dress the way she wants; it's her right. They can make the decisions they want about their bodies" (Cecilia, 2023).

In their narratives, it was common to find a certain pedagogical work in front of other teachers: "I heard aggressive comments in some teachers referring students with sexual diversities […] I am used to telling them that they have to respect, that student is a person who has rights and deserves dignity" (Yamile, 2023). It is the same situation in Andrés' school: "There are several teachers who do not accept or respect homosexuality […] sometimes I have to remember to them that sexuality education is needed, that the information we give students is not a trend, it is based on evidence and our objective is to prevent pregnancies, ITS and confidence in their decisions" (Andrés, 2023)

In the reflections of most of the teachers interviewed, working together with other teachers was seen as a difficulty, not only because of the lack of willingness and coordination to do joint tasks around sexuality education but also because of the uncomfortable comments that create a hostile environment for them. It places a more significant burden on teachers leading sexuality projects as they are at risk of being discredited or discriminated.

Poderosas who added the work with teachers as one of its missions for 2023, reaffirmed this difficulty, according to Sanz de Santamaría. In her words, she emphasized the importance of working on the ideas and beliefs of teachers around sexuality, and it is expressed in the curriculum they designed: "The task with teachers is much more structured than with youth, and the methodology is based more on cognitive reflections where we analyze arguments and deconstruct beliefs" (Sanz de Santamaría, 2023). In her interview, she clarified the age difference as a central point in designing and planning activities to educate students or teachers. "With them, you have to have much stronger and more solid arguments than with young people" (2023), with whom she believes it is possible to talk openly about certain topics that are very difficult to address with adults. According to Poderosas' founder,

---

[6] Flavia Do Santos is a host of TV shows on nationally broadcast channels that constantly talk about sex and sexology.

the curriculum was based on a logical, conceptual, and legal framework and included pedagogical information related to imaginaries about sexuality.

This aspect, which is presented as pedagogical, is also a generational vision of knowledge that constitutes a separation of the ages by its approach to the body and mind. With students, you can change behavior; with adults, you can change ideas. Sanz de Santamaría (2023) states that this is because "teachers have experienced the consequences of the lack of sex education". While understanding age difference allows us to understand the diversity of experience, an approach that focuses on the body and emotions opens up the spectrum of approaching sexuality and seeing the possibility of including more teachers from their personal experiences.

5.2 Sexuality never ends: the lack of teaching training

The lack of teacher training was established at the beginning of this document as a factor that hinders the implementation of sexuality education. Nonetheless, I will address how teachers experience this in their day-to-day work. As a result, we will expand a deeper understanding of their strategies and Poderosas' role in this. It will also be analyzed in the light of the frameworks of meanings of sexuality because, unlike other subjects, sexuality education is a field of tension in which teachers have to deal with particular dares, which will allow us to better understand the role they assume in the school. I identified this because the teachers constantly felt that they never know enough about the subject.

> "In class, the topic arises from their (students) curiosity. I talk about anything and if the topic gives them ideas to talk about something taboo, they start asking things. I open myself, I talk to them, I explain. If I can, I look for information [...] but I don't always have so much information, I need to read a lot, analyze, but I don't have enough time [...] however, from the little I know, I talk to them" (Alejandra, 2023).

In this extract, we see two points. Firstly, the constant feeling of scarce knowledge about sexuality, which, although it may be based on the lack of formal teacher training, is also because teachers' experiences of sexuality may be surrounded by anger, disgust, or even guilt given the conceptions of repression and silence under which sexuality is conceived (Vavrus, 2009; González, 2015). In this way, this topic is approached through a feeling of incomprehension and overwhelmed in the face of constant questions from students (González, 2015; Kornblit, et al., 2014). This feeling leads us to the second point: they dedicate more hours to researching, learning, and planning lessons on sexuality. Cecilias's interview is also evident these two considerations: "As teachers, we have to train ourselves to talk about sexuality, neither in our families nor society educated us because the ideas in which we raised was that talking about sexuality was terrible" (Cecilia, 2023). Often, the workload is not recognized socially or financially, leading to physical and emotional exhaustion and sacrifices in other areas of their lives. When I mention that teachers feel they will never know enough, I am not referring to an objective way of assessing their subject knowledge but to the way they deal with it and how they manage to solve it.

> "I work more at home than at school. I come here and I am doing not only all I'm assigned as a teacher. I have to look for activities to work on sexuality with primary students who are different from the secondary. I can do it at the beginning, but I am human, and I also get tired. At some point, my daughter told me I spend more time at school than here" (Yamile, 2023).

Since the sexuality projects are contemplated for all grades and ages, those in charge implement activities for the grades assigned to them and activities at the institutional level for all grades. As we see with Yamile, this will generate a greater workload, mainly due to the lack of work material on sexuality and the responsibility to have content and pedagogy appropriate to age and needs. It is a particular characteristic of sexuality classes as it is subject to generate more remarkable restlessness and curiosity in the students. In this way, comments, erroneous interpretations, and possible judgments against the teachers who teach them are easily spread.

> "I have to do many things: attention to parents, students need to talk a lot, unburden themselves, cry [...] also many meetings with the Mayor's Office, administrative issues and I have to dedicate time to everything [...] even when I try to take advantage of every space to connect it with sexuality education, about self-recognition, the decisions they make with their bodies, this topic requires dedication, a specific class, with an expert teacher (Carolina, 2023).

Carolina's experience shows the complexity that the sexuality class requires, which is usually seen as an extra class that any teacher can do but which she confirms as a need for expertise in the subject. She mainly mentions an interesting aspect: the psycho-social attention students require and that schools in remote areas often do not have. However, the themes related to self-recognition body sovereignty, which six mentioned as relevant in their objectives for teaching sexuality, also points to socio-emotional strengthening, which, as we have seen in several of the teachers' narratives, it is considered essential to work on.

> I don't have the magic wand to solve everything in these territories where everything is missing, but I bring my best attitude. All the learning and experience I have [...] If I have to work overtime or on weekends, I do it without any problem. I was the first teacher to take SENA programs in the rural area where I work, and I started talking about higher education to the students in the village [...]. We are far away from the urban center, they do not have access to information. I am proud that several of my students are already in university (Cecilia, 2023).

The particularity of Cecilia's fragment is due to the role of a teacher in a rural area, which has different implications, taking into account that in rurality, teachers play different roles, considering they are the "visible face" of the legitimized institutionality that is so far away from them. Although this can make teaching difficult, in Cecilia's case, it is possible to achieve with other actors or institutions.

> "I am proud to say that in our school we do not have pregnant girls [...] these changes are also thanks to the sexuality project and the alliances we have been making with entities such as Profamilia[7] to talk about contraception. Not only to prevent pregnancies but also about care and self-recognition" (Cecilia, 2023).

Yamile's narrative shows this task of articulation with the invitation to her school of Profamilia, a private non-profit organization that works to guarantee SRHR in Colombia. This exposes institutional articulation as a recurrent task of these teachers to cover topics and possible gaps in knowledge about sexuality. Again, this characteristic hardly happens with other school subjects, and that manifests a kind of leadership in their educational communities. Their commitment goes beyond their students and functions, and it is displayed in a constant need to feel untrained and unsupported.

---

[7] Profamilia is private non-profit organization that works for the guarantee of SRHR in Colombia.

This constant feeling of teachers that they do not know enough about sexuality is also related to the moral and social burden it has on them. For this, the expertise and the articulation with institutions is to place sexuality education within legal frameworks that support and legitimize their work. Teaching sexuality is susceptible to not enjoying what hooks (1994) calls *the authority of experience.* Hooks presents this concept to understand how forms of domination that are tied to race, class, and gender are established in learning environments. In this sense, teachers can benefit from the authority of experience just by being teachers and being in a position of hierarchy over students. In addition, certain identity characteristics become factors that enhance this authority. An example of this is the white male who feels he has a greater right to be heard because of his place in society.

For this research, it is helpful to explore sexuality education, which seems to deconstruct this "authority of experience," as it is a field of exposure and possible vulnerability of teachers' intimacy. Several factors come into play in sexuality education that constitute the validity and willingness with which a teacher speaks on the subject and do not necessarily have to do with age or role commonly related to this "authority." It has been shown that the age difference between students and teachers in sexuality projects is not necessarily synonymous with rejection or rapprochement and trust (Allen, 2009). On the contrary, in sexuality education, according to Allen, other elements may come into play, such as "being knowledgeable" or "being able to relate to young people" (2009, p. 42), since the trust transmitted to students may be related to qualities more linked to appearing "non-judgmental" (Allen, 2009).

The confidence can be expressed in many ways, but Liliana (2023) mentions that she is always remembering her students: "Do not see me as a person who is going to judge you, who is going to criticize you because I have also made a lot of mistakes and I have learned from them. That is why I am here, not to make you feel alone." These words can be a mechanism to legitimize the authority of experience but are conceived from the vulnerability of the acceptance of mistakes, so it dismantles that teachers' entitlement.

5.3 Considerations around armed conflict

In different moments, I have mentioned the context of violence linked to the armed conflict due to the control of armed actors in the territory, how it impacts the dynamics of the region, and the relationships that emerge there. Although a study on the implications of armed conflict in school environments requires an exhaustive analysis, it is impossible to avoid it in the light of this research since it was a recurring theme in the teachers' narratives, but it also allows us to understand the dynamics of attention to complaints of GBV and why it is so difficult to carry them out. In this way, GBV is naturalized not only because they constitute forms of traditional relationships based on a patriarchal system but also because the presence of armed actors completely limits the agency of people in these scenarios.

> "Circumstances are very complex here, and I have felt tied to not saying anything or being unable to shout "no more." I want to do many things, but I must think twice. If something happens to me, I die happy knowing I did something for others. But that would affect my daughter a lot. So, I prefer to keep working from every possible point of view on the situation to try to diminish it. I know things are very difficult to change, and the law does not help, but I do what is in my hands" (Yamile, 2023).

For Yamile, sexuality education and institutional management are part of the leadership that she promotes, and that keeps her away from the possibility of denouncing, which is the biggest risk for teachers in the region where armed actors control social order. This is

also stated insistently by Andrés, because "due to the security situation in the region, it is better to touch on issues with great caution [...] because everyone's safety depends on it". Silence is a survival device that is crossed by fear and the violence of the armed conflict "Here we are in a sector where there are armed actors, we cannot discuss certain topics openly", says Cecilia. Almost all teachers interviewed mentioned the risk to life they are exposed to and the frequent comments: "it is better not to talk about this topic here; we don't know who are listening to us." As a teacher, I have heard the same comments: "you can't say here that you saw or heard something" and the gesture of the hand making silence is a daily occurrence. Although in the urban center it is experienced very differently than in the rural zone, where teachers are more easily exposed, the fear is equal in both environments and it was a common reflection made by almost all teachers interviewed.

5.4 Final remarks

Rather than listing the number of obstacles that teachers face in teaching sexuality in an environment such as Urabá, what I wanted to do is to qualify the experience and understand the complexity in which they are immersed. We saw that sexuality education is a field of tension in which teachers feel they will not know everything. It manifests itself in embodied emotions of being overwhelmed and a continuous overflow that leads to an overload of work, given the lack of teacher training in this area. What is interesting is that many of the aspects mentioned in this last section can also function as motivators, which makes us think that a reading of opportunities and barriers as dualism of good/bad conditions is not enough to understand the complex network of factors that come into play in a region such as Urabá. We can see how a teacher challenges the day-to-day teaching of sexuality and how sustaining this goal becomes a kind of leadership in their educational communities.

Chapter 6 - Conclusions

The focus on the teachers' experience came about through reflection on my own teaching experience in Urabá. In this exercise, in which I initially sought to understand what aspects could be improved to strengthen sexuality education in different regions of Colombia, I understood the complexity of the educators' experience, which was very different from mine. Especially because it was connected to multiple structural factors ranging from a lack of teacher training to multiple institutional and cultural barriers. This is closely tied to the intersections among the individual experiences that shape the mobilization capacity of individuals in contexts with particular conditions.

Although the initial objective remained the same throughout the research, the perspective was transformed as I was inspired to explore the mechanisms of motivation and mobilization of teachers to work on sexuality education in contexts with apparent unfavorable conditions. Why do it if it seems to be so difficult and hostile to talk about sexuality? For these reasons, it was pertinent to explore the stories of a group of teachers in Urabá who are participating in a SRHR training program with a local NGO such as Poderosas to answer the main question about how teachers' engagement in sexuality projects in their schools emerges.

Considering sexuality education as a field of social tension in which different elements emerge from a concept of sexuality that privileges a heteronormative system based on shame, fear, and censorship, it was essential to value different forms of knowledge that explore these particular experiences of sexuality. For this, the body and emotions were mechanisms to approach this complexity built from silence and repression and, in this way, to understand the motivations, challenges, and daily experiences of school teachers who teach sexuality in their schools. These aspects were manifested through the teachers' personal experiences that became relevant in their narratives. From this knowledge, which at first glance seems only subjective, it became evident how teachers motivate, position themselves, and respond to the considerable challenges of addressing and teaching sexuality. From this connection between motivation and challenge, understanding teachers' commitment and leadership in sexuality education in contexts such as Urabá is interwoven.

First of all, to analyze teachers' motivations for teaching sexuality, three aspects emerged in their narratives. First, female teachers find in their histories of motherhood, both in pregnancy and in parenting, embodied experiences that reconfigure their position on the need for sexuality education. That position was often motivated by the challenging experience of being a teenage mother and the overload of unpaid care work. For women who are not mothers, expectations related to gender stereotypes continue to play a significant role in their daily interactions with students, who expect female teachers to be mothers and behave maternally. However, it does not manifest as an embodied experience that motivates the teaching of sexuality.

Second, the proximity to experiences with GBV, whether it is their own or in a family member or student, creates a discomfort that motivates teachers to work on the prevention of GBV. Third, the socialization that teachers have had in sexuality. This means that the experiences that were fostered in their families, schools, and everyday environments forged a particular disposition toward talking about sexuality. In some cases, they were open because of the trusting environment in which they were socialized. On other occasions, from the frustration of silence and shame.

The second aspect to analyze was teachers' challenges for teaching sexuality. In this subsection three commonalities in the experiences of teachers were examined.

In this analysis, embodied experiences, what the body constructs with memory and emotions, are the place of knowledge for motivation and experiences around the teaching of sexuality.

The first is the risk of being vulnerable and singled out. This aspect, which could be found in any other human experience, does not have the same meaning when it comes to talking about sexuality in front of a group of children and young people. Mainly because of the moral and social expectations generated by an environment that is hostile to doing so. Being singled out means receiving uncomfortable comments and judgments that delegitimize their role, placing them vulnerable. It is a different emotional and professional demand, often more significant than that of teachers in charge of other courses. Above all, the support and willingness of the school management has a lot to do with these teachers being able to commit themselves to sexuality education.

These aspects reinforce the feeling that knowledge is insufficient about sexuality, and teachers face an overloaded workload in training and lesson planning. The fear of being unable to respond to students' questions and needs causes the authority of experience, a common aspect of teachers' legitimacy, to become unstructured. In this sense, neither being the adults nor the teaching role gives them a disposition of authority to talk about sexuality. In this field, knowledge and willingness are built from other sources, such as the trust they foster with their students and the ease of building safe spaces for young people to express themselves without fear.

Finally, a characteristic of the context is the armed conflict, which generates a particular experience around sexuality. These social orders shaped by violence perpetuate silence and fear, more topics that are supported by taboo and censorship. It promotes a culture of impunity, isolating and silencing individuals. These teachers have found their mechanism for attention and social change in education. They challenge institutional incapacity daily and often emotionally and psychologically support their students. Again, it is important to mention violence as an embodied experience naturalized in these contexts in which teachers easily find other strategies to survive.

This research demonstrates the need for a diverse approach to education that does not eliminate teachers' personal experiences. This means two things. On the one hand, it gives place to the body and emotions as a place of memory and knowledge in which teachers can feel connected to their purpose, especially because it allows us to betray the legacy of the hegemonic Western discourse of repression and denial of diverse views of knowledge. On the other hand, life stories are not seen as barriers but as bridges of meaning that motivate individuals to challenge adverse environments. They turn them into individuals who resist structures that exclude them and make them precarious.

Carrying out this research leaves me with several reflections on the need to continue strengthening teacher training programs from diverse perspectives, including their voice and embodied experiences. In the same way, it opens up new research questions: How do we involve these diverse and particular experiences in the design of public policies? To what extent could *sentipensar* be included as a method of teacher training in sexuality?

Appendices

Appendix 1: Table of categories of analysis

Previous categories	Post analysis categories	Subcategories
Personal story	Social origin	Birthplace
	Motivations for teaching	Family
		Specific experience
	Socialization in sexuality	Silence
		Religion
		Friends-family
Teacher training	Poderosas training	Approaches
	Bachelor's Degree	
	Sexuality education	
	Gender	
Teaching activities	Daily pedagogical practices	
Institutionality	Scholar context	
	Actors	Parents
		Principals
		Fellow teachers
		Students
Implementation	Design/planning	Participating actors
	Pedagogical practices	Emotions
		Challenges
		Leadership
		Approach and discourses
	Receptions and reactions	Students
		Educational community

Appendix 2: Interview form (originally held in Spanish)

1. **Introducción**
   Presentación de la investigadora, objetivos de la investigación y socialización y autorización de consentimiento informado.
2. **Sobre experiencias previas y formación**
   - ¿Cómo llegó a ser profesor(a)?
   - ¿Cuál fue su experiencia de aprendizaje sobre sexualidad durante? ¿hubo información?
   - ¿Cómo llegó al Urabá? ¿cómo ha sido la experiencia en esta región?
3. **Contexto escolar**
   - ¿Podría describirme la escuela?
   - ¿Cómo funciona el proyecto de sexualidad en su colegio? ¿Quiénes están involucrados? ¿Cómo han reaccionado?
   - ¿Cómo llegó a estar involucrado al proyecto de sexualidad? ¿qué lo motivó?
   - ¿Los estudiantes están motivados? ¿Cómo ve la recepción de ellos a esos temas?
4. **Programa de formación Poderosas Colombia**
   - ¿Cómo fue la experiencia de formación realizada por Poderosas? (Contenidos y metodologías)
   - ¿Cómo fue la selección de temas para trabajar en el proyecto de sexualidad?
   - ¿Cómo fue la planeación del proyecto de sexualidad? ¿Quiénes participaron?
5. **Implementación de actividades**
   - ¿Cómo se han desarrollado las actividades del proyecto de sexualidad diseñado a partir de la formación de Poderosas?
   - ¿Qué ha sido lo más fácil/difícil de la implementación?
   - ¿Cuáles han sido las reacciones de la comunidad educativa? (estudiantes, padres, profesores, rectores)
   - ¿Involucra algo de estos temas a las clases que tienen asignadas y que no hace parte del proyecto de sexualidad?
6. **Cierre**
   Consideraciones finales o preguntas por parte de los entrevistados(as).

Appendix 3: Informed consent for the interviews (originally held in Spanish)

<u>CONSENTIMIENTO INFORMADO PARTICIPACIÓN INVESTIGACIÓN</u>

Fecha: _/__ /2023   Hora: _____
Lugar: _____

El objetivo de esta investigación es conocer las experiencias de los profesores y profesoras del Urabá antioqueño en la implementación de clases de educación sexual en sus entornos educativos. Esta investigación hace parte de la tesis de maestría de Laura Catalina Mora Baquero quien se encuentra cursando el programa de Maestría en Estudios del Desarrollo del Instituto Internacional de Estudios Sociales de la Universidad Erasmus de Rotterdam (ISS) ubicado en La Haya, Países Bajos. Para el desarrollo de esta investigación se realizarán entrevistas individuales semiestructuradas. La información recogida durante la entrevista será utilizada únicamente con propósitos educativos y académicos.

Confidencialidad: Su identidad se incluirá en las transcripciones de la entrevista y en el análisis sólo si usted lo permite.

Apoyo económico: Se le entregará una compensación económica de $50.000 (cincuenta mil pesos) por el tiempo y el esfuerzo para la entrevista.

Participación voluntaria: Su participación en esta investigación es completamente voluntaria. Si no desea participar, o si decide retirarse en cualquier momento, esto no le causará ningún perjuicio.

Si tiene alguna duda después de participar en la entrevista, puede contactarme al número +57 301 422 0006 via Whatsapp o al correo electrónico catalinamorab31@gmail.com

- ¿Desea participar en la entrevista? Si_____ No_____
- ¿Autoriza grabar video y/o audio? Video y audio _____ Sólo audio_____
- ¿Autoriza ser citada(o) en la investigación? Si___ No____
    - Si respondió que sí, ¿prefiere que se utilice su nombre o un alias? Nombre_____ Alias_____

Firma   de   la/el   participante_____

Yo, Laura Catalina Mora Baquero, estudiante de la Maestría en Estudios del Desarrollo del ISS, certifico que esta información sólo será utilizada con fines académicos y que los resultados de esta investigación serán socializados, una vez finalizada.

Firma   de   la   estudiante
_____

References

Primary data

Alejandra. (2023). Interview done by Catalina Mora Baquero [online], 03 August.

Andrés. (2023). Interview done by Catalina Mora Baquero [online], 21 September.

Carolina. (2023). Interview done by Catalina Mora Baquero [online], 31 August.

Cecilia. (2023). Interview done by Catalina Mora Baquero [online], 26 August.

Liliana. (2023). Interview done by Catalina Mora Baquero [online], 02 August.

Natalia. (2023). Interview done by Catalina Mora Baquero [online], 06 August.

Sandra. (2023). Interview done by Catalina Mora Baquero [online], 01 August.

Yamile. (2023). Interview done by Catalina Mora Baquero [online], 26 August

Giraldo, L. (2023). Interview done by Catalina Mora Baquero [online], 26 July

Sanz de Santamaría, M. (2023). Interview done by Catalina Mora Baquero [online], 29 August.

Secondary data

Allen, L (2009) 'It's not who they are it's what they are like': re-conceptualising sexuality education's 'best educator' debate, *Sex Education*, 9:1, 33-49, DOI: 10.1080/14681810802639814

Aramburo, C. (2006). *Región y orden. El lugar de la política en los órdenes regionales de Urabá*. Master Thesis. Antioquia University. Institute of Political Studies. Medellín

Bernal, M (2019). *Programa Socioeducativo de Educación para la Sexualidad. Secretaría de Educación -*SED-. Instituto para la Investigación Educativa y el Desarrollo Pedagógico. -IDEP- https://repositorio.idep.edu.co/handle/001/2367

Bernal, M and Noriega, S. (2018). *Abordaje integral de la sexualidad en los contextos escolares: Experiencias y prácticas pedagógicas de docentes distritales*. Alcaldía Mayor de Bogotá. Instituto para la Investigación Educativa y el Desarrollo Pedagógico, IDEP. Bogotá.

Braun, V. and Clarke, V. (2006) Using thematic analysis in psychology. *Qualitative Research in Psychology*. Edward Arnold (Publishers) Ltd.

Budgeon, S. (2014). The Dynamics of Gender Hegemony: Femininities, Masculinities and Social Change. *Sociology*, 48(2), 317-334. https://doi.org/10.1177/0038038513490358

Cairo, A. (2021). Positions we cannot escape. *Holding Space: A storytelling Approach to Diversity and Inclusion*. Aminata Cairo Consultancy.

Cardinal, C. (2005). *La educación sexual. Un proyecto humano de múltiples facetas*. Siglo del Hombre Editores. Bogotá.

Congress of the Republic of Colombia. (2013). Law N° 1620 of 2013 which creates the National System of School Coexistence and Training for the Exercise of Human Rights, Education for Sexuality and the Prevention and Mitigation of School Violence. Bogotá

Cornwall, A. and Welbourn, A. (2002). Introduction. *Realizing rights. Transforming approaches to sexual and reproductive well-being*. Zed Books. London.

Cornwall, A. and Jolly, S. (2006), Introduction: Sexuality Matters. *IDS Bulletin*, 37: 1-11. https://doi.org/10.1111/j.1759-5436.2006.tb00295.x

Cortés, D., Flórez, C., Ibarra, M., Martínez, D. and Vargas, E. (2016). Educación de la Sexualidad, prácticas docentes y conocimientos de los estudiantes: una evaluación del Programa de Educación para la Sexualidad y Construcción de Ciudadanía (PESCC).

Serie Documentos de Trabajo, 187. Available in http://repository.urosario.edu.co/bitstream/handle/10336/11948/dt187.pdf.

Crenshaw, K. (1991). Mapping the margins: intersectionality, identity politics, and violence against Women of Color. *Standdford Law Review* 43 (6):1241-79.

De Haas, B & Hutter, I. (2022). Teachers' personal experiences of sexual initiation motivating their sexuality education messages in secondary schools in Kampala, Uganda. *Sex Education,* 22:2, 138-152 https://www.tandfonline.com/doi/full/10.1080/14681811.2021.1898360

Díaz-Monsalve, L. (2022). Factores que inciden en la educación integral en sexualidad ofrecida en instituciones de educación básica y media. *Educación y Humanismo*, 24(43), 186-206. https://doi.org/10.17081/eduhum.24.43.5878

Departamento Administrativo Nacional de Estadística (DANE). (2022). *Boletín técnico Educación Formal.* Bogotá, D.C.

Dupuis, C., Harcourt, W., Gaybor, J and van den Berg, K. (2022). Chapter 1: Introduction: Feminism as Method—Navigating Theory and Practice in *Feminist Methodologies Experiments, Collaborations and Reflections* edited by Harcourt, W. van den Berg, K. Dupuis, C. Gaybor, J. Palgrave Macmillan.

Drudy, S. (2008) 'Gender balance/gender bias: the teaching profession and the impact of feminisation', *Gender and Education*, 20:4, 309 — 323: URL: http://dx.doi.org/10.1080/09540250802190156

Epstein, D., O'Flynn, S and Telford, D. (2000). "Othering" Education: Sexualities, Silences, and Schooling. *Review of Research in Education*, Vol. 25, pp. 127-179. Published by: American Educational Research Association: https://www.jstor.org/stable/1167323

Ferfolja, T and Ullman, J. (2020). *Gender and Sexuality Diversity in a Culture of Limitation: Student and Teacher Experiences in Schools.* Routledge. Taylor & Francis Group. United States.

Fitzgerald, K and Grossman, K. (2018). *Sociology of sexualities.* SAGE publications, INC.

Foucault, M. (1978) *The History of Sexuality: Volume I: An Introduction.* New York: Pantheon Books.

Fausto-Sterling, A. 2000, *"Dueling Dualisms", in Sexing the body: Gender politics and the construction of sexuality*, New York: Basic Books

García, M, Espinosa, J. (2013). *El derecho al Estado. Los efectos legales del apartheid institucional en Colombia.* Bogotá: Centro de Estudios de Derecho, Justicia y Sociedad, Dejusticia.

Garzón, J.C., Cajiao, A., Cuesta, I., Prada, T., Silva, Á., Tobo, P. and Zárate, L. (2018) *Inseguridad, violencia y economías ilegales en las fronteras: los desafíos del nuevo Gobierno.* Available at: multimedia.ideaspaz.org/especiales/mapa-fronteras/index.html (Accessed: May 15, 2023).

Gobernación de Antioquia. (2021). *Índice Municipal de Competitividad en Antioquia IMCA 2021.* https://ccoa.org.co/wp-content/uploads/2022/05/Libro-IMCA-2021.pdf

González, Y. (2015). El papel del docente en la educación para la sexualidad: algunas reflexiones en el proceso educativo escolar. *Revista Electrónica Actualidades Investigativas en Educación*, vol. 15, núm. 3, septiembre-diciembre pp. 1-15.

Halkias, D., Neubert, M., Thurman, P. and Harkiolakis, N. (2022). *The Multiple Case Study Design Methodology and Application for Management Education.* Routledge.

Haraway, D. (1988). Situated knowledges: The science question in feminism and the privilege of partial perspective. *Feminist Studies*, 14(3), 575–599

Harcourt, W and Argüello, X. (2022). Chapter 5: Embodying Cyberspace: Making the Personal Political in Digital Places in *Feminist Methodologies Experiments, Collaborations and*

Reflections edited by Harcourt, W. van den Berg, K. Dupuis, C. Gaybor, J. Palgrave macmillan.

Heumann, S. (2023). *Mapping the intersections of gender, sexuality, 'race' and social justice in the field of development and policy. Gender, Sexuality and Social Justice: Unpacking dominant development and policy discourses*. London: Routledge. Non-published.

hooks, b. (1994). *Teaching to transgress. Education as the practice of freedom*. Routledge. New York London.

Ibarra, M. (2019). *One Size for All? Understanding the Importance of Contexts in Public Policy on Sexuality Education in Colombia*. Doctoral Thesis. School of Education, Universidad de Los Andes. Bogotá, Colombia.

Kornblit, A., Sustas, E. and Di Leo, P. (2014). Género, derechos sexuales, biografía y escuela: articulaciones y tensiones en discursos de docentes de Argentina. *Educação e Sociedade, Campinas*, v. 35, n. 126, p. 161-178, jan.-mar. Universidade Estadual de Campinas. Centro de Estudos Educação e Sociedade.

Mejía, M., Toro, M., Ramírez, C., Pacheco, C., Rodríguez, A., Torrado, L. and Granados, G. (2010). *Sistematización de la experiencia del proceso formativo del Programa de Educación para la Sexualidad y Construcción de Ciudadanía*. Dirección General de Salud Pública, Ministerio de la Protección Social Fondo de Población de las Naciones Unidas – UNFPA. Bogotá, Colombia.

Miedema, E., Le Mat, M. L. J., & Hague, F. (2020). But is it Comprehensive? Unpacking the 'comprehensive' in comprehensive sexuality education. *Health Education Journal*, p.p.747-762. https://doi.org/10.1177/0017896920915960.

Mora, C. (2023). *Opposition to sexual education and the conservative discourse of fear in Colombia*. Non-published paper. International Institute of Social Studies. Erasmus University of Rotterdam: The Hague.

Morarji, K. (2014). Subjects of Development: Teachers, Parents and Youth Negotiating Education in Rural North India. *European Journal of Development Research* 26, 175–189.

Ministerio de Educación Nacional de Colombia (MEN) and Fondo de Poblaciones de las Naciones Unidas (UNFPA). (2008). *Ruta para desarrollar Proyectos Pedagógicos de Educación para la Sexualidad y Construcción de Ciudadanía*. Colombia.

Ministerio de Educación Nacional -MEN-, el Fondo de Población de las Naciones Unidas de Colombia – UNFPA- y la Universidad de los Andes -UNIANDES-. (2014). *Evaluación del Programa de Educación para la Sexualidad y Construcción de Ciudadanía – PESCC. Informe final*. Convenio de Cooperación Internacional #828.

Muzari, T., Shava, G. N., and Shonhiwa, S. (2022). Qualitative Research Paradigm, a Key Research Design for Educational Researchers, Processes and Procedures: A Theoretical Overview. *Indiana Journal of Humanities and Social Sciences*, 3(1), 14-20. Yin, R. K. (1994). Case study research: Design and methods. Thousand Oaks, CA: Sage.

Nuttal, J & Ord, K. (2016). Bodies of knowledge: The concept of embodiment as an alternative to theory/practice debates in the preparation of teachers. *Teaching and Teacher Education*. 355-362.

OECD. (2023). *Education at a Glance 2023: OECD Indicators*. OECD Publishing, Paris, https://doi.org/10.1787/e13bef63-en

Poderosas Colombia. (2023). *Quiénes somos – Misión*. https://www.poderosascolombia.org/ (Accesed: 15 September 2023).

BBC News (2014). *'Lights out' ends day of WW1 centenary commemorations*. Available at: http://www.bbc.co.uk/news/uk-28632223 (Accessed: 17 October 2022).

Petö and Waaldijk. (2011). Histories and Memories in Feminist Research in *Theories and methodologies in postgraduate feminist research* edited by Bukeima, R, Griffin, G & Lykke N. Taylor & Francis by Routledge.

Rey, M. (2022). *La sostenibilidad de la política de educación sexual colombiana y los planes de estudio de licenciaturas de alta calidad.* Bachelor degree thesis. Javeriana University. Bogotá, Colombia.

Roodsaz, R. (2018). Probing the politics of comprehensive sexuality education: 'Universality' versus 'Cultural Sensitivity': a Dutch–Bangladeshi collaboration on adolescent sexuality education. *Sex Education,* 18:1, 107-121.

Rubin, G. (1984) 'Thinking Sex: Notes for a Radical Theory of the Politics of Sex', in C. Vance (ed.) *Pleasure and Danger: Exploring Female Sexuality*, pp. 267-319. London: Routledge & Kegan Paul

Secretaría de Mujeres. (2022a). *Diagnóstico de la situación de las mujeres en el Urabá antioqueño. Observatorio de Asuntos de Mujer y Género.* Gobernación de Antioquia. Colombia.

Secretaría de las Mujeres. (2022b). *Informe sobre la situación de violencias contra las mujeres en el departamento de Antioquia durante el 2021.* Observatorio de Asuntos de Mujer y Género. Gobernación de Antioquia. Colombia.

Staunæs, D and Søndergaard, D. (2011). Chapter Intersectionality, a theoretical adjustment in *Theories and Methodologies in postgraduate feminist research* edited by Bukeima, R, Griffin, G & Lykke N. Taylor & Francis by Routledge.

Tobo, P., Cajiao, A. and Botero, M. (2022). *La frontera del Clan: migración irregular y crimen organizado en El Darién.* Fundación Ideaz para la Paz. Available at: https://ideaspaz.org/publicaciones/investigaciones-analisis/2022-12/la-frontera-del-clan-migracion-irregular-y-crimen-organizado-en-el-darien. Accesed: May 18, 2023)

Tripathy, J. (2010). *How gendered is Gender and Development? Culture, masculinity, and gender difference.* Taylor & Francis 113 Routledge.

United Nations Educational, Scientific and Cultural Organization (UNESCO). (2018). *International Technical Guidance on Sexuality Education. An Evidence-Informed Approach.* Revised ed. Paris, France. UNESCO, UNAIDS, UNFPA, UNICEF, UN Women, WHO.

Vargas, E. (2013). *Sexualidad…: Mucho Más Que Sexo.* 2nd ed. Universidad de los Andes, Colombia. http://www.jstor.org/stable/10.7440/j.ctt18d835w.

Vavrus, M. (2009). Sexuality, schooling, and teacher identity formation: A critical pedagogy for teacher education. *Teaching and Teacher Education*, Volume 25, Issue 3, 2009, Pages 383-390, ISSN 0742-051X, https://doi.org/10.1016/j.tate.2008.09.002.

Viteritti, A. (2013). It's the body (that does it)! The production of knowledge through body in scientific learning practice, *Scandinavian Journal of Management*, Volume 29, Issue 4, Pages 367-376, ISSN 0956-5221, https://doi.org/10.1016/j.scaman.2013.09.002

Weeks, J. (2010). *Sexuality.* Routledge. Taylor & Francis Group. London & New York.

Welbin & Javeriana University. (2022). *Índice Welbin: Condiciones escolares para el bienestar.* Laboratorio de Economía de la Educación (LEE). Colombia.

Yin, R. (2017). *Case Study Research and Applications Design and Methods.* Sixth Edition. Cosmos Corporation. SAGE Publications, Inc.