



## **EXCHANGES, MEMORIES, KNOWLEDGE, AND EXPERIENCES BETWEEN PEOPLES**

Second Convening of Indigenous, Afro-descendants  
Peoples, and Local Communities

Report of the II PIACL Meeting



Cali, Colombia, February 13-15, 2024









# CONTENT

<b>ACRONYMS</b> .....	04
<b>INTRODUCTION</b> .....	05
BACKGROUND OF THE II CONVENING PIACL .....	06
<b>A MEETING OF DIVERSITY</b> .....	07
<b>A MEETING OF THE RESISTANCES</b> .....	08
A HISTORIC RESISTANCE .....	08
FIGHT FOR AND FROM THE TERRITORIES .....	10
THE UBIQUITY OF PAIN .....	11
THE STRENGTH OF COMMUNITY AND ORGANIZED WORK .....	12
<b>WHAT THE PARTICIPANTS TAUGHT US.</b>	
<b>METHODOLOGY NOTES</b> .....	13
“I’M GOING TO ANSWER THE QUESTION, HOWEVER...” .....	13
THE USE OF TECHNOLOGIES .....	14
HEAL AND CARE .....	14
CULTURE AS A WEAPON OF MASS ENERGIZATION .....	15
<b>THE ORGANIZATIONAL AND INSTITUTIONAL STRENGTHENING OF</b>	
<b>TERRITORIAL ORGANIZATIONS</b> .....	16
WHAT TYPE OF ORGANIZATIONS AND INSTITUTIONS DO WE WANT TO STRENGTHEN? .....	16
CONVENTIONAL “INSTITUTIONAL STRENGTHENING” .....	17
RECOGNIZE EXISTING FORCES BEFORE WANTING TO ENHANCE THEM .....	18
<b>¡QUEREMOS MÁS INTERCAMBIOS!</b> .....	19
EXCHANGES AS UNCONVENTIONAL TOOLS FOR STRENGTHENING .....	19
WE WANT MORE EXCHANGES! .....	21
<b>“TODAY WE ARE FORGING A PRESENT THAT TOMORROW WILL BE HISTORY.</b>	
<b>NOTES OF CARLOS ROSERO’S INTERVENTION ON THE HISTORICAL</b>	
<b>PROCESS OF BLACK COMMUNITIES PCN</b> .....	22
APPENDIX 1:	
RESPONSES TO THE ONLINE SURVEY: TRACK TO FOLLOW .....	24
APPENDIX 2:	
PARTICIPANTS IN THE SECOND IN PERSON MEETING OF INDIGENOUS,	
AFRO DESCENDANT PEOPLES AND LOCAL COMMUNITIES .....	26



## ACRONYMS:

<b>ACIN</b>	Asociación de Cabildos Indígenas del Norte del Cauca
<b>ACOFOP</b>	Asociación de Comunidades Forestales de Petén
<b>AMAN</b>	Alliance of Indigenous Peoples of the Archipelago
<b>AMPB</b>	Coordinadora de Mujeres Líderes Territoriales
<b>ARMAAD</b>	Asociación Red de Mujeres Afrolatinoamericanas, Afrocaribeñas y de la Diaspora
<b>ASOM</b>	Asociación de Mujeres Afrodescendientes del Norte del Cauca
<b>CCARC</b>	Caribbean and Central America Research Council
<b>CEAF-ICESI</b>	Centro de Estudios Afrodiaspóricos- Universidad ICESI
<b>CEERT</b>	Centro para el Estudio de las Relaciones y Desigualdades Laborales
<b>CHIRAPAQ</b>	Centro de Culturas Indígenas del Perú
<b>CIR</b>	Consejo Indígena de Roraima
<b>COMUNDICH</b>	Asociaciones y Comunidades para el Desarrollo Integral del Pueblo Ch'orti'
<b>COPAE</b>	Asociación Comisión Paz y Ecología
<b>CRIC</b>	Consejo Regional Indígena del Cauca
<b>ECMIA</b>	Enlace Continental de Mujeres Indígena
<b>FIMI</b>	Foro Internacional de Mujeres Indígenas
<b>ILEX</b>	Ilex Acción Jurídica
<b>MIQCB</b>	Movimiento Interestatal de Quebradoras de Coco Babaçu
<b>MTC</b>	Movimiento de Tierras Comunales
<b>MUTESA</b>	Corporación cultural Ecológica Mujer, Tejer y Saberes
<b>OFRANEH</b>	Organización Fraternal Negra Hondureña
<b>ONIC</b>	Organización Nacional Indígena de Colombia
<b>PCN</b>	Proceso de Comunidades Negras en Colombia
<b>PRISMA</b>	Programa Regional de Investigación sobre desarrollo y Medio Ambiente
<b>RIBCA</b>	Red Indígena Bribri y Cabécar
<b>TOSEPAN</b>	Unión de Cooperativa Tosepan Titataniske
<b>Utz Che'</b>	Asociación de Forestería Comunitaria de Guatemala



## INTRODUCTION

This document systematizes the Second Convening (In-Person Meeting) of Indigenous, Afro-descendant Organizations and Local Communities. The report provides an account of the main results achieved during the three days of intense exchanges. This text will use the acronym PIALC<sup>1</sup>

The topics proposed and agreed on the agenda were approached from the diversity of perspectives, experiences and learning of the group of PIALC meeting with guests from other organizations and philanthropy in Cali, Colombia, from February 13 to 15, 2024. The territories, the territory, has been the central theme throughout the process of the parties in the initiative: "Recognizing our practices and knowledge from different perspectives, interests and ways of learning. Cartography demonstrates the importance of the narrative of the territory. The Mercator map (1569) projects dimensions that are not real for the benefit

of the power structures of the developed North and the socio-economic and cultures that have affected the PIALC. On the other hand, the projection of Peters (Gall Peters)<sup>2</sup> shows the real dimensions of countries, continents and oceans more accurately; the Gall- Peters overcomes the Eurocentric image and colonialist vision of the world and corresponds to the dynamics of cultural diversity transforming into resistance and resilience according to needs particular to each organization.

Exchanges were also a central theme of the Second Convening. Exchanges are conceived as unconventional tools of organizational and institutional strengthening, of territorial and collective struggle processes that allow PIALC organizations to confront their multiple functions. That is because the exchanges conceived from and for PIALC organizations, are "horizontal spaces of dialogue and listening, without imposition." The diversity of experiences brought together in the Second Convening of PIALC meeting is in itself "a powerful weapon" against the complexity of a global system homogenizing and discriminating.

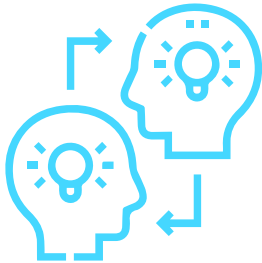
1. Its name in Spanish (Pueblos Indígenas, Afrodescendientes y Comunidades Locales).

2. [https://es.wikipedia.org/wiki/Proyecci%C3%B3n\\_de\\_Peters](https://es.wikipedia.org/wiki/Proyecci%C3%B3n_de_Peters)

## BACKGROUND OF THE SECOND CONVENING IN CALI

The Second Convening in Cali resulted from an extensive dialogue and exchange between different organizations of Indigenous, Afro-descendants Peoples, and local communities, undertaken by EntrePovos/CCARC after the first in-person meeting in November 2019 held in Mexico City. The COVID pandemic forced the process to reinvent itself from 2020 on. However, during those unfortunate times, several virtual conferences and meetings were held, which laid the foundations for the Second Convening presented in this document.

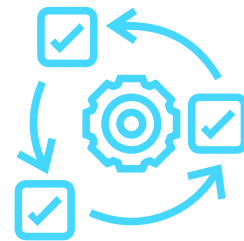
During the prior consultations carried out virtually with different participants in the process. EntrePovos/CCARC facilitators and the leaders of the three cohorts participating in the II Convening defined three objectives for the meeting:



Validate and enrich the methodology to exchange experiences. The groups participating in those exchanges defined that methodology.

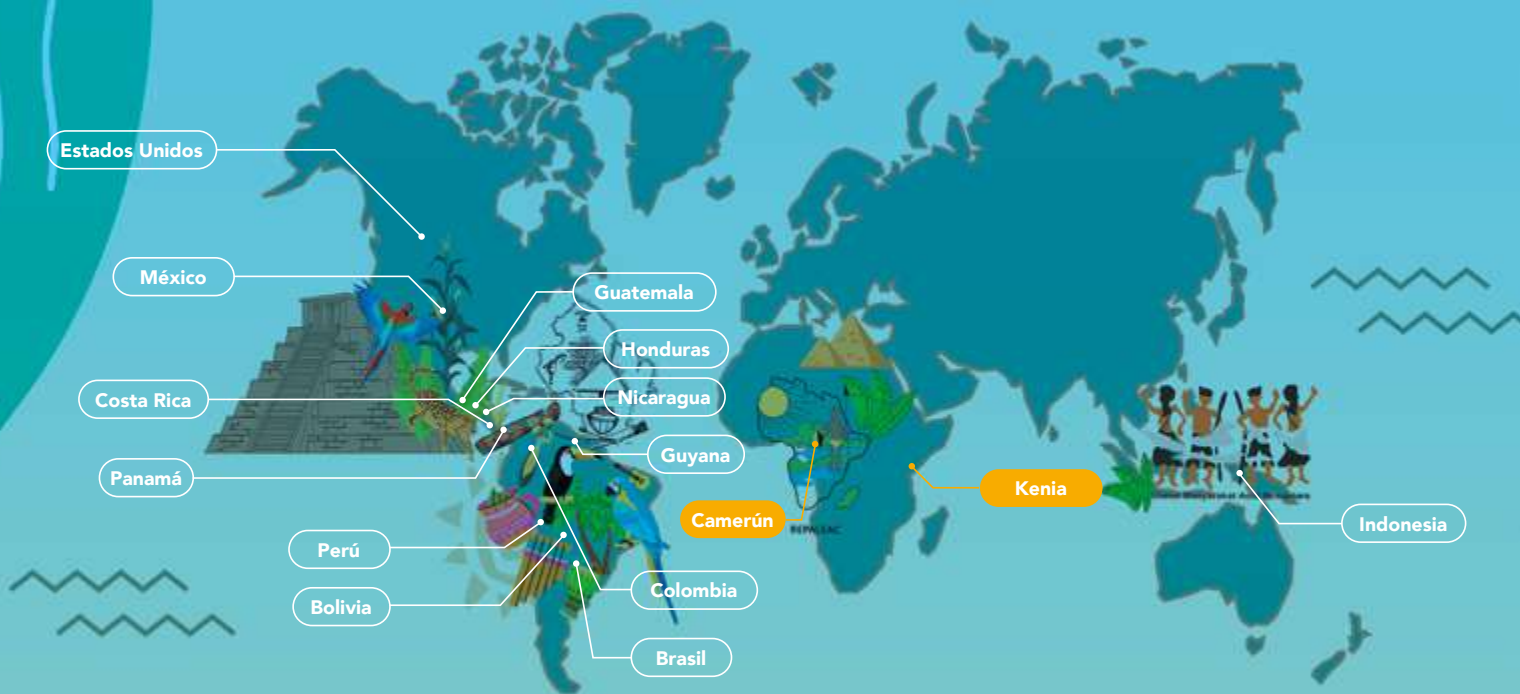


Validate and enrich the critical concepts of institutional/organizational strengthening from the perspective of PIACL organizations.



Identify possible follow-up actions to this process and how to do it agile and constructively.





Cartographic projection of Mercator indicating the origin of the participants.  
In orange, the countries of the participants who were unable to attend.

## A MEETING OF DIVERSITY

Nineteen representative organizations of PIACL, three networks of organizations that work on women's issues and the African diaspora, eleven support organizations (from technical support to funders such as the Ford Foundation) and three institutions linked to the financing of initiatives: FIMI (Foro Internacional de Mujeres Indígenas -International Indigenous Women's Forum), IFIP (International Funders for Indigenous Peoples), and Tenure Facility participated in the Second Convening.

The diversity was also geographical: There were representatives from most of the countries of the Mesoamerican region; five representatives from South America (Colombia, Brazil, Guyana, Perú, and Bolivia); several representatives from Indonesia, and various delegates representing the philanthropic community of the United States. Representatives of thirteen countries in total were present. Unfortunately, two well-known African leaders, the representatives of REPALEAC<sup>3</sup> and FoLT<sup>4</sup>, could not travel, so they sent video messages showing their support for the II meeting.

The participants' origins were diverse. They were representatives of indigenous peoples from Mesoamerica, South America, and Indonesia. Throughout the II Convening, the presence of Colombian Afro-descendants was decisive since we were in their territory, although there were also Afro-descendants from other countries (Honduras, Panama, Bolivia, and Brazil).

As can be imagined, with four languages spoken (Spanish, English, Portuguese, and Indonesian), communication and dialogues were only possible through the work of a dedicated team of interpreters, who did most of the time simultaneous interpretation thanks to a microphone system to participants, attached to tiny radio receivers, with one channel per language.

3 Réseau pour la Protection et Gestion Durable des Forest d'Afrique Centrale (Network of Indigenous and Local Populations for the Sustainable Management of Forest Ecosystems in Central Africa).

4 Friends of Lake Turkana, a regional organization in northern Kenya.



## A MEETING OF THE RESISTANCES

### A HISTORIC RESISTANCE

One characteristic that stands out in this Second Convening is that all the organizations participating are still in the process of resistance, and some of them have even been resisting for 40 years. This accounts for their enormous capacity for resilience and the fact that these struggles are long-lasting and even exceed the time horizon of a single generation.

It is optional to delve into historical sources on the initial resistance of indigenous peoples to colonizers when that struggle is present in the daily experience of the organizations participating in the meeting. The fact is that the current economic system, as natural resources are exhausted, continues its expansion beyond the usual borders with its dynamics of resource extraction, entering territories that have until now been peripheral and marginal to the global economic system in processes of new colonization and dispossession of indigenous, afro-descendant, traditional peoples and local communities.

Although the processes of inclusion within the global economic system are different depending on the history of each territory, in these territories, there are often populations called “indigenous,” native peoples who took refuge here against the advance of colonization. Also found in these territories are descendants of the first settlers, who, for different reasons, partially disassociated themselves from the dominant system—afro-descendant populations who settled in territories far from the post-slavery systems maintained in their areas of origin. Usually, these two groups adopted ways of life and resource management close to those of the natives they replaced or with whom they mixed.

Due to the incursions generated and driven by the economic interests mentioned previously, these populations of indigenous peoples and local communities face the degradation of their environment, the loss of biodiversity, the erosion of natural resources, and the violation of individual and collective human rights of their Communities, with the consequent negative impacts on their health, culture, ethnic affiliation, spirituality, resources and ways of life.

For this reason, and at least for the last 40 years in Latin America, as they stated during the meeting, Indigenous, Afro-descendant peoples and Local Communities have organized at different levels to resist the catastrophic attacks of oil companies, mining companies, illegal loggers, and other dangerous projects for their livelihoods such as roads and dams, as well as to negotiate with the different levels of the State as responsible for their situation and their access to health, culture, economy, identity, resources and forms of life.

This Second Convening was then a meeting of different struggles in different territories.





## LUCHA POR Y DESDE LOS TERRITORIOS

At different times during the meeting, the participants mentioned that territories are multipurpose and multidimensional spaces that transcend the merely physical: the territories are the grounds that support the spiritual, ecological, economic, political, cultural, and linguistic elements that provide life, firmness, and stability to the collective memory and ethnic affiliation of peoples and communities. Those territories are also the spaces where communities have to face:

- Threats and violence with concrete effects on the territories: invasions of territories, indiscriminate logging, mining operations and the water pollution caused by them, oil leaks, not to mention the violence exercised against all those who protect their territories and communities, and protest against said violations of human and environmental rights. **Norma Don Juan recalled that we are talking about kidnappings, imprisonments, and murders, the victims are not simple numbers but colleagues and friends with whom we have shared powerful moments in the struggle.**
- The lack of adequate legal regulations: The lack of realistic and applicable legislative proposals at the national level, down to the local level, encourages the development of activities that degrade the environment and its biodiversity and violate the fundamental human rights of these communities and humanity. **In Indonesia, for example, no law has yet been passed that recognizes indigenous peoples as subjects of rights.**
- An economic system that seeks short-term returns with a logic based on the extraction-based model.
- **Institutional resistance** to changes in the extraction-based model: Governments, institutions, and companies' fidelity is due to their **economic dependence** and fidelity to that extraction-based model.
- Inequality in the distribution of economic and technical means: the lack of financial and technical resources makes it challenging to develop effective and sustainable actions in the territories.

- It is a practice of **manipulation and coloniality** practiced even by organizations that supposedly want to support Indigenous, Afro-descendant peoples and Local community organizations. Hence, territorial organizations have a history of distrusting any institution or entity they do not know, especially if it comes from outside their territory. Without realizing it, cooperation and philanthropic organizations often reinforce this colonialist relationship of unequal and asymmetric power toward territorial organizations.



Eustobeus Rero Renggi - AMAN

- **A numerical inferiority:** the communities found in these territories considered marginal in the past do not represent enough voters at the national level, although locally, they may be the majority. At the national level, there are always minorities who are reduced to that condition and rarely are considered political actors who deserve due participation in public policies. Along the same lines, Eustobeus Rero Renggi from Indonesia commented that faced with this type of situation in his country, his organization AMAN decided, at its creation, **"not to recognize the State if it does not recognize us."**



Udiel Miranda - COPAE

- **A historical colonialist** relationship of abuse and plundering on the part of State and private entities. That relationship concludes with a long process of denial of indigenous, Afro-descendant, and Local Community's cultures and the construction of discriminatory and racist social systems. Such discriminatory policies combine with low levels of schooling merged with an education that is only possible on the terms established by the dominant culture. **As Udiel Miranda (Guatemala) said, (colonization) is also about "epistemological colonization."**

- All the interventions clarified that their struggles occur for and from their territories.





## THE UBIQUITY OF PAIN

Various participants during the Second Convening gave testimonies about the levels of violence that affect community organizations, such as the loss of Matriarch Bernadette of the Quilombola people of Brazil, who died in 2023 defending her territory. During the Second Convening, the weight and presence of violence was so substantial that one of the working groups had to pause to attend to a moment of hopelessness on the part of Melissa Martínez from OFRANEH (Honduras), who was receiving worrying news from her territory while her group worked. The COVID epidemic also claimed many lives of organizations, as CONAQ reminded us.

The testimonies of pain were also particularly sensitive with the songs with which the members of ASOM welcomed the participants to the Second Convening, telling stories of rapes of women, of murders of leaders due to political violence, and the armed conflict that still affects Colombia, as well as other forms of more subtle violence, such as the appropriation of land by agents linked to paramilitary and narco-guerrilla groups, related to drug trafficking.

Although pain is never far away when talking to these representatives, there was also a will to continue the struggle to survive and build more inclusive and fair societies.





## THE STRENGTH OF COMMUNITY AND ORGANIZED WORK

Several testimonies insisted that organized and community work is the only thing that allows us to resist pressure like that described above, with permanent threats and excruciating human losses.



Kathia Penha - CONAQ

The strength that organizations and their leaders have to continue their fight, despite moments of hopelessness, dejection, or sadness, is found in organized and collective work, knowing that they are not alone and that they fight, as Kathia Penha from CONAQ told us, **“for the future of those children who are going to be born so that their present is better than ours.”**

Nahum Lalín, Garifuna leader of OFRANEH, also gave his testimony and described how the Garífuna communities managed to recover 1,200 hectares of land from drug traffickers in Vallecito (Honduras),

**“...They with their weapons, us, all together, en masse, with our drums, our incense, our culture”,** with the organized Garifuna communities, as the only response to the violence of drug trafficking and its weapons of war.



Nahum Lalín - OFRANEH



## WHAT THE PARTICIPANTS TAUGHT US (NOTES FOR A METHODOLOGY)

### “I’M GOING TO ANSWER THE QUESTION, HOWEVER...”

Although the methodology focused more on achieving the meeting’s objectives and fluidifying the exchange of information, many of the representatives, although in panels with precise guiding questions, took the time to explain who they were and where they came from.

The participating organizations felt the need, in a context where people or organizations had not necessarily been able to participate in the previous exchanges, discussions, and rapprochement process since 2019, to introduce themselves and show their trajectory as an organization to finally request recognition of what they represented and their trajectory. That feeling of trust and confidence also happened because they felt like they were in a welcoming and supportive environment, to the point of being able to share their stories and experiences beyond what was established and required.

In a shared struggle meeting, it was important for each struggle to ensure that its peers recognized it.

Several interventions mentioned how refreshing it was to visit the ASOM territory in Buenos Aires, Cauca, and see the landscape and realities more closely.

The OFRANEH and RIBCA colleagues felt like they had arrived at another town or village in their territories and felt “at home.”

Equally important was observing the level of mobilization behind one or two leaders’ participation in a meeting. We discovered that a group of young women from the community guard were responsible for security in Santander de Quilichao.

In addition to such an experience, our Central American colleagues reminded us that their ethnic affiliation, spirituality, worldview, resources, and autonomy are intrinsic to their territories.

The dynamic of the Second Convening was simply different from the moment we visited the ASOM territory.



## THE USE OF TECHNOLOGIES

Although they were representatives of organizations of marginalized populations in struggle, many brought their presentations in PowerPoint, with slideshows in full color; even Cledeneza Bizerra, perhaps one of the event's deans, brought her presentation of the MIQCB in PowerPoint on a USB flash drive. Some even had links to web pages or Facebook.

In summary, these organizations understood the need to use communication technologies and used them daily efficiently.

## HEAL AND CARE



Norma Don Juan - ECMIA

Norma Don Juan, from FIMI, said, **"We don't want martyrs, but we need to keep working."** Several interventions mentioned the importance of care and healing tasks, including collective care.



Teresa Zapeta - FIMI

Teresa Zapeta of FIMI pointed out it is essential not only to keep the struggle in mind but also to **"budget"** in time and resources for self-care in daily life.



## CULTURE AS A WEAPON OF MASS REVITALIZATION

Colombian Afro-descendant organizations showed us that culture, primarily expressed through music, can be decisive, energizing, and revitalizing. Their drums, very African and at the same time very Colombian, allowed them to share stories, even of pain, with music and songs that had the power to revive and revitalize spirits.

Culture is a crucial vector for transmitting experiences and sharing emotions in a meeting of human beings with their different cultures.





## THE ORGANIZATIONAL AND INSTITUTIONAL STRENGTHENING OF TERRITORIAL ORGANIZATIONS

### WHAT TYPE OF ORGANIZATIONS AND INSTITUTIONS DO WE WANT TO STRENGTHEN?

The above graphic summarizes the proposal drafted by PIALC organizations on the different levels and elements that interact in the concept of organizational and institutional strengthening as well as the central role of territorial and cultural heritage in this strengthening

The interventions during the meeting demonstrated that the organizations, although all different, have the same elements intrinsically linked.

They all have a solid political and philosophical reflection core, which is in permanent dialogue with their governance rules and inclusion regarding women and young people. See Graphic 2.

However, depending on each organization, these components may be more or less intense. For example, in the interventions heard in Santander de Quilichao, it was clear that PCN's experience and wealth of political and philosophical reflection placed it in a position of greater strength than other similar organizations. See the PCN presentation in Annex 1:



Paul Graham - APA.

From this core, a series of activities, specific to each organization are developed, such as struggle and political advocacy, **which can include spaces for negotiation and bridging with governments or donors, as Paul Graham from APA recalled.**

Projects to improve the livelihoods of local populations are also involved.

**Examples are community held hydroelectric companies or community tourism similar to the initiative Utz' Che' in Guatemala supports. Such projects aim to establish solid foundations to achieve the territory's economic and social autonomy.**

Besides the economic issue, the participants included care and security, along with a training component with different levels of progress. **Consejo Regional Indígena del Cauca- CRIC (The Regional Indigenous Council of Cauca), Colombia, for example, has developed this last component to create a university that grants certificates and diplomas recognized by the Colombian State. At the same time, some other organizations only manage to implement some courses for their young people.**

inally, an organization can maintain such an organizational structure because it has a basic administrative and financial management structure capable of handling the assets and economic resources it eventually manages, whether from its resources or the support of cooperation and philanthropic institutions.

To this already complicated design, where all the components interact in one way or another with the others, the organization management must add internal and external communication capacities. Although not all organizations have a team dedicated to communications, several delegates mentioned the need to have or develop their communications capabilities, particularly to bring the voices of communities that national societies or the international community would not otherwise know. In this sense, they know and recognize the potential of modern technological communication tools (social networks) and the use of Information and Communication Technologies (ICTs).

All these elements interact continuously with each other and, of course, operate within the framework of a specific territory, which in turn is related to a particular culture.

## CONVENTIONAL "INSTITUTIONAL STRENGTHENING."

Often, the strengthening proposed to this type of organization by the international cooperation institutions or the philanthropic community consists of merely technical and administrative capabilities in the accounting, managerial, or communication area that guarantee transparency to the institutions of international cooperation exclusively in managing funds and due accountability. Here, in particular, the risk of professionalization previously mentioned by some organizations occurs.

However, these are only three of the functions mentioned above, which we know are all related.

In any case, one of the working groups on the third day of the meeting recalled that it is essential that strengthening should not happen exclusively through projects, but, as Silvel Elías mentioned,



**"institutional strengthening processes must go beyond of projects and transcend to long-term efforts."**

Silvel Elías - MTC

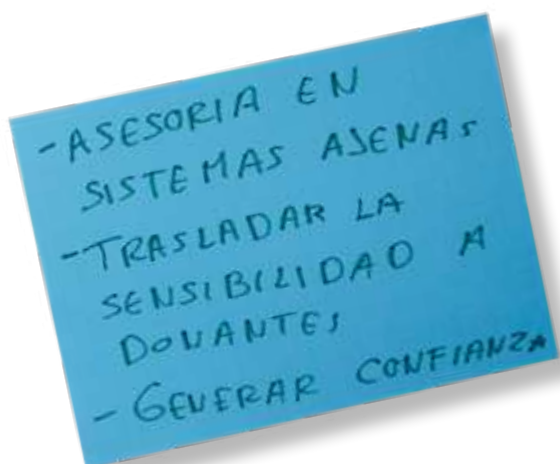
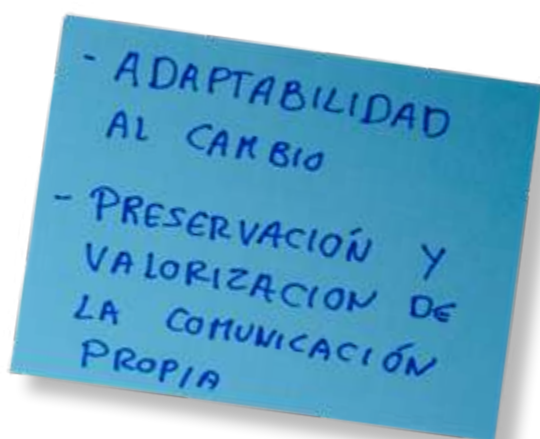
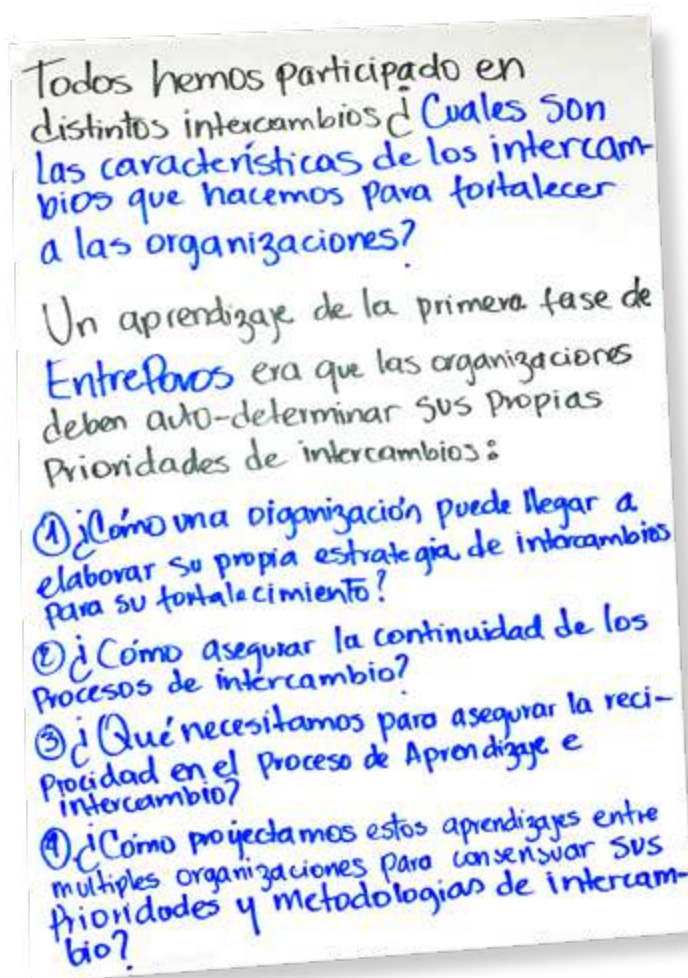


## RECOGNIZING EXISTING STRENGTHS BEFORE WANTING TO STRENGTHEN

Several interventions mentioned as crucial that organizations should not see themselves as entities without any capacity since this is instead “the work of colonialism, which makes us see ourselves as impoverished. We are not helpless people; we have a lot of capacity” (Norma Don Juan).

For this, the participants mentioned the need to systematize each organization’s different experiences to monitor progress. However, they also said learning from the less-than-successful experiences was important.

Therefore, starting with the existing capabilities and seeing how each organization can strengthen them according to its particular needs is essential. However, it is also necessary to understand that “our cultures are dynamic, they are alive, and they are continually evolving and transforming” (Norma Don Juan). In response to the single-thematic institutional strengthening initiatives



implemented by conventional cooperation, exchanges appear as tools to strengthen territorial and collective struggle processes that allow organizations to confront their multiple functions simultaneously.

The reason is that the exchanges conceived by and for PIALC organizations are “**horizontal spaces for dialogue and listening, without imposition.**”

As the South American representative group pointed out on the first day of the meeting, the diversity of experiences is “a powerful weapon” against a system that tries to homogenize and divide to control.



# WE WANT MORE EXCHANGES!

EXCHANGES ARE ESSENTIAL TOOLS FOR ORGANIZATIONS



Multiple interventions during the meeting insisted on continuing and strengthening a sustained flow of in situ and face-to-face exchanges. The responses to the online survey sent after the meeting, which are presented later in the text, confirmed this approach.

However, the discussion established that there are different types of exchanges: motivational, revitalizing, strengthening of solidarity, and generators of support in emergencies to develop capacities and learning based on complementarities in experiences and on specific subjects. For example, thinking about a network of territorial funds and sharing lessons on things that the participant organizations should not do is necessary. The interventions generally insisted on the benefits of exchanges, presented below.



The first element to justify this need is strengthening international solidarities and the effects of improving the respective struggles of the organizations, their peoples, and communities. According to OFRANEH colleagues, "Exchanges are significant because we realize that we are not alone. This exchange invites us to continue fighting. When you are alone, you get bored or afraid. Finding each other renews our strength. It also works because when we feel cornered within our territory, international solidarity arrives (through exchanges and encounters)." "Exchanges allow us to renew batteries, similar to when we recharge the cell phone. We leave the exchange with a recharged battery and an extra battery."

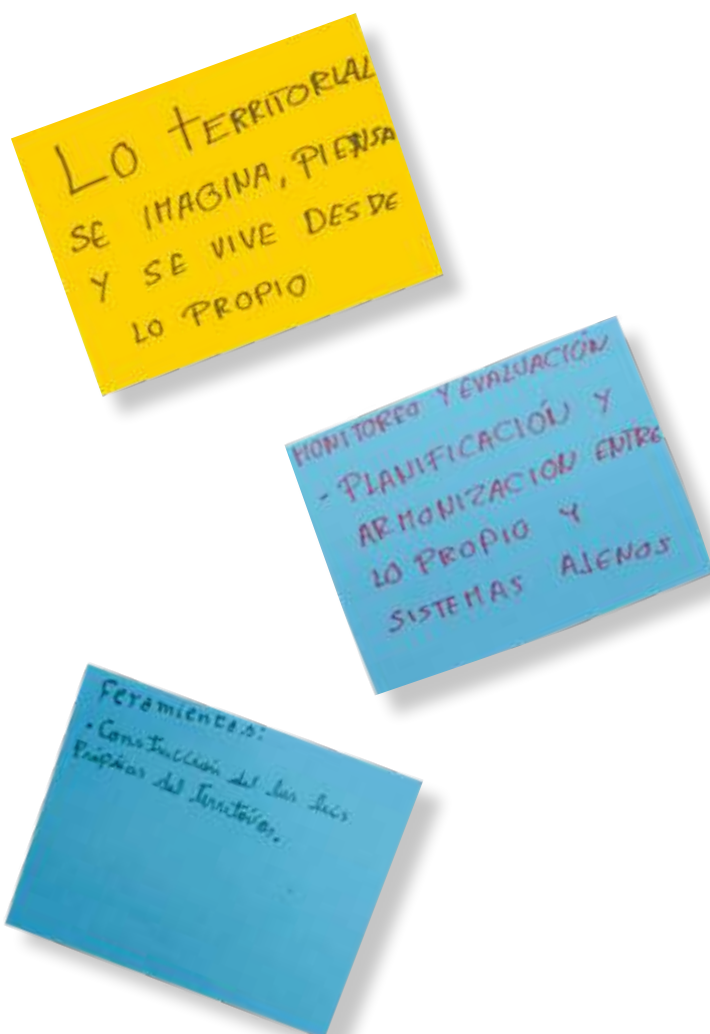
In the same sense, CONAQ (Brazil) and PCN (Colombia) reiterated the central role of exchanges in their respective countries based on their experiences. For them, exchanges are central to overcoming the invisibility of the organizational processes of Afro-descendant communities in Colombia and Brazil.

The participants also emphasized the importance of exchanges for learning and reciprocating "(from) the positive experiences shared and communicated, (and) also (from) the not-so-successful experiences." In this sense, the experience of ACOFOP is particularly illustrative. ACOFOP began its experience in Guatemala by visiting experiences of the forest ejidos of Mexico and now, after a series of exchanges with Colombian counterparts, has made the experience of forestry concessions well known in Colombia. The Forest Concession model of ACOFOP in El Petén is now accepted as a tool for peace in a post-conflict context and is part of the current Colombian regulatory framework.

Another essential element is to build a collective political project that attempts to change the system at the country level. This project seeks to articulate and incorporate more aspects of sustainability to "unify the defense of life" (Kathia Penha) against the prevailing system focused on extracting and exploiting natural resources to achieve short-term economic returns in an unsustainable way.

As a requirement to reach this level, exchanges were identified as a critical resource to build trust between leaders and their organizations in a system that historically tries to divide and conquer to impose itself.

Finally, there was talk about designing exchanges with academia and state officials who were willing to listen because "(at)that (level) is where public agendas and policies will be designed and positioned."





## THE PARTICIPANTS ARGUED FOR THE NEED TO CREATE AN ECOSYSTEM SUPPORTIVE OF EXCHANGES.

The participants mentioned several times in the Second Convening the importance of allies enabling and maintaining a flow of resources that support exchanges.

In particular, the participants emphasized the importance of ensuring reciprocity in exchanges so that a host organization could reciprocate by traveling to the guest organizations' places afterward, thus establishing a genuine relationship of long-distance alliances.

The participants needed to define whether organizations must create specific capabilities to design and implement exchanges within the debates. Still, they argued that "...it was necessary to build networks, taking advantage of available information technologies (videoconferences)."

In any case, it became clear that the organizations needed to find actors and organizations capable of compiling, organizing, and systematizing information about the group's activities. Those actors also had to be capable of analyzing political opportunities and strategic issues and designing timely, focused, and efficient exchanges.

The need to establish a network was also mentioned, without appointing immediate leaders, but with some determination, particularly from the Afro-descendant group. ASOM, for example, announced its interest in visiting the experience of the TOSEPAN cooperatives in Puebla, Mexico.

Finally, Udiel Miranda (COPAE, Guatemala) pointed out that the exchanges were **"about how we resist, but we have not discussed exchanges about the political proposals to become new models and options in our countries."**



# “TODAY WE FORGE A PRESENT THAT TOMORROW WILL BE HISTORY”.

NOTES FROM CARLOS ROSERO'S INTERVENTION ON THE PROCESS OF BLACK COMMUNITIES-PCN

The PCN process started in 1988 or 1989. It is a long story that lives up to the motto, “Today we forge a present that tomorrow will be history.” In that process, two people received the Goldman Prize but also (we) have had more challenging moments. Talking with a friend, she summarized the formula of our process:

- We need to have proposals
- We need to have organizations
- We need to have strategies that allow us to move forward

Sometimes, you get married to an organization and don't realize that sometimes you must bury the organization but continue moving forward along the way.

We have learned how to listen to our elders. Sometimes, it is good to listen to the wind to know if it will rain, and it is important to see things not written in books. The challenge is building together. No one can tell us, “We have to walk this way.” It takes a great effort to listen to each other. Also, it is important to support something that does not necessarily come from the collective: the collective did not define Francia Márquez as a candidate but considered it interesting to accompany that process with her.

We don't play chess; we play dominoes: we play with the pieces we get. We sow in a thousand ways, sometimes with blood. It is “he the one who works, the one that does not eat straw”; he who sows has the possibility of reaping. Now, with this government, we have a small harvest.



Carlos Rosero

From Durban<sup>4</sup> and all those related debates, we brought up the topic of historical reparations. This is not only for Afro people but also for indigenous peoples. In Colombia, there is now a Historical Reparations Commission; we hope that this will allow us to push the issue of reparation forward.

We want to have a better connection with the diaspora and with Africa. From there, we move. In America, there are nearly 200 million people of African descent, and there are about 205 million hectares of land. Of those, only 5% are titled. Because capitalism does not respect life, we want our rights to be titled. We have a network around the issue of titling with PCN, Honduras, and

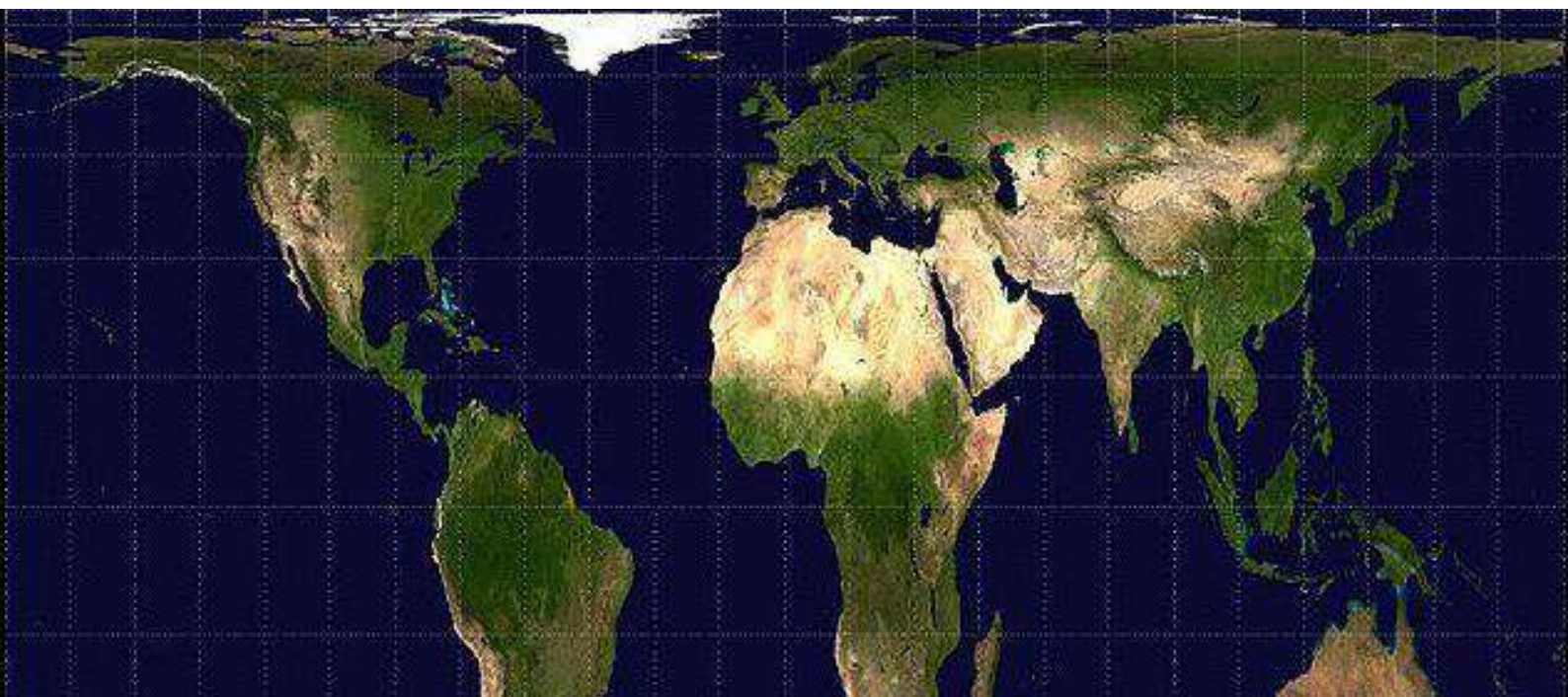
3. Durban, Sudáfrica del 31 de agosto al 7 de septiembre de 2001.

Brazil. We are taking advantage (of the current situation) to regulate things that (The Colombian State) never regulated. Additionally, we need an implementation plan. Some consider there should also be a repair plan.

After the glorious years in which we obtained recognition come the painful years in which we are now. This country has been at war for 60 years; the only solution is to talk. Since 2016-17, the Chocó colleagues have raised the issue of community agreements. Within the framework of the Peace Agreements, there is a way to move forward on this issue; they are the ethnic chapter of the Peace Accords. These commitments have not been fulfilled yet, but something may come to fruition. We also feel the need for South-South cooperation: several of our movement colleagues are now ambassadors in African countries.

We have an enormous responsibility in economic matters to define our economies. We have made 6 or 7 development plans for black communities, but there was never the money. We say: "silver in hand, ass on the ground." There is a lot of politically correct stuff, but when it comes to concrete actions, nothing comes of it. Hence, organizational dynamics need to be strengthened. The organization is consciousness set in motion. As Malcolm X said, "Power only stops before power." We need to reinforce people's power.

For decades, there was talk about the Great Homeland; now we need the Great Motherland. We cannot leave this to governments; we must promote it from the people, from the communities. No one saves anyone, but no one saves themselves. Finally, we also have an action protocol against gender-based violence. We cannot reproduce the oppression that we denounce with our colleagues.



[https://es.wikipedia.org/wiki/Proyecci%C3%B3n\\_de\\_Peters](https://es.wikipedia.org/wiki/Proyecci%C3%B3n_de_Peters)

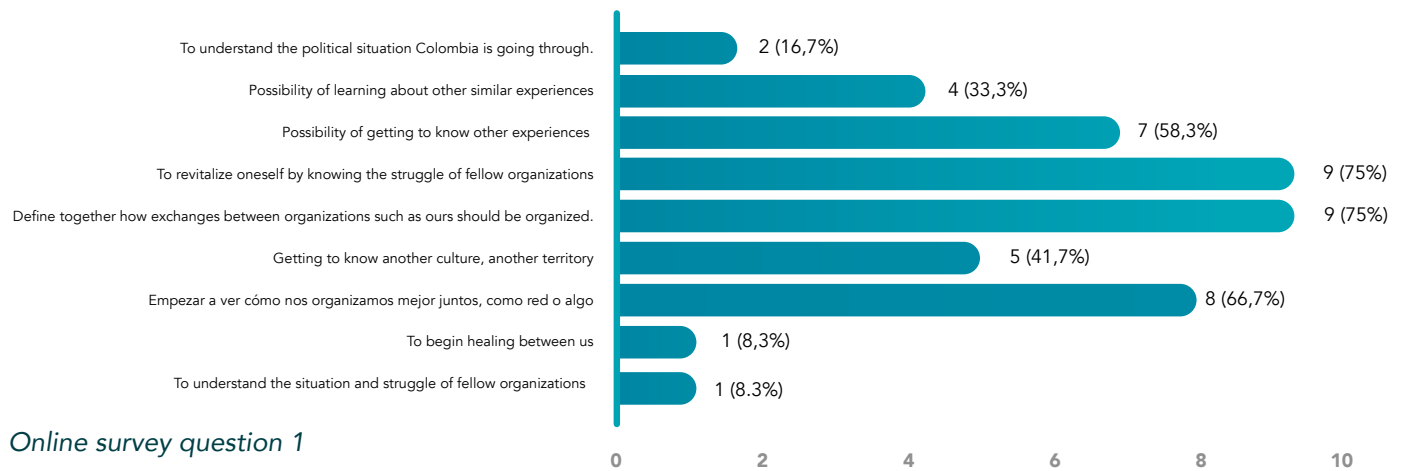


## ANNEX 1 THE ONLINE SURVEY RESULTS

The online survey sent after the meeting provides information on follow-up possibilities. EntrePovos sent the study to 20 participants who attended the II Convening. Twelve responses were received (60%).

Regarding the first question about the meeting's results, it is clear that the participants considered strengthening organizations and defining how to organize exchanges among organizations.

### What is it that you got from the II Convening?



Online survey question 1



However, when one asks what topics were addressed in the meeting that they would have liked to see further explored (Question 2), it is shown that the topic of exchange methodology could have been further discussed (7 out of 12 opinions). The second response was strengthening organizations (half of the views). Half the opinions also emphasized the need to delve into the organizations' financial aspects. However, the participants did not address this subject during their II Convening meetings.

### Which of the three subjects discussed during the II Convening would you have liked to delve into?

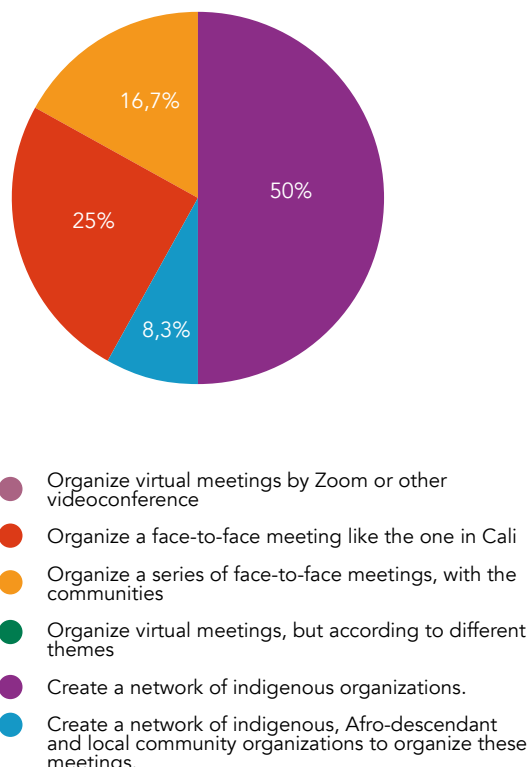


Question 2: what topics should we have delved into?

The event was well-focused but could have continued to explore exchange methodology and strengthening organizations. The survey results and responses revealed a new topic related to the organization's financial sustainability; however, the participants should have discussed the subject during the event.

Finally, regarding the specific question about the follow-up to the event (Question 3), half of the opinions agree that the constitution of a network of indigenous, Afro-descendant, and Local Community organizations is one of the possibilities approved. The other opinions mainly support holding another event similar to the II Convening in Cali (25% of the responses), and 2 out of twelve think it would be good to organize a series of face-to-face meetings, which would include visiting in situ the host communities. The respondents to the survey did not approve of two suggestions for having virtual meetings.

### What follow-up do you think should be given to this exchange?



Pregunta 3: seguimiento al encuentro de Cali

## ANNEX 2: PARTICIPANTS TO THE MEETING

Vanessa Cristina do Nascimento	Instituto de Referencia Negra Peregun	Brasil
Giselle dos Anjos Santos	CEERT	Brasil
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Kathia Penha	CONAQ	Brasil
María Betania Mota	CIR	Brasil
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Paola Yañez	RMAAD	Bolivia
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Sandy Arboleda	CEAF-ICESI	Colombia
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Dayana Blanco	ILEX Acción Jurídica	Colombia
Cecilia Silva Caraballo	Corporación Cultural Cabildo	Colombia
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Ada García	COMUNDICH	Guatemala
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Juan Carlos Castillo	JC Holding	Colombia
Ana María Morales	JC Holding	Colombia
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## DOCUMENTALISTS

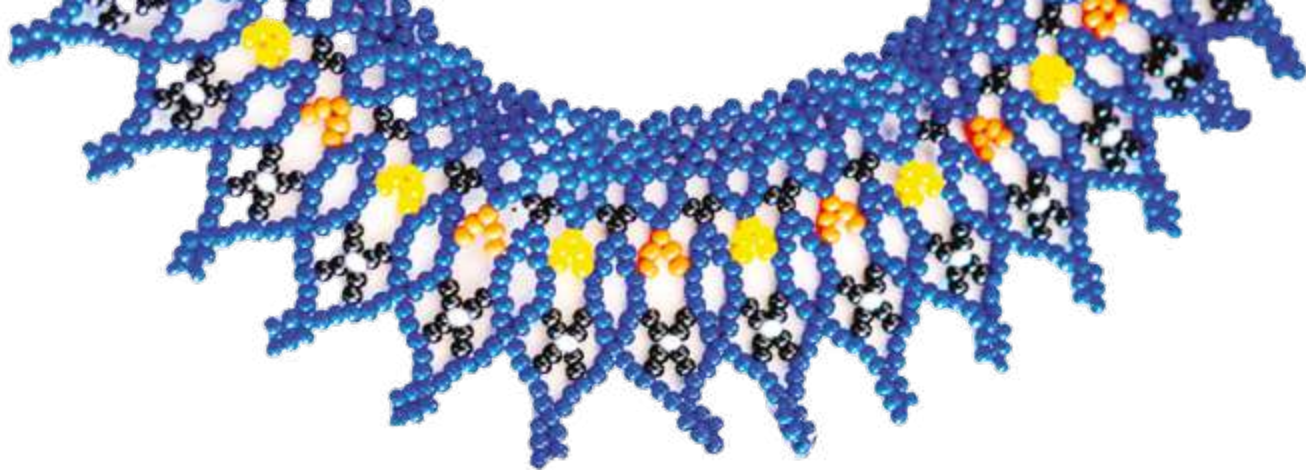
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