



**ORGANIZATIONS OF INDIGENOUS,
AFRO-DESCENDANT AND TRADITIONAL PEOPLES (PIAT)
DIALOGUE WITH THE FORD FOUNDATION**



II MEETING

JUNE 16 - 17, 2021



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VOICES, EXPERIENCES AND RE-CREATING ENERGIES;

Leaders, representatives of Indigenous and Afro-descendant organizations, Traditional and local communities, dialogue with directors and program officers of the Ford Foundation and philanthropic community.

- Eustobio Rero Renggi
- Annas Radin Syarif

ALIANSI MASYARAKAT ADAT NUSANTARA (AMAN)

- Ikal Angele 'l

FRIENDS OF LAKE TURKANA (FOLT)

- Daniel Texeiro
- Giselle dos Anjos Santos
- Luanda Mayra Chaves Teixeira

CENTER FOR STUDIES ON LABOR RELATIONS AND INEQUALITIES (CEERT)

- Carlos Rosero

AFRO-COLOMBIAN NATIONAL COUNCIL FOR PEACE COALITION (CONPA)

- Charo Minas Rojas

BLACK COMMUNITIES PROCESS (PCN)

- Gloria Aguilar

Utz Che ' ASSOCIATION

- María Guadalupe Leyva

MEXICAN NETWORK OF PEASANTS AND FOREST ORGANIZATIONS

- Rodimiro Lantan
- Elodia Castillo
- Ada García

COORDINATION OF ASSOCIATIONS AND COMMUNITIES FOR INTEGRAL DEVELOPMENT OF THE Ch'orti ' PEOPLE (COMUNDICH)

- Paola Yañez Inofuentes
- Mireya Peart

AFRO-AMERICAN, AFRO-CARIBBEAN AND OF THE DIASPORA WOMEN ' S NETWORK (RMAAD-VOMAP)

- Cledeneuza Bizerra Oliveira
- Sandra Regina Monteiro

INTERSTATE MOVEMENT OF COCO BABAÇU CRACKERS (MIQCB)

- Teresita Chinchilla

ASSOCIATION OF FORESTRY COMMUNITIES OF EL PETÉN (ACOFOP)

- Udiel Miranda

ASSOCIATION COMMISSION FOR PEACE AND ECOLOGY (COPAE)

- María Betânia Mota de Jesus

INDIGENOUS COUNCIL OF RORAIMA (CIR)

- Sara Omi
- Levi Sucre

MESOAMERICAN ALLIANCE OF PEOPLES AND FORESTS(AMPB)

- Silvel Elías
- Luis Elías
- Juan Peláez

COMMUNAL LAND TABLE (MTC)

- Givania Maria Silva

NATIONAL COORDINATION OF ARTICULATION OF THE BLACK RURAL COMMUNITIES QUILOMBOLAS (CONAQ)

- Edgar Vargas

FEDERATION OF THE SHUAR FROM PASTAZA NATIONALITY (FENASH-P)

- Mario Vargas

COORDINATION OF THE INDIGENOUS ORGANIZATIONS OF (COICA)

- Nahun Lalin
- Melissa Martínez

HONDURAN BLACK FRATERNAL ORGANIZATION(OFRANEH)

- Isabel Cipriano
- Anavela Xiloj
- Margarita Antonio

INTERNATIONAL FORUM OF INDIGENOUS WOMEN (FIMI)

- Angelica Lesmes

NATIONAL INDIGENOUS ORGANIZATION OF COLOMBIA (ONIC)

Anthony Bebbington

International Director of the Natural Resources and Climate Change program

Mónica Alemán

Senior Program Officer, Institution Building and Networks (BUILD)

Thila Do Nascimento

Program Associate

Ivana Fertziger

Senior Program Officer, Mexico and Central America

Shanice London

Program Assistant

Víctor López Illescas

Program Officer, Mexico and Central America

Renata Neder

Program Officer, Brazil

Steve Rhee

Senior Program Officer, Indonesia

Rebecca Sandoval

Program Associate, Mexico and Central America

Sindis Meza

Program Officer, Andean Region

Maira Neves

Program Officer, Brazil

INDIGENOUS, AFRO-DESCENDANT AND TRADITIONAL PEOPLES ORGANIZATIONS (PIAT)

Aliansi Masyarakat Adat Nusantara (AMAN);
Eustobio Rero Renggi.



We are guardians of the earth and humanity

The global economic structure is no longer an option in the climate, economic and humanitarian crisis that we are living. We trust that at this time we must:

- Strengthen the local economy based on the principle of sustainability, equity of the local economy and the strength provided by relations of reciprocity.
- Raising our voices in the international community, including donors, so that the contribution of indigenous peoples is protected and recognized.
- Thank the Ford Foundation for its exemplary support and direct financial support to indigenous peoples.

For a sustainable and fair life

1.

Present the indigenous economy as a national strength based on the spirit of "Gotong Royong" or mutual cooperation, reciprocity and justice.

Strengthen the food sovereignty of indigenous peoples as the main pillar of national food sovereignty. That includes: Preserving and promoting the diversity of local foods; strengthen indigenous food production systems (Indigenous knowledge and technological innovation).

2.

3.

Increase the resilience of our communities by building them with mechanisms of our indigenous communities used to cope with the recent pandemic and future crisis: Indigenous Peoples - Local Communities - Urban Communities.

Promote the application of the Declaration on the Rights of Indigenous Peoples of the UN, especially those issues related to security of territorial lands of indigenous peoples, conflict resolution, and implementation of Agrarian Reform.

4.



AFRO-DESCENDENT ORGANIZATIONS;

Daniel Texeiro, Charo Minas, Carlos Rosero.

VISIBILITY

It is the first thing. It is important for indigenous and traditional black organizations in such a difficult time characterized by attacks on the rights and accomplishments that we have achieved in each of our countries. Recognition among us is a collective construction and it is essential to recognize the contributions of our organizations to get out of Invisibility. Our institutional strengthening and building institution from the point of view of the traditional black indigenous construction has that component of a very strong collective extended family that reflects the concept of Terreiro, as the organizations with an African matrix call it, in Brazil. That collective action of the strengthening our bases, for internal and collective institutional reinforcement, it is assumed as being part of the construction of the Quilombo; an idea that is already present under different names in our struggles.

EFFECTIVENESS

International law has achievements that are under attack. The moment demands our effective and joint action before international organizations, especially before the Inter-American Human Rights System and the United Nations. It is fundamental, it is essential, from the point of view of visibility and effectiveness, that our contribution gains strength in building democracy. Indigenous, black and traditional organizations today have a defining role in such a construction because we are the ones who fight for the inclusion of those who historically have been and are excluded from the project of constructing democracy.

INVESTMENT

The contribution of black organizations to reducing inequalities in Latin America has not only been in the fight against racism, it has been also in other areas such as the economy, human rights, gender equality, denouncing State violence, etc. In other words, investing in the institutional strengthening of black organizations contributes greatly to the reduction of social inequalities in Latin America.

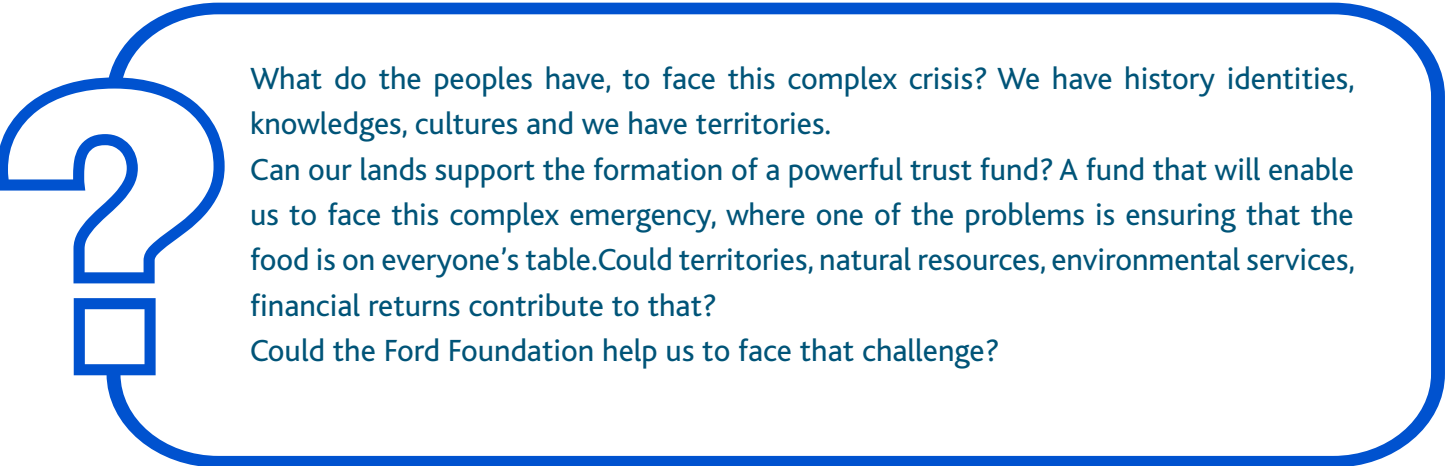
POLITICAL DIALOGUES AND SECURITY

Another central issue that we work on is the need to have an anti-racist position and the need to strengthen political dialogues with donors, such as the Ford Foundation and Spring, to always stay the course. A central point is security. The pandemic demonstrated other levels of security traversed by racism and institutional violence and indicated that it is necessary to think about comprehensive security in and for Afro-descendant peoples. We conclude arguing that there is no possibility of working for institutional strengthening without having guarantees for comprehensive security that allows us to work, organize, without necessarily suffering harm. We are interested in examining our actions regarding the policies of managing financial resources, formation of trust funds and their relationship with what we want to promote in the region.

We have history, identities, knowledges, cultures and territories

The pandemic showed us that racism and racial discrimination are not just another issue on the agendas of the black peoples of the Americas or in the world, but rather they are the environment in which we develop our lives and the struggles in which we are involved.

We ask ourselves: What to do? Are we looking for more funding for organizations, or are we striving for more organizations to be financed, or are we thinking in making a turn to the financing issue, including the idea institutional strengthening? Other questions we ask ourselves are the following:



What do the peoples have, to face this complex crisis? We have history identities, knowledges, cultures and we have territories.

Can our lands support the formation of a powerful trust fund? A fund that will enable us to face this complex emergency, where one of the problems is ensuring that the food is on everyone's table. Could territories, natural resources, environmental services, financial returns contribute to that?

Could the Ford Foundation help us to face that challenge?

From our perspective, the creation of a powerful fund could change the turn from institutional strengthening towards forms of economic autonomy that allow us to help ourselves and help others. That would enable us to change the current narrative, for a story that recognizes that we are resistant, that we have needs, but that we also have assets with which to face the situation. Our lands cannot be taken away by proscription, seized or transferred; we want to work ideas, do calculations, find new types of values in tangible and intangible resources to create the trust fund that would make it possible for us to finance development without government intervention.

Perhaps those are not all the questions, nor are those all the answers that we have; but we are facing a bigger problem and the answer should be on the same proportion of that scale.

Proposals

- Expand the number of Afro-descendant organizations that receive BUILD support in Latin America and the Caribbean in order to contribute to reaching and strengthening a "critical mass" of black organizations supported by the BUILD program. We have spoken of a regional movement, a consolidated joint force.
- Encourage, facilitate and support more exchanges with organizations in the region and deepen what organizational and institutional strengthening means from our perspective, from there to advance towards what we have and seek how to enhance it.
- Promote exchanges between organizations in Latin America and other regions of the world (Caribbean, Africa and North America).
- Organize an International Seminar and publications on Security and Institutional reinforcement from the perspective of Afro Organizations in Latin America.
- Collective titling must have security guarantees linked to policies that impact our sovereignty as peoples.
- The range of opportunities should be opened to more organizations, because there are very few currently participating in the BUILD program.

INDIGENOUS AND AFRO-DESCENDANT WOMEN;

Paola Yañez Inofuentes.

Finance what is not visible

Indigenous and Afro-descendant women depart from a dialogue that recognizes the parallel path that we have built in years of working together. A significant part of the work we do is not funded. Frequently our actions of resistance are complementary and have to do with our codes. The bets to transform democracy is part of the work we do but they do not receive financial support either. Alternatives to human rights and the construction of different conditions to think, feel and live are proposed. Those are transformative processes. Investing in this work that we do without financial support, is financing what is not visible.

Transformative processes

- 1 Strengthen the articulation between indigenous and Afro-descendant women from a common agenda for a transformative process, in which the formation of the community base through inter-ethnic dialogue is a central issue. Continue to maintain these dialogues to build a support network that responds to contexts of violence and denial of human rights, in order to achieve common grounds and points of convergence, from women's perspectives, to take steps that will strengthen our struggles.
- 2 Promote generational hand over conceived as continuity of our peoples and cultures, continuity of our identity, of our cultural roots, philosophies, stories, as integral individuals. It must be a generational change in leadership, which allows reducing the high vulnerability that youth are facing and making them feel proud of participating in the struggles to defend the territories.
- 3 Promote the recognition of our codes, wisdoms, capacities, knowledges and spaces as something strategic, recognizing the value of our codes in the development and exercise of our rights. The codes are fundamental in our horizons because they open us the possibility of modifying our lives and redirecting the processes. The codes, such as wisdoms, capacities, spaces and local knowledges, are a guarantee for the sustainability of our lives and territories.
- 4 Strengthen organizations and leadership to confront and protect themselves against violence and the exercise of necropolitics. Defending the territory cannot be at the cost of our lives. Strengthen the practical actions that we are already doing and also exchange reporting, care and protection practices. It is important to improve the mechanisms of the international system for the protection of human rights. It is not just about denouncing the problem but giving real visibility to the violence we are facing.
- 5 Stimulate intersectionality and critical interculturality. It is not the diversity of the Benetton paradigm; it is something more functional that would enable us to understand that when naming the oppressions of race, class and gender identity, it is understood as the need not to prioritize oppressions or to create primacies in relation to other women. We are not trying to fracture the feminist movement, nor the gender claims by raising issues related to race, class and gender identity. Nor are we fracturing the anti-racist struggle by raising the issue of gender. Our claims will allow us to build more solid contexts, fracture the dominant narratives of the universal female subject as an act to restore denied humanities from a human rights perspective and analyze in principle the universality of human rights.
- 6 Recognize that strategic communication is fundamental to our work and to achieve our objectives.
- 7 Invest in transformative processes, understanding the diversity among us and what is not financed in the projects to be able to work on processes that allow us to transform. Expand the concept of liberal democracy and the exercise of voting and being elected from a democracy based on human rights and thinking produced within the territories.
- 8 Think about linguistic transformations, which would allow us to build other realities, such as racism, which, in addition to conceptualizing and recognizing it, must be explicitly included in our planning processes.

INDIGENOUS ORGANIZATIONS OF MESOAMERICA

Silvel Elías, Rodimiro Lantan.



Recurring crises

- Financial resources and technical assistance to respond to crises and emergencies imposed by climate change.
- Support of philanthropy not to return to the previous Status Quo.
- Reinforce the institutional framework and agenda of civil, social, cultural and political rights of indigenous, Afro-descendant and traditional peoples and community organizations.

Support is necessary to respond to these crises that turn out to be humanitarian crises. Support is equally necessary and urgent to stop the overwhelming pressure of extractive activities on our territories, to strengthen the institutional framework and to impede that human rights do not continue their decline. We must stop being firefighters and be able to maintain our own agendas that support our struggles. We must strengthen our capacities for governance and the exercise of collective rights over natural resources, lands and territories.

New approaches

- Articulate common struggles;
- Support inclusive leaderships with equal participation of women and youth;
- Strengthen security measures for leaders and communities;
- Continue supporting organizational and institutional strengthening.

Be more creative in work approaches. There are other peoples with common struggles and it is necessary to articulate and learn about what can be done in the places where we are and the Ford Foundation is supporting, to make a more powerful common front. See ourselves inward and support leaderships that can participate in a fair and inclusive way so that young people can take over, generational renewal. We are facing pressure and criminalization and it is necessary to strengthen physical, digital and communal security measures; we do not want more victims. One axis of work is to protect security through different measures that can contribute to the articulation of our struggles and strategic communication work. We have been talking about institutional and organizational strengthening that is the support in the horizon of struggle that we are proposing. There is a need to strengthen our own authorities, governance systems, technical and productive capacities, and relationships in order to expand the support and backing we need.

Endurance and resilience capacity

Our efforts are extremely important considering the great challenges we have had to face with the pandemic. It is proven that nation states are not interested in us. In addition, the nation states have turned all indigenous territories into merchandise and we have demonstrated the ability to resist. That is why it is important to strengthen the capacities of leadership, spirituality and territorial belonging of indigenous peoples. Likewise, the strategies used to recover the territories from the legal framework must be strengthened.

We have ways of self-government, self-determination and autonomy as native peoples. It is important to contribute to the process of strengthening the different dynamics that we have. The internal economy of the villages can be self-sustaining in the long term. Cooperation and philanthropy are vital and essential for indigenous peoples in the current situation and in the long journey towards more equitable and egalitarian ways of life.

FRIENDS OF LAKE TURKANA (FOLT);

IKAL ANGELE 'I.



Diversity and confluence

We all come from diverse cultures and diverse geographies. Yet we find ourselves thinking around our struggles, driven by common norms and values that are ingrained in who we are as people, and based on our autonomies and identities.



Strengthening

We are looking inward to build and strengthen ourselves outward. The force always comes from our inside, from within, to think about how we come out and present ourselves; and we do, we are there and we provide solidarity not only within our individual communities, but also with other indigenous and tribal peoples. And that in itself is a constant reminder of the importance of how we reflect and how we document it.

We are capable of building and strengthening and not just surviving through this process; but to prosper in our stories, in our organizations and use that to communicate not only with ourselves, but with our community. We also use it to communicate externally and think about how we strengthen and finance ourselves, always reflecting from the perspective our value systems.

The struggle for resources, forces us to reflect on how best to unite to have a common voice in terms of how to finance our work and how we think about our work, joining our struggles to strengthen what we are striving for.



Communication

The main basis of communicating and the ways we communicate is the common goal and vision of our work by listening to generations. We have to think in terms of language and narrative and what are the meanings that emerge in the ways and moments in which we communicate. It is very easy to say that I am an indigenous person, but what are the narratives and meanings that are derived from the narratives and the ways in which we communicate?



Territories

People generally focus on the land and not the territories. When I listened to the reflection on the territories, I felt that I was on the right track and in all the struggles, be it about health, land, food systems, fragmented food systems, representation, climate change, culture, the Patriarchy, what is happening, is within our lands and territories. It is not only the land because the land is something that can be traded, but it is the territories that gave us the identity for which we have all been fighting.



Leadership

Forms of leadership, whether intergenerational or successional, are based on our principles, rooted in the values and practices of our cultures. It is not about replacing traditional leadership, but about how leaders come together, at particular times, in different spaces, but not necessarily to fight for space.



Cooperation, philanthropy, solidarity

During this time of COVID-19 we have had external support. However, when external support does not work, we ask ourselves: How do we build mechanisms of commitment and internal conversations, building internally for ourselves in order to maintain space for others, based on our common values and continue to grow from there?

FORD FOUNDATION (FF), VÍCTOR LÓPEZ ILLESCAS; Program Officer, Mexico and Central America.

An enriching dialogue

This has been an enriching dialogue. Your participation, perseverance and commitment are inspiring. At the Ford Foundation we have a lot of interest, commitment and awareness that we must learn a lot from your organizations, as well as from the dynamics, areas of advancement and struggle that you are proposing.

The Ford Foundation's areas of work are related and engaged with indigenous, Afro-descendant and traditional organizations and local communities in various regions of the world. The international programs of the Ford Foundation are: Natural Resources and Climate Change, Civic Space and Government, Gender Justice, Ethnic and Racial. The Technology and Society program also has an international area that is integrated with the other programs, in particular with the Civic Space and Government program. I think all programs and Ford Foundation's strategies have a commitment and ongoing support to the organizations of Indigenous Peoples, Afro-descendants, Traditional and Local communities.

The Natural Resources and Climate Change program

In the program's objectives, it is essential to ensure that the organizations that represent historically excluded, marginalized communities, and that are deprived of their territories, have more power of decision and political participation. That in turn these organizations, within their own democratic dynamics, have the strength to include youth, women, LGBTQ groups, people with disabilities and other groups of population.

Working in partnership with your organizations, for us, is not a momentary decision, it is not a relationship thought of as a moment in time in terms of mere financial support. We are going to have a stable relationship with you. A medium and long-term partnership is planned. We know, as you have already said, that the processes of transformation and social justice are long-term processes, which often face totally adverse conditions and correlations of forces that are not only adverse but very hostile. As Paola said, the sum of all systems of oppression is expressed in the struggles of indigenous and Afro-descendant organizations, particularly women's organizations.

BUILD program

The BUILD Program makes a specific effort so that organizations have both the ability to self-analyze and reflect on their strengths, as well as on their areas to strengthen, while producing a political impact and an impact on the community. The BUILD program also contributes to your development and institutional strengthening, hoping that your organizations could also allocate resources to your institutional strengthening.

The debate is open for us to learn what institutional and organizational strengthening means for broad, multicultural grassroots organizations with roots in the territories. The examples you have given us today are very important.

In my personal experience, I am learning how, for example, OFRANEH conceives economic autonomy from the cultural, economic and agronomic recovery from the role of the coconut in its economy. It is a privilege to learn how they are conceiving it and to be able to contribute within the framework of the BUILD program to an economic alternative based on the coconut that is a very important element. I mention it as an example of how that line of autonomy that Eustobio, Charo, Carlos and Daniel mentioned in their speeches can be strengthened.

There are many lessons learned because it is not necessarily the same organizational logics that lead us to become organizations that receive donor funds and those that will allow based on autonomy in competitive conditions in which organizations do not necessarily want to participate in that savage capitalist competition, as Angelica pointed out. They are contradictions that are not easy to resolve; and that Programs such as BUILD, which is going to enter its second cycle, and the Program such as the Social Justice Bond, we hope that they will make key contributions to these efforts from a perspective of resilience. The resilience that Rodemiro synthesized, understanding that historically the organizations that you represent have been facing dispossession and slavery, which has changed its modality, but exists in many modern forms. We hope that both programs will have an impact and we can continue a joint construction so that these resources do make a difference in the political, autonomy, and economic self-determination plans of your organizations.

Collective challenges

The Ford Foundation has several other programs such as the Program for the Protection of Human Rights Defenders and Social Justice Organizations and Leaders, related to the proposals that you have put forward.

We have very important challenges to tackle together. One reality that working in our region has taught me is that although there is a large volume of financial resources provided by international cooperation and philanthropy, it is still a reality that activists and defenders who are at the front taking risks, with high risks on his life due to their defense of the rights of their communities, are often doing their work in precarious conditions. Their families, most of the time, are suffering extreme poverty and the resources do not necessarily reach those people who are at the front making the biggest sacrifices. Such a reality is a collective challenge.

The Ford Foundation is aware of its role, as Eustobio very well expressed, saying that the foundation must continue to be a vehicle that allows channeling, leveraging, more resources from other sectors of philanthropy and international cooperation towards the efforts of the communities. In that sense, the Ford Foundation has a clear commitment to continue promoting efforts such as the Climate and Land Use Alliance. At this time, in order to launch the resources of the Social Justice Bond, we are promoting various alliances and collaborative initiatives of funders to increase the flow of resources towards the priorities that you have been discussing here.

I would like to end my speech, reiterating the commitment we at the Ford Foundation have and thanking CCARC for this facilitation effort. This meeting is being recorded. We are going to systematize all the proposals and this is for us the main and most valuable input to continue with our work. I assume the words of Mónica Alemán, Senior Officer of Programs, creation of Institutions and Networks (BUILD):

“Thank you very much for raising the need to increase funding to your organizations. It is extremely important and I totally agree with you, continuously our team in the Ford Foundation is raising the need to increase the flow of resources to indigenous and Afro-descendant organizations, traditional and local communities. We have to continue thinking together how to better identify and raise it well, at Ford and other philanthropic entities.”



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