



**INDIGENOUS, AFRO-DESCENDANT AND TRADITIONAL
PEOPLES (IAT) AND COMMUNITY ORGANIZATIONS**

**“RECOGNIZING OUR PRACTICES, WISDOM AND KNOWLEDGES FROM
DIFFERENT PERSPECTIVES AND WAYS OF LEARNING”**



II CONVENING

FIRST DAY 16 TH JUNE, 2021

ON A BURNING FLAME	3
IMPLEMENTATION AND ROUTES OF THE PROCESS OF PARTNER ORGANIZATIONS OF THE BUILD PROGRAM (2018-2021)	4
Two have been the main objectives since the conception of the Project	4
The main results of the First Meeting (Mexico City, November 25-27, 2019)	334
2020: The year of the Pandemic and watershed of the project	5
2021: The year of exchanges	6
The main contributions of the project	7
The Challenges	7
Paths are made by walking	8
IKAL ANG´ ELEI, FRIENDS OF LAKE TURKAN (FOLT)	9
For Reflecting Together	10
ANNAS RADIM SYARIF, ALIANSI MASYARAKAT ADAT NUSUNTARA (AMAN)	11
Challenges	11
Actions	12
EXCHANGE BETWEEN MESOAMERICAN ORGANIZATIONS	12
Recurring and permanent crises	13
The leading role of IAT peoples and community organizations	13
Challenges for institutional strengthening for IAT peoples and community organizations	13
Conclusions	14
EXCHANGE OF AFRO-DESCENDANT MOVEMENTS AND ORGANIZATIONS	14
A right of opportunity	15
We face very similar problems	15
Life, joy, hope and freedom	16
EXCHANGE BETWEEN INDIGENOUS WOMEN’S LEADERSHIP AND AFRO-DESCENDANT	16
It is time for a new Sun	17
Defending our territories should not be at the price of our lives	17
As women we assumed power and authority	17
We talk about the role of young women, I am a result of that effort	18
REFLECTIONS, COINCIDENCES/CONVERGENCES AND COMMENTS	18
Problems and proposed solutions	19
Similarities	20
PLENARY SESSION	20
Actions	24
Agreements	24
Ashé, ubuntu, jiwasa, winamba	25
HAPPY ENDING	

ON A BURNING FLAME



We breathe, we harmonize with the energies, we invoke, we thank. We listen to the RAP music of the Kichwa youth; we appreciate the Indonesian and Guatemalan marimba, we cross the Andes at the passing of the condor; and we admire the Maasai and Garifuna dances. Girls from the Guna Yala Comarca and boys and girls from Bilwi greeted the Encounter and sang to Mother Earth.

Happy to meet again and strengthened in alliances, we shared and discussed how to present the central issues identified by the organizations to the philanthropic community.

The flames were fanned by the heat of the energies put into words, and with them the actions, the struggles and resistance, the dreams achieved, the pending and the learnings of the process flowed.

A wave from Lake Turkana, the largest desert lake in the world, reminded us that our struggles are similar; it called us to celebrate life and to fight in solidarity. Water is life and it is becoming exhausted; it cannot be consumed or used for agriculture, due to the pollution left by extractive enterprises. Indigenous, Afro-descendant and traditional peoples and local communities in the world feel, suffer and fight for water, that vital resource of Mother Earth.

From Indonesia we knew the positive experience of returning to the places of origin. It is about young people becoming familiar with their own traditions and culture, learning from the wisdom and resilience of their ancestors to be able to manage their territories and the natural resources they contain. This is an unquestionable confluence: "Our Mother Earth is asking us for help. No to mining, no to the illegal exploitation of our territories! We need to show that the territory is not only for us, but for maintaining life and caring for the whole world... ", claimed the voice of Roraima.

The voices of the Mother Jungle in the Ecuadorian Amazon and Mesoamerica were joined; we all join together in this Second Convening to find ways and solutions to the humanitarian crisis in which we live. From Aymara, Kichwa and Guarani world views and wisdom, their own options are rescued to end egocentrism, anthropocentrism and theocentrism and those approaches are shared in the reflection to face exclusion, discrimination, dispossession, and criminalization:

Jiwasa:
"It's not me, it's us"

Ubuntu:
"I am, because we are"

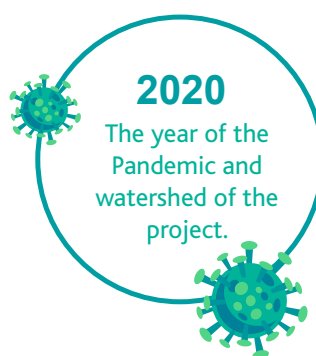
Iyambae:
"To be free, without a Master"

IMPLEMENTATION AND ROUTES OF THE PROCESS OF PARTNER ORGANIZATIONS OF THE BUILD PROGRAM (2018 - 2021).



Galio C. Gurdian
galionejapa@gmail.com

Social anthropologist, researcher on ethnic and territorial issues, national policies on indigenous and Afro-descendants peoples in Mesoamerica. Former Member of the National Autonomy Commission of Nicaragua (CNA) and founder of the Center for Research and Documentation of the Atlantic Coast (CIDCA). Information, classical music, jazz and long walks are some of his basic needs.



Two have been the main objectives since the conception of the Project:

- ☉ Contribute, from the identity and appropriation of the process by the IAT and community organizations to their own organizational and institutional strengthening, the formation of inclusive leadership and to build financial and social sustainability;
- ☉ Produce a methodology of exchanges and communication to make the components of the project visible.

This Second Convening takes place within the context of the deep current crises that affect the continent, and the world. The only concern of the new North American administration, with respect to its southern neighbors, seems to be the immigration issue; is to stop migration to the United States, there is no awareness that you cannot return to the Status Quo.

The main results of the First Convening (Mexico City, November 25-27, 2019):

- ⊗ Emergence of new themes. For example, the issue of the physical security of the leaders; the need to transform the vision of the philanthropic community, and its relationship with IAT peoples and community organizations;
- ⊗ Mandate to carry out face-to-face exchanges in 2020;
- ⊗ Fruitful meeting with the BUILD team of the Ford Foundation and other initiatives of the BUILD program, such as InterConnected and Spring Strategies.

The most important legacy of the First Meeting was the construction of a sense of belonging and community, among the IAT and community representatives and their organizations. Such a feeling of belonging and community we feel here today.

2020: The year of the Pandemic and watershed of the project

We all have lived through the tragedy and the impact of the Covid- 19 Pandemic. In March 2020, in consultation with the IAT and community organizations, the original proposal was redesigned. Based on the urgency generated by the pandemic and the underlying crises, three lines of work and actions were proposed that involved virtual meetings held in the second semester of 2020. The result of those meetings were documents that synthesize the various responses of indigenous, Afro-descendant and community organizations of the continent to the Pandemic:

- ☼ Impact of the pandemic and response of female leadership;
- ☼ Impact of the Pandemic and response of Mesoamerican indigenous and community organizations;
- ☼ Impact of the Pandemic and response of Afro-descendant organizations in Latin America.

The preparatory work for those activities included a substantive amount of desk and internet research, bilateral and individual interviews, to learn about the activities and proper responses to the emergency generated by the pandemic. Based on that previous desk review, base documents and question guides were prepared to be used by the facilitators of the CCARC team in their exchanges with the leadership of the participating organizations. From the results obtained, three exchanges were proposed to be carried out in the first half of 2021.

There was a growing awareness that the Post-Pandemic situation could not be a return to the Status Quo ante and that the IAT and community organizations faced a deep humanitarian crisis, with previous and underlying causal factors as Prof. Matilde Ribeiro told us.

2021: The year of exchanges

The exchanges and the Second Convening involved intense preparatory work on logistics, the formulation of documents and invitations to prominent researchers and thinkers on these topics, as well as the preparation of each of the presentations of organizations involved in the convening. Many of you participated in some of the exchanges that were carried out:

- ☼ April 8 and 9: Exchange of Indigenous and Community Organizations of Mesoamerica Initial presentation by Prof. Charles R. Hale, Dean of social sciences at the University of California at Santa Bárbara with the presentation "Perspectives from the racialized margins; territorial and anti-racist struggles of indigenous peoples and Afro-descendants in Mesoamerica".
- ☼ April 26 and 27: Exchange of Afro-descendant Organizations. Initial presentation by Prof. Matilde Ribeiro from the University of International Integration of Afro-Brazilian Lusophonia (UNILAB), with the presentation "Black organizational processes in Latin America and the Caribbean" on the importance of the World Conference against Racism in Durban, its legacies and challenges for the construction of affirmative action in our region and the challenges for the strengthening of Afro organizations.
- ☼ May 6 and 7: Exchange of Women's Organizations. Initial presentation by Juliet Hooker, Professor of Political Science at Brown University, with the presentation "Anti-Racist Struggles and Afro-descendant and Indigenous Leadership in times of pandemic."

Main contributions of the project

- 🎯 Relevant contributions in identity, security, resilience and sense of common destiny of the participating organizations;
- 🎯 Novel approaches, about what Organizational and Institutional Strengthening means, I will use the ideas and concepts of brother Carlos Rosero (PCN, CONPA) who literally said:

“ ...When we talk about institutional strengthening we think of two things: the strengthening of organizations and the black movement; and, secondly, also that of their own authorities and of governance in the territories where the communities live. From that point of departure, institutional strengthening has five aspects which are the following: to be organized; have proposals; formulate strategies to implement those proposals; strengthen our own thinking as an organization, as a community or as a people; Have the means and resources to implement those proposals (Mainly trained people and financial resources). Achieving those aspects imply having the right people. It also implies that those people are trained and finally it means having enough people to do the different activities that need to be developed. ”

- 🎯 Continue growing through virtual and face-to-face exchanges;



There have been significant advances in the formation of networks and alliances between organizations of indigenous and community peoples; indigenous people and Afro-descendants. Such relations probably already existed previously in an incipient way, but have been consolidated in this process.



There are clear messages from IAT peoples and community organizations to the philanthropic community about their priorities and suggestions to the BUILD pyramid; above all so that the resources destined for IAT peoples and community organizations should no longer be channeled through governments, non-governmental organizations or others that do not allow the given resources to reach the communities that mostly need them.

The challenges

- 1 The main immediate challenge is to strengthen the international legal system that supports the social and political claims and rights of IAT peoples and local communities. The implementation of the legal rights are in the hands of nation states that the sisters and brothers of the Guatemalan organizations called: "The Corrupt Pact" where institutional and power structures are in the hands of de facto powers and organized crime. Such is the diagnosis for a large part of the nation states and governments in which the organizations participating here, exist and have to work.
- 2 The second challenge is to advance in institutional and organizational strengthening, largely as a response from one's own identity to the underlying pandemic and crisis.

It is necessary to advance in building inclusive and equitable leadership with the substantive participation of women and youth. There is progress in this regard, but substantive and more intense actions have to be done to improve on this area.

It is necessary to challenge the constituted powers that intend to return to the Status Quo ante. The CONPA brothers pointed out the danger of that argument to go back to the previous situation:



The economic reactivation that everyone talks about, for Latin America represents more extractivism, more pressure on the territories, more violations of the rights of participation and prior consultation. This point is one of the ones we would be most interested in working with other black organizations in the region.



It becomes necessary to develop communication and awareness that the brutal impact of the pandemic created new national and international contexts, that do not allow a return to the Status Quo ante. The world we knew, radically changed for better or for worse. There is no way back to the same pre Covid situation. IAT peoples and community organizations must work together to build social relationships where their demands and interests have an adequate response.

The path is made by walking

- It is urgent to develop new approaches that account for unprecedented problems, linked to the climate crisis, the disappearance of the rule of law and attacks (physical, political, cultural, political, ideological) on IAT peoples and community organizations.
- Formulate and propose to the philanthropic community, long term proposals and cooperation strategies more in line with the findings of this initiative.
- Strengthen centers for reflection and analysis, that could become nodes for the collection and systematization of international, national, regional and community IAT experiences to provide feedback to inclusive leaders and IAT peoples and community organizations.
- Demand from the nation states "Public policies of welfare and care" to achieve the common good.

IKAL ANG' ELEI, FRIENDS OF LAKE TURKANA (FOLT).



Ikal Ang'elei

ikalangelei@gmail.com

Kenyan politician and ecologist, recipient of the Goldman Environmental Prize in 2012. Communities in the Lake Turkana basin depend on the lake for their livelihoods and survival. Friends of Lake Turkana (FOLT) works on the environment, community rights, conservation and governance. The anti-patriarchal struggle is expressed in all areas of her work.

We celebrate the lives of all those who have gone before us, who have contributed to what we do and how we do it, by recognizing what is diverse and the multiplicity of our cultures ... And just as we recognize the diverse cultures, let us recognize the similarities in the norms and the way we carry out our work. The value system, in terms of how we carry out our work, is very similar.

The challenges brought by the COVID-19 pandemic found us unprepared globally, but also within our territories. Indigenous peoples, in our different geographies, were able to look within, to build internally, and to strengthen themselves. We must think about how our stories are being told and how we communicate with each other in the midst of the pandemic; despite the difficulties governments imposed to restrict our thinking and our organizations.

Most of us here, are fighting for a change in the way funding is obtained and not just from donors. Our financial situation has been affected.



For our joint reflection

As we talk about how we know what we know, let's pause to listen how people think and look inward, how their financial situation was affected:

Leadership is based on principles rooted in our cultural values and practices. Some resources are not based on our value systems; and we have to maintain our independence and autonomy that are basic tenets to us.

How do they finance themselves ?;
How are they related to finances ?;
Who is financing them ?;
How were economic activities affected if you were trading or if you were exporting?



Those who were walking with us continue to do so, even during these difficult times. There were also those who have no intention of continuing to walk and would let us fall in the middle of the pandemic. That is very important to realize and recognize.



What is our thinking about sustainability?



It is necessary to ponder carefully on how we are connecting people.



Also, about the relevance of our collective history, the richness of our languages and traditions, as well as individual and collective agency and activism.

ANNAS RADIM SYARIF, ALIANSI MASYARAKAT ADAT NUSANTARA (AMAN)



Annas Radin Syarif Indigenous Peoples Alliance of the Archipelago (AMAN)

AMAN works at the local, national and international levels to represent, lobby and advocate for the adequate protection of the rights of indigenous peoples, access to land and natural resources. Annas likes fishing, photography and especially playing with his baby.



Indigenous peoples are threatened with extinction because their traditional territories are controlled by extractivist companies. There are difficulties in finding food, usually depending on the help of others to survive. There are communities that are forced to become company workers and, as victims, are forced to become part of oil palm plantations.

During the pandemic we had challenges related to democracy, and especially in communications to discuss how to reorient our organization and strategy to struggle for the rights of indigenous peoples. We have learned that the answers to all crises lie within the indigenous community. Our focus at this time is on how to strengthen ourselves; we wonder how to encourage our communities to help each other across the boundaries of our communities. That is an inexpensive concept that we would like to build safely. Meanwhile other important points for reflection based on what the pandemic showed are the following:

How to rebuild the economy and achieve the economic development of indigenous peoples safely?

How to guarantee food sovereignty?

We could be a pillar to provide safe and healthy food nationally and globally. Such a statement is especially true for Indonesia, because there are many varieties of local foods. We want to go back to local foods so that we can develop and build resilience. How to strengthen the institutions to obtain some type of benefit or profit, in such a way that the money obtained provide us results? It is necessary to build our own community businesses, community business entities, and secure property for indigenous peoples.



We must encourage the rights of indigenous peoples, both nationally and internationally, because it is a prerequisite for applying wisdom and traditional knowledge on the management of community areas and being able to confront crises with safety.

We must know how to support and give step-by-step assistance to marketing activities; to communicate about business planning; to provide information on how to raise capital, increase capacity and how to improve technology and have market innovation, to follow up on internal audit and continuous evaluation.

It means that our creativity and cultural innovation are not just for the happiness of our community, but for everyone else.

Challenges

Communication is a challenge because we are many indigenous communities with little telecommunications infrastructure.

- How to build food and economic sovereignty in the community? We have learned that the answers to all crises lie within the indigenous community.

COVID -19 is something mysterious for indigenous peoples. We usually do not have a collective memory to deal with viruses or situations that are unknown. You need to do a ritual to spread the information on the pandemic within the community. This is very important for us.

- How to be sustainable in this pandemic and for the next few years? How do we manage our traditional territories and resources, the natural resources they contain, with the sustainability and wisdom of our ancestors?
- How do we identify the economic potential? How to increase the confidence of indigenous peoples to build, focused on the community?

We must manage to build a solid mechanism to face the next crises. In the future, there must be inter-community and inter-urban flows between villages, between indigenous peoples and other local communities; as well as between urban communities.

Actions



108 community health units were installed to provide an emergency response, mainly attended by young people. There was closure and reduction of access from the cities to the traditional areas. Markets and schools were closed. During confinement, people were forced to return to or remain in their areas.



We encourage the communities to manufacture and mass produce masks and personal protective equipment using traditional fabrics and local products.



Our communities prepared places for quarantine in the fields. The returning youth, while helping out in the field, were quarantining in really good conditions.



There is a movement to encourage young people to return to their hometowns so that they are more knowledgeable and familiar with communal traditions and culture.



Communication from the community has been strengthened. For example, young people use social networks to inform the public about their activities in the town. Using the video chat app called Zoom, held a safe national meeting, which was attended by about 1000 people.

FOOD SOVEREIGNTY AND INDIGENOUS ECONOMY

a new Sustainable and Just Life



The indigenous Peoples Alliance of the Archipelago (AMAN)

EXCHANGE BETWEEN MESOAMERICAN ORGANIZATIONS.



Silvel Elías Gramajo
silvelelias@yahoo.com

Son of the K'iché Mayan community of San Vicente Buenabaj, Totonicapán. Teacher, agronomist and geographer. Professor and Coordinator of the Rural and Territorial Studies Program (PERT). Faculty of Agronomy of the University of San Carlos (FAUSAC). Founder and Advisor of the Mesa de Tierras Comunes (MTC) in Guatemala.



Teresita Chinchilla
tchinchilla@acofop.org

Archaeologist from the University of San Carlos de Guatemala. Twenty years of work experience in community, work and management of protected areas. Currently Advisor to the ACOFOP Strategic Management team. Guatemalan, likes to enjoy family time.

We analyzed and discussed the crises we are experiencing and are affecting the development of the organizations' agendas. Above all, we discussed how to cope with the pandemic and underlying crisis in terms of organizational capacities and institutional strengthening. Organizations are in permanent crisis.

It was discussed how in the last 50 years the s have seen oppression and marginalization intensify. The issues of racism and colonization have not changed. The conditions of poverty in which the peoples live ()and social indicators show it. There is a deep lag in the , compared to their non-indigenous fellow citizens and other sectors of the population. The countries have not adopted deep reforms that help transform this reality, they have adopted soft and conditional reforms. Fortunately, there is a resurgence of anti-racist awareness, especially from young people who are trying to value and understand the importance of s in this part of the world.

Governments have fallen into the hands of what we call "the Corrupt Pact". We are faced with governments that function as organized crime syndicates. Definitely, this situation will affect the agendas of the IAT organizations, especially in terms of criminalization and repression against them. Having understood what is happening in the region, we see a basic and important role for the IAT and community organizations.

We are experiencing recurring and permanent crises

- Decades of political and social crises mean that the pandemic is installed in conditions of vulnerability that causes disastrous effects on s.
- Pressure on indigenous territories via extractivism that weakens the organizations in the communities.
- Criminalization of leaders who defend lands and their resources.
- The pandemic crisis and the climate crisis demonstrate the absence of the nation state and also show that they are co-opted. Their policies are facilitating the establishment of large businesses in the region. The Corrupt Pact has taken control of the governments, we see a dismantling of the advances around institutionality, especially the institutionality related to human rights.





Greater role of organizations

- Faced with the crisis and climatic emergencies, the organizations have always paid attention to the people in their areas of influence, but in the absence of the nation state they fully assumed it. They had to reorient agendas and budgets, but they did not abandon the work plans they had organized.
- Recovery and promotion of traditional practices to face the crisis. There is a response, solidarity between organizations, communities and neighbors to address the crisis and return to the origins, to agroecological production to support families based on local conditions and structures. It has been fundamental to return to traditional medicine as a source of our own health and to raise the natural defenses we need against COVID.
- Despite articulated efforts, the looting of natural resources, or territorial dispossession, or the criminalization of leaders of indigenous organizations and peoples was not stopped.

Challenges for institutional strengthening for organizations:

- Strengthen institutionality in technical and organizational aspects; for planning and formulation of project management.
- Raise economic resources for financial sustainability and security strengthening.
- It is necessary to increase the articulation between organizations in Mesoamerica; in experiences, resources and it would be better to make long-term joint proposals to broaden the horizons of struggle with more vision.
- The productive capacity of organizations must be increased to prevent and face the next crises. Support not to return to the Status Quo ante.
- Strengthen the institutional framework and agenda of civil, social, cultural and political rights of indigenous peoples.

Conclusions



Continue to strengthen horizons of struggle with more vision of what is missing or what is to come.



Greater participation of women and youth in food security and health.



Diversify sources of cooperation and productive capacities. For example, strengthening the food system that has been a source of sustainability.



Strengthen articulation and safety and continue working in the networks of cooperation and solidarity.



EXCHANGE OF AFRO-DESCENDANT ORGANIZATIONS AND MOVEMENTS



Giselle dos Anjos Santos
santos.gisellea@gmail.com

Theorist of black feminism; specialist in aspects related to gender and race in education, race and sexuality in literature. Author of the publication: "We are all rainhas" (2012), on the history of black women in Brazil and more recently: "Afro-descendant women in Latin America and the Caribbean: Equality debts", published by ECLAC. Colors, flavors, senses and values are part of Giselle's basic needs.

A right of opportunity

During the Exchange of Afro-descendant organizations and movements we talked about the lessons learned, the construction of this dialogue along with the possibility of celebrating our resilience and our struggles. The result was very interesting. We have learned what has been done in other countries and we have known about all the learning acquired during the pandemic; the connection with the ancestral knowledge and the experience that the organizations have undertaken, each one in its own space of action. Also we have known about the opportunities for women and youth in our organizations and in the decision-making process.

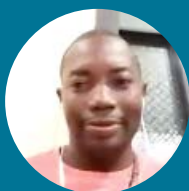
We have numerous agendas and ideas to develop. For that reason, it is essential that we continue to exchange, dialogue and learn together. Two points emerged as a right of opportunity:

Deepen reflection on the meaning of institutional strengthening for our organizations and also how to use this context of crisis that we are experiencing, related to the pandemic and all the other problems that have been aggravated by COVID-19



Develop strategic alliances to think about possible joint actions between our organizations. A very significant result of our exchange was the creation of a working group that has signed some joint collaboration agreements and the idea is that we can continue.





Nahum Lalin (OFRANEH)

Youth Coordinator of the Honduran Black Fraternal Organization, and representative of OFRANEH in La Ceiba. Human rights activist for the Garifuna people.

Problemas muy similares



The Exchange allowed us to know each one of the struggles that are carried out in the territories and also to know the solutions that are being given to the problems. The problems in OFRANEH are very similar to those discussed related to health issues, problems with governments, threats and struggles to strengthen ourselves.

It was important to have this meeting because we were able to advance in each of our procedures. It was profitable, we are looking for better results in the future, we are on the right track. It could seem that we are not doing much; but we also know that our people have a lot of hope in what we are doing.



Charo Mina Rojas (PCN)

National Lobbying Coordinator for the Black Communities Process (PCN) in Colombia. Human rights activist. She lobby and advocate for justice and equality for women, promotes inclusive and peaceful societies for sustainable development, with effective and inclusive institutions that are accountable at all levels.

Vida, alegría, esperanza y libertad

The main challenge we face and show in this process is to stay safe, secure, alive and in decent condition. We have ratified to maintain the content and political analysis in relations with donors so that we do not lose our way.

The reorganization of life and the recovery of democracy are also challenges; and in general terms we reaffirm ourselves in some lessons that we have already experienced. The newest thing is that the pandemic makes it clear to us that we cannot continue to depend exclusively on the nation states, and that we must go back to our roots and creative powers.

It is important to recognize ourselves. The importance of inward dialogue at the regional level was highlighted to make joint analyzes, to recognize and strengthen ourselves as a collective. In this sense, we must continue being part of the common effort. We live in a time of declared war, with policies of dispossession and death whose objective is to make us disappear physically, culturally and politically. That situation makes it essential to form a transnational movement with an agenda of common strategies. We say: "together we are more and more effective", and as women and young people we are setting the standard, offering alternatives and posing challenges for change.

A very important survival strategy is the fight for our territories. To struggle for the restitution of territorial rights at the rural and urban level to strengthen sovereignty as peoples. Due to the tendency to extermination, that reaffirms the validity of a global anti-racist position that recognizes the intersection of racism with those other forms of capitalist oppression that continue to place our lives at the margins of human values.

EXCHANGE BETWEEN INDIGENOUS WOMEN'S LEADERSHIP AND AFRO-DESCENDANT



Paola Yañez Inofuentes

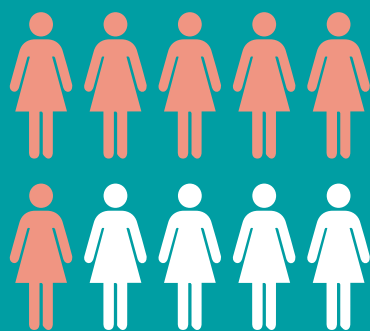
coordinaciongeneralrmaad@gmail.com

General Coordinator of the Network of Afro-Latin American, Afro-Caribbean and Diaspora Women. Activist, facilitator on issues of gender, identity, women's rights, rights of Afro-descendant populations and Indigenous peoples. Music and dance, political lobbying and advocacy for the rights of the Afro-Bolivian people are part of her cultural and political life.

It is time for a new sun

This is the time for a new expression in the language of life where empathy for the other he and she, and the collective good, replaces selfish individualism or is at least questioning it. This exchange took into account that the history of women's struggles and lives unfold in parallel ways and in many moments in it, we face the same obstacles depending on the context. However, when some of us advance as women, we pave the way for the others. Our paths are complementary and we have already been walking together or on parallel routes for more than two decades.

It was a space for the analysis of inequalities and the historical and structural conditions of racism, sexism, ethnic, racial and gender discrimination that have led to our experience being different and that in the current context has led us to experience the effects of the pandemic disproportionately.



Indigenous and Afro-descendant women share concerns such as the growing violence against women leaders, forced displacement, violence, and the presence of irregular armed groups in our territories. More than 60% of murders of environmental defenders occur in Latin America (the highest rate in the world) and these deaths are related to the current development model; they are an exercise in necropolitics.

Defending our territories should NOT cost us our lives

From the certainty of defending our rights, we made a deep reflection on those conditions we live and experience in exclusionary nation states, in narco-states, in neo-colonizing societies:

- The pandemic and the inadequate responses of the nation states have further exposed the existing patterns of precariousness and inequality rooted in citizenship status, race, class, gender, sexuality.
- We think about the indigenous condition from the perspective of the urban environment and from our condition living in the peripheries.
- Violence against women, lack of access to justice and cultural barriers when thinking about access to justice.
- Lack of statistical information disaggregated by ethnicity, race and gender that considers demographic dynamics and socio-cultural particularities. We are underrepresented in decision making.
- In the current context, young leaders are becoming visible, but the important role of women is also becoming visible, advancing despite the work overload.
- Our ancient medicinal practices have been criminalized.
- We are concerned about religious fundamentalisms, deeply racist, that from power structures seek to limit the exercise of our rights.
- We believe in intersectionality as a route, but in critical intersectionality to break with exclusionary universality.
- We think that this is the new time and that it will be sustained by the energy of the community, consensus, horizontality, complementary balances and the common good.



Elodia Castillo

2017 Alice Zachmann Award for Human Rights Defenders. She is the first indigenous Ch'orti 'mayor and legal representative for 48 communities that are members of the Coordination of Associations and Communities for the Integral Development of the Ch'orti' Region (Comundich) in Guatemala.



We as women assume our authority

We are taking the floor and also taking the baton or the stick, assuming the authority in our communities to defend our rights as indigenous peoples.

A lot of struggle is needed to defend our territories: the ancestral wisdom, our knowledge and the spirituality that reinforces our energies as human beings and the contact with mother nature.

We talk about the role of young women, I am a fruit of that effort.

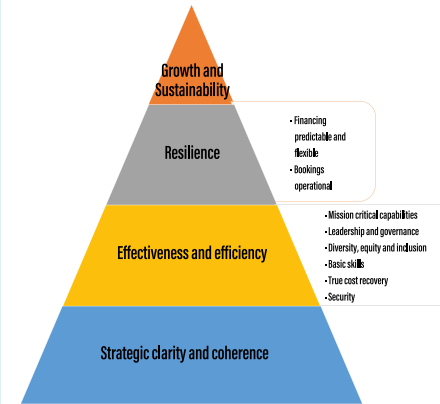
This space and alliances strengthen us; it is part of everyone's effort raising their voices. Women and young people have a very great challenge, we have to develop a collective struggle where men and women have to participate.

REFLECTIONS, CONFLUENCES AND COMMENTS



Edwin Matamoros Chávez
matamoros.edwin@gmail.com

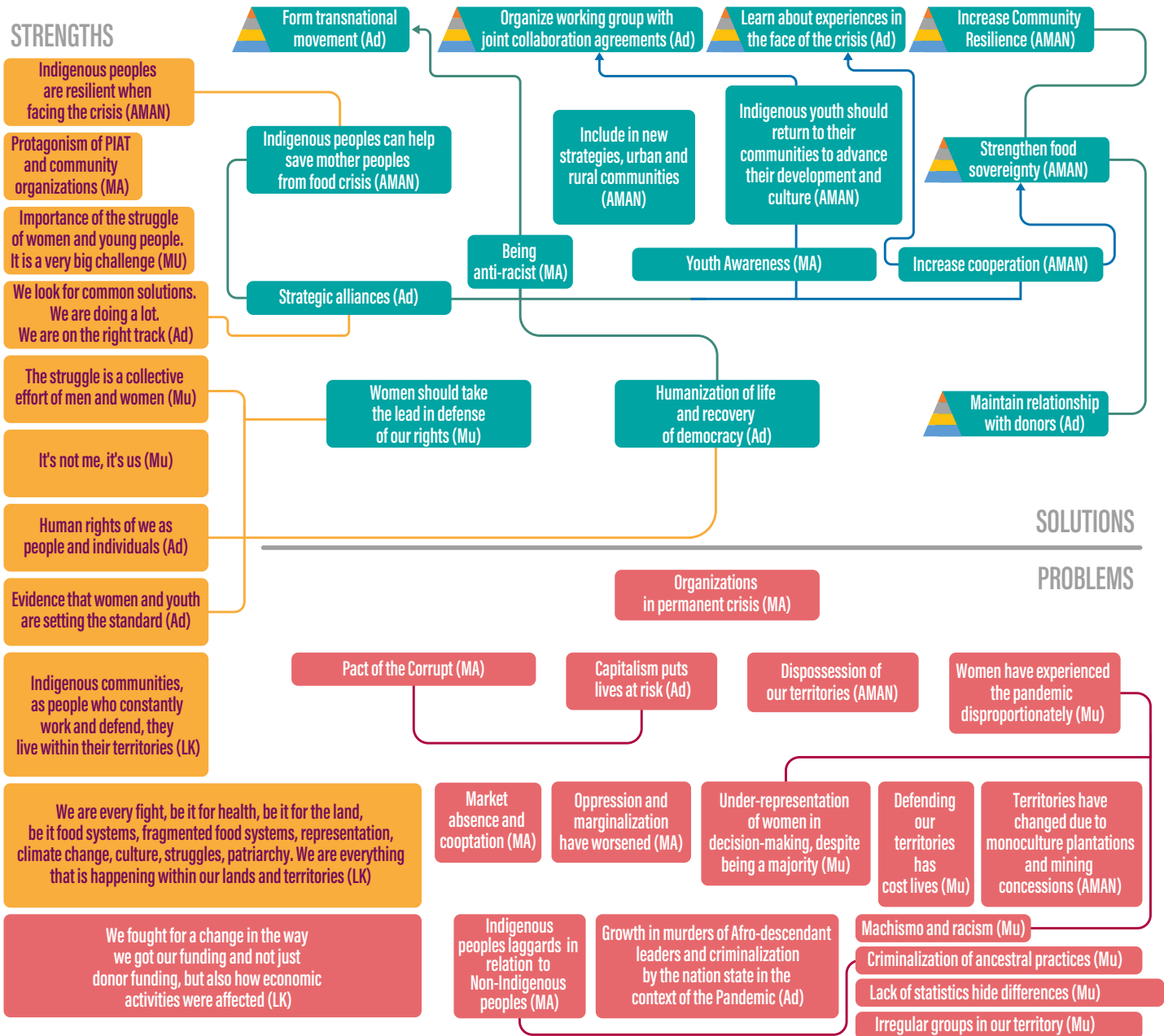
Architect, photographer, cartographer and Social Anthropologist. Director of the Institute of History of Nicaragua and Central America (IHNCA) of the Central American University (UCA), Nicaragua.



Afro-descendants (Ad), Mesoamerica (MA), Women (Mu), Lake Turkana (LK), Indonesia (AMAN)

In the plenary session, the presentations of the three exchanges were systematized, identifying which are the priorities to present to the Ford Foundation, and the coincidences to be developed from the particular lines of work

Problems and proposed solutions



Similarities

<p>STRENGTHENING</p>	<p>Increase cooperation (AMAN) We had to change our strategy during the pandemic (AMAN)</p>	<p>Possibility of deepening on institutional strengthening (AD). Organizations in permanent crisis (MA).</p>	<p>Maintain relationship with donors (ADO). Recurring and permanent crises (MA). PIAT and community organizations leading role (MA).</p>	<p>It's not only financial, but it's also just partnership this journey. Because it is not a thing, it is a journey in terms of how we leave and how we struggle and fight within our territories (LK).</p>
<p>YOUTH</p>	<p>It is very important to take into account Indigenous youth. They have to return to their communities to help advance community development and culture (AMAN).</p>	<p>Increasing awareness of young people (MA).</p>	<p>Relevance of the struggle by women and young people, it continues to be a very big challenge (RM).</p>	
<p>SECURITY</p>	<p>Defending our territories should not be at the cost of our lives (RM). We must build community resilience (AMAN).</p>	<p>Presence of irregular groups in our territory (RM). Growth in murders of Afro-descendant leaders and criminalization by the state in the context of the pandemic (AD).</p>	<p>Because use of their territories have changed to monoculture plantations and mining concessions (AMAN). Many women of our ancestors have given their lives to defend our rights (RM).</p>	<p>How to strengthen food sovereignty, because it is very important to combat crises (AMAN). Dispossession of our territories, mean that our brothers will not survive in the face of a crisis (AMAN)</p>
<p>NATION STATE</p>	<p>Capitalism puts lives at risk (AD). Corrupt Pact. (MA)</p>	<p>Absence, manipulation and cooptation of the market (MA). Oppression and marginalization have worsened. (MA) Criminalization of ancestral practices (RM)</p>	<p>Our governments constantly find ways to restrict our thinking (LK).</p>	
<p>RACISM</p>	<p>Include in analysis and strategies urban and rural communities (AMAN)</p>	<p>Human rights and Peoples' rights (AD).</p>	<p>Indigenous people lagging behind in relation to non-indigenous people (MA).</p>	
<p>GENDER</p>	<p>Women must take the lead in defense of our rights (RM). Growing evidence that women and young people are setting the standard (AD).</p>	<p>Machismo, racism have led us to experience the pandemic disproportionately (RM). Under-representation of women in decision-making processes, despite being a majority (RM)</p>	<p>The struggles of men and women are a collective effort (RM). Lack of statistics on gender inequalities, conceal gaps and differences (RM)</p>	
<p>NETWORKS</p>	<p>Indigenous peoples have proven that they can help save other peoples from a food crisis (AMAN) Indigenous peoples are more resilient when facing crises (AMAN).</p>	<p>Learn about experiences in the face of the crisis (AD) We look for common solutions. We are doing a lot and we are on the right track (AD). It's not me, it's us (RM).</p>	<p>Develop strategic alliances (AD) Challenges: humanization of life and recovery of democracy. It is necessary to develop a transnational movement (AD).</p>	<p>Recognize that our struggles are similar (LK). Organize a working group with joint collaboration agreements (AD) Provide solidarity not only within our individual communities, but also to other indigenous and tribal peoples (LK).</p>

PLENARY SESSION

The central themes that have been the main reason for this project are still valid. Throughout the process, it has been stated that it is necessary to see the short-term, strategic and future demands. Taking into account the differences, it is necessary to consider the threats, organize the defense of resources in order to guarantee food and life security. Our lands and territories, as an integral space, are our own assets.

Actions

1 How do we understand Organizational and Institutional Strengthening?

Organizational Strengthening is one of the pillars on which the next steps should be defined. It also could be the base to identify which are the most urgent tasks. In the territories, in addition to the historical menaces and the most recent threats, there are also urgencies and they debate among themselves. There are short-term challenges, with a call to respond to very specific things. There is also the need to build the future more articulately.



Ileana



Annas

Community strengthening, strengthening of traditional indigenous organizations and strengthening solidarity! From the experience of Indonesian indigenous communities, strengthening our organizations is the key to ensuring their permanence in the future.

From the experience of Afro descendant organizations, organizational and institutional strengthening requires: Being organized, formulating proposals, having strategies to promote those proposals, strengthening one's own thinking as an organization, having the backing of community and our people. It is also necessary to have financial resources and trained people to face the different activities to be developed.



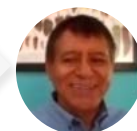
Charo y Carlos



Isabel Pasos

It is necessary to establish a fund dedicated to support indigenous women based in their communities to further their management and territorial administration.

It is necessary to create a learning exchange network on institutional strengthening.

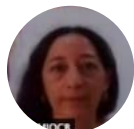


Silvel Elías

It is convenient to organize a workshop or seminar to deepen the debate on organizational and institutional strengthening and make a publication. Such endeavor should be of interest to our organizations and in particular to philanthropic institutions. Organizational and Institutional Strengthening is a learning and empowering process for both us and the Philanthropic community. It is necessary to consider supporting research institutions that participate from other places and do their work based on other references.



Giselle



Sandra Regina

It is necessary to create a Reserve Fund of the organizations to face the moments of urgency and emergencies, to provide help to our male and female members.



Angelica

In the regional context we are in a process of struggle for human rights and we face in-depth problems, such as hunger, poverty and exclusion, in all levels of ethnic groups. I emphasize the need to continue strengthening the organizations and ethnic communities as the Ford Foundation has been doing.



Yovani

The cash flow in our organizations depends mainly on the contribution of our cooperating partners. To the extent that we have greater financial autonomy, we will be less vulnerable and will have greater resilience.



María Guadalupe

The territories have diverse types of excluded population. It is necessary to recognize this diversity in the stakes of the indigenous, Afro and traditional organizations. In the case of Mexico, the Local Communities have problems with the Organizational Strengthening, because there is no recognition for social organizations or support from the federal or state governments.

2 How to build Identity and inclusive leadership?



Eustobio

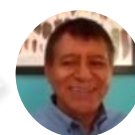
The commitment of indigenous women and youth in each decision-making process, in community work or in the organization of society will impact their follow-up. What is done to increase the capacities of indigenous youth and women is to transfer the wisdom and knowledge of the leaders; so that such wisdom and experience becomes knowledge with meaning for the next generations. It is they who are going to become the next leaders and inherit that knowledge.



Isabel Pasos

The Mesoamerican Territorial Women Leaders Network is a space for women to meet. Before we looked at the productive part of women, but they have demonstrated the ability to occupy spaces of political representation to highlight the situations that they live in the territories (land invasions, loss of identity of young people), identify the issues and turn them into actions in their organizations. It has been shown that with greater political participation of women in the territories there is better governance.

Knowledge management is crucial. It is necessary to consolidate a centers for thinking (think tanks) between organizations to contribute to the creation of leadership. With PRISMA, MTC, CCERT, UCLA and CCARC, should be possible to build capacities and generate inputs to contribute to the formation of regional leaderships.



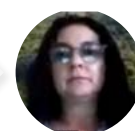
Silvel



Elodia

To strengthen women and youth is a collective struggle where men and women get involved in the endeavor. We are part of a constant struggle.

To build Inclusive leadership entails a process of many years; men and women have recognized their capacities and have found spaces to participate in decision-making. There has been a change of thought, but the founding men, have understood that more is gained by having women in the processes. We have many axes to strengthen, these spaces for exchange are vital. They allow us to understand how these issues are addressed in other continents and knowing them, allows us to include those approaches.



Teresita

3

Physical, social, cultural, economic and political sustainability of indigenous, Afro-descendant, traditional organizations and local communities



Ileana

We should be able to respond to emergencies without creating uncertainty and mistrust in the population. We need long-term views, we are not only organizations that solve emergencies. We also have the capacity and the possibility of envisioning a different future. Another complexity is to understand that we are in territories that face many challenges and have many differences. These territories are not homogeneous in terms of views and positions. They are facing great dilemmas that are dividing the population. How do we recognize the diversity of visions that exist within the territories? What kind of follow up and accompaniment we need to provide? It is necessary to articulate and define what is the strategy to articulate and gain strength before these great challenges, without losing the wealth of proposals that have been raised in this Meeting.

Undoubtedly, the articulation of communities and organizations must take place on the proposals that each organization has built, but which are currently disconnected. The emphasis on the legal framework of self-government, territorial autonomy and rights of indigenous peoples and Afro-descendants is a third generation framework of human rights still in development; not yet well assumed by nation states. Emancipatory processes must have democratic leadership under the principle of ordering by obeying.



Udiel Miranda



Joe Berra

We could think of organizing very technical meetings, so that the organizations represented here can influence this legal framework, with the participation of human rights activists and lawyers. The idea would be that we can learn to accompany these movements to be able to influence this emerging framework of human rights, above all in the inter-American system of human rights.



Eustobio

Share the experiences and achievements of organizations to strengthen the cultural community that can contribute to strengthen the capacities of each indigenous organization to continue fighting for our rights. Indigenous peoples must ensure the existence of food and the environment. To achieve that, it is necessary that we have the knowledge that we have received from our ancestors and access to technology of the present and the future. We must be able to build a local market system that can be a communication bridge between us and for everyone around us. Places affected by mineral and palm oil extraction activities must be rehabilitated and the resilience of indigenous peoples must be ensured.

It is important to always strengthen organizations so that they would act with strength at their bases, especially in defense of our rights that are threatened every day. And I affirm that the program for the protection of human rights defenders is of the utmost importance to guarantee the safety of our leaders who are threatened by the defense of our rights.



María Betania



Galio

Illicit trafficking, should be part of the analysis of territorial issues or of something more specific. It would be worth sharing defense and security experiences that help to work on this subject.

It is necessary to work on lobbying and advocacy on governments to stop criminalization and persecution. We do not know where to go to able to work agreements between organizations and to organize ourselves internally.



Nahum



Elodia

Strengthen our communities with internal organizations and consolidate more alliances between peoples and countries. Support and strengthen food sovereignty and security. In many communities malnutrition is already taking place and affecting people. It is necessary to save water and livelihoods in communities. We must protect our resources; our fight was born for defending or obtaining water. Water is vital, it cannot be absent. Women, youth, and all of us as a collective, must protect our water sources and make alliances to move our communities forward.

We should have discussions about what are the impacts, threats and challenges that drug trafficking is imposing on our communities. It is a problem that we have in Latin America.



Carlos



Mireya Peart

There is a proliferation of mining companies that are established in areas of indigenous and Afro communities. The mining operations deteriorate the environment, use cyanide and waste that are hazardous to the life of the people who inhabit these areas. In addition, it should be noted that the payments they make to the nation state are ridiculous. They are predators. We have to strengthen the movements to defend ourselves against those predators because they destroy the ancestral natural environment.

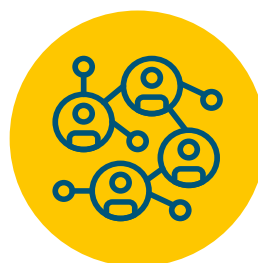
Agreements



Form a working group to follow up on these issues under discussion.



Organize an International seminar to deepen on Organizational and Institutional Strengthening and illegal traffics.



Consolidate the knowledge management network with the institutions that are already working in the region as CEERT, CCARC, PRISMA, MTC.

Ashé, Ubuntu, Jiwasa, Winamba

I am sending my regards and my love to all of you. It is wonderful to see and hear your voices. How much time has passed... So much loss, pain and also transformation. I wish you every success. May we continue to find ways to challenge and change the many forms of violence and discrimination and create a world in which we may all live and prosper together. I am because you are. (Mallika).

It has been a very enriching exercise and I very much appreciate this encounter of voices, experiences and re-creative energies. It is evident that we are part of common struggles in need of continuing our articulation. A lot of Ashé for everyone of you, males and females, for everyone. I am because we are (Charo).

Excellent event, I feel strengthened, we highly value this alliance. (Mireya).

Social and climate justice is a very radical change that every one of us, all of us, need to do, and it's incredibly inspiring and I can feel the energy emanating for just being here. (Ellen)

The topics addressed in this Meeting are of great importance as we advance and finalize what will be the second phase of the BUILD program, currently under construction. The sentiments raised here are really encouraging and we have to focus on the issues discussed here. We have to be more creative to have more opportunities for exchanges. We have to be more collaborative as we move forward and develop what these cohorts will look like in the future (Shanice)

HAPPY ENDING



MARÍA BETHANIA, INDIGENOUS COUNCIL OF RORAIMA

We finished this second Convening in very happy spirit. On behalf of all of you here present, on behalf of the women, young leaders, and traditional leaders at this meeting, I wholeheartedly appreciate the experiences shared, and the insights gained. In the distance, in front of these screens, we get to know what the reality of each one is like. We unite experiences of Afro-descendants, indigenous traditional peoples and community organizations with the Ford Foundation team.

May this important and brilliant moment for us be repeated, may many more come and what has been proposed be implemented, for the institutional strengthening of our organizations; for the defense and protection of our leaders, territories and defense of our rights. It has never been easy; our fight has always been arduous, but what must always prevail is this union in which we carry our resistance and the right to exist.

I just want to express my gratitude and keep this harmony of unity, hope and resistance at the forefront.



CLEDENEUZA, MIQCB

Very happy in all aspects for this moment of ours that is part of our history. Much wisdom has been here present.



MARGARITA, ENTREPOVOS

We came to the close of this Second Convening with a full heart and a lot of gratitude. The virtual journey continues. We have created Entrepovos.org (<http://www.entrepovos.org/>) and the documents of the two Convenings and the three Exchanges have been uploaded. The information can be accessed in English, Portuguese, Spanish and soon in Bahasa, we are working on the final details and soon will be in contact with you.



ISABEL, FIMI

Let's breathe, let's close our eyes.

Let us thank life for this Encounter, for the work we do with conviction; for every opportunity to continue walking together and to continue struggling for our causes.

May there be much light and much peace in our hearts.

I close this Encounter with our energies gathered, inhaling the aroma of the flowers and keeping the light that we have received.



WWW.CCARCRESEARCH.ORG



WWW.FORDFOUNDATION.ORG



WWW.ENTREPOVOS.ORG