

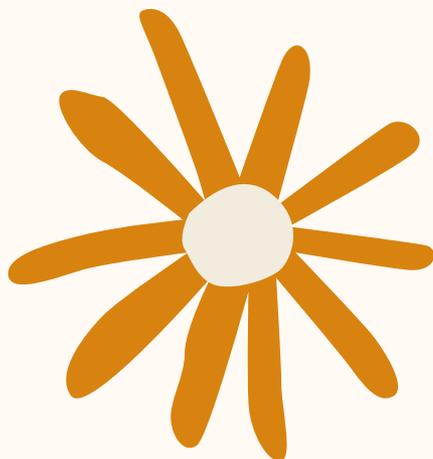
PURA VIDA: VOICES FROM LATIN AMERICA

THE 50
PERCENT



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Looking out to the Atlantic Forest, one of South America's endangered ecosystems, of which today only 6.7% remain. (Picture by Vanessa Terschluse)



LETTER FROM THE EDITOR

If you know me, and you know one thing about me, it is likely that that one thing is how much I love my home country.

I count myself as a very lucky person, but out of all the blessings I have in my life, I believe that being able to call Brazil, and Latin America, my home, is one of the biggest.

If you ever lived in a Latin American country, you know it isn't always the easiest of places to live. Many of our countries are plagued by violence, inequality is wide-spread and opportunity still seems like a scarce thing. For the most part, we still haven't managed to shake-off our colonial past. Many of our families still go without enough food on their tables, structural racism is an every-day reality and our Indigenous Peoples still have to struggle for their rights. In the meantime, our rich, diverse and globally significant natural environments continue to be exploited to generate profit for a small minority.

If you have ever been to Latin America, you do however also know that this is a very special place. No region in the world is so biodiverse. The biomes in our homelands range from tropical rainforests, colourful seas, vast savannahs to snowy mountains.

Attending COP27 last year, I had the pleasure to once again see how important the region is for the world - and the power, vibrancy and wisdom our people bring to the negotiating table.



From chants of “Brazil as back” as political leaders (amongst them Brazil’s first Indigenous lawyer, as well as the soon-to-be first Minister of Indigenous People), who for many years have fought to have their voices heard, announced a renewed commitment from the Brazilian to climate ambition and nature protection, leading to a sigh of relief around the world, to youth activists challenging oppressive rules to make their voices heard and local leaders climbing on the world stage to demand accountability from political leaders, I was reminded of the resilience, strength, sheer force of will and unyielding sense of humour of the Latin American people. In a different continent, I was reconnected to home. I was brought back to the reason I do the work that we at The 50 Percent do. Latin America is a continent of challenges - but it is also a place of resilience, culture, joy, solidarity and expertise.

I am incredibly grateful to have grown up in Latin America. I am privileged to be connected to my great-great-grandmother’s wisdom through my mother’s words, I am blessed with a culture so rich that teaches me more things about myself, the world and those around me each and every day, no matter where I am. Growing up around ecosystems that nurtured my mind, body and soul is a gift that I will forever cherish. That is the gift of Latin America and our people - to remind us of the importance of connection to land and teach us that true strength is found in each other.

It is impossible to ever contain the knowledge, inspiration and vibrancy of the people of Latin America in a few pages. But we hope that, as you go through this Zine, get acquainted with our youth voices, learn about the region and feel into the experiences of our writers, you too are reconnected with your reason of being part of the systems transformation movement.



PURA VIDA: CALL TO ACTION FROM YOUTH

As a collective our lives are at risk – both as a planet and a human community – and to address the emerging planetary emergency, we will need to protect the protectors in order to survive. 80% of the biodiversity, that preserves the cycles of the earth and that has been sheltered so far at least 500 years by indigenous communities, are in risk.

Indigenous people and communities are the most important guardians of the earth's biodiversity; and in order to protect biodiversity and cultural diversity, we need to support cosmological diversity. Our indigenous knowledge and cultural systems are designed in alignment with nature, these economic systems protect life and regeneration. We have to understand that without biodiversity, the earth has no sustainable future.

Our technology from the past is still relevant today and even applicable in the future. Throughout centuries we have developed systems that allow and encourage diversity. Systems that promote imagination through the power of creation, with values and virtues that allow life to flourish now, and for future generations. However, to preserve and develop these systems of life, we need to discuss serious policies that include respect for self-determination and respect for collective human rights. We need to talk about justice, both epistemic and economic. It is essential to channel funds to this cause, it is essential to invest in the future.

THE LIMITS TO GROWTH ⁺50
GLOBAL EQUITY
FOR A HEALTHY PLANET



An resonance with the Afrik-Akili Declaration, we affirm:

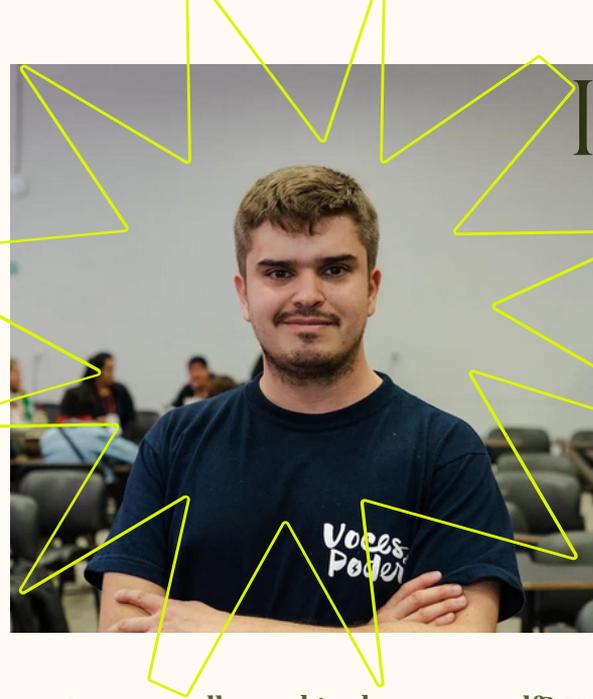
“an appreciative assertion“of a self-defining affirmation... a reverence for who we are ... an amplification of the best of ourselves... an invitation ... to the people of the world for mutual recognition.”

The Club of Rome’s intergenerational dialogue, co-created with The 50 percent, at the United Nations University of Peace in Costa Rica calls for us to accept who we are, affirm what we know and, from this space of reverence, remembrance and renaissance, keep listening and learning, in order to:

- a) Further establish the narrative and the connectivity between protecting indigenous community knowledge systems and biodiversity.
- b) Protect the ancestral forms of economy that sustain life systems, in the way that they already exist already in many places.
- c) Channel investments and funds that support the development and execution of innovative projects and initiatives that contribute to re-imagination, recreation and realization of value systems that honor life in all its diversity.
- d) We are future-oriented and embrace the opportunities of a time yet to come, while we retain a fluid sense of time & space in which the past, present and future co-exist.
- e) We acknowledge the wisdom that is learned from a deep respect for spiritual eternity and the prolific, regenerative cycles of nature.

We remember and honor those who suffer daily violence just for defending their land. In Catamarca, Argentina, there’s more than 100 people prosecuted for said NO to Lithium and Gold mining exploitation. We also recover the legacy of our brother Tereso Carcamo Flores from the CODECA Peasant Development Committee, Xinca people, Guatemala, who was assassinated during the course of this event. And to the hundreds of people who left knowing that defending life for the peoples means offering their lives.

INTERVIEW WITH MATIAS LARA



Can you tell us a bit about yourself? How did you get involved in systems transformation work?

I am 33 years old, I was born in Argentina and from a very young age I decided that I wanted to work to help change our current global systems. I studied International Relations in Santiago del Estero, Argentina and I have been a UN Model volunteer since 2008. I have dedicated practically all my life to volunteer programs especially focused on disruptive strategies for the meaningful participation of young people.

I have worked with the Sustainable Development Goals (SDG) since 2016 in Santiago del Estero, Argentina along with the Secretariat of Science and Technology, a government entity.

Before the pandemic, I began working with teams from other Latin American countries in the promotion and dissemination of the 2030 Agenda (working towards reaching the SDGs by 2030), a collaboration that was strengthened through the virtuality to which the pandemic prompted us.

In this virtual work process, one day I received an invitation to be part of the Youth Summit organized by the Club of Rome in 2020, with the aim of starting to put together teams of young people who could work on the participation and empowerment of the youth in the world and their role in systems transformation.

Why do you think it is important to empower youth in Latin America on the global stage?

Latin America is the region of the world where the largest number of young environmental activists are murdered every year. This is due to the proliferation of paramilitary groups that live off illegal crops (particularly crops used for drug trafficking) or that are hired by large extractive companies.

Our region is one of the richest in the world in terms of biodiversity and many of the resources that are consumed in the Global North to sustain their high standard of living are sourced here. It is for this reason that large economic players have little reservations when making decisions to be able to continue with their business-as-usual activities in our region, despite environmental and social impacts.

With these premises, it becomes urgent and necessary for youth to have a voice and vote in decision-making, since they are the ones who are in the first line of defense of human rights in matters related to the environment. But it is a problem that goes far beyond environmental issues, since it is the young people who suffer the consequences of poverty and inequality as well as labor exploitation (and many other problems) and the lack of resilience of our socio-political systems that currently fails take the necessary measures for justice and equity to exist.



What are the main changes we need to work on in the current planetary crisis? How can Latin America contribute to these changes?

The most urgent change we need is to transform our lifestyle. The consumer capitalism that we are taught in the formal educational system tells us that "needs are infinite while resources are finite." This perception of infinite need is the fuel for a system that destroys our world as we increase our level of consumption in the pursuit of higher social status.

As long as we do not transform the way we understand well-being and good living, we are not going to change the way we produce and consume and therefore the way we relate to the environment and Mother Earth. In the ancestral cultural roots of Latin America we find the philosophical and cosmogonical conception of our Indigenous Peoples who understand the World as a living organism and the indispensable base of our life. This worldview entails absolute respect for everything that surrounds us and implies a way of relating to society and our environment in which happiness and good living do not depend on how much we consume, but on how we live in harmony with the planet and each other.

This is the greatest lesson that Latin America in general and our native people in particular, as guardians of wisdom and biodiversity, have to share with the world.

How does The 50 Percent contribute to empowering young people in Latin America to work on these systemic changes that we need to see?

Last December, we at The 50 Percent had the unique opportunity to be able to summon young people from Latin America to the annual summit of the Club of Rome that took place at the United Nations University for Peace in Costa Rica. We invited young people of different geographical origins, dedications and professions to exchange points of view and experiences not only among themselves but also in intergenerational dialogue with members of the Club of Rome.

One of the products of this meeting is the declaration "Pura Vida - a call to action for our World" that we co-created together with members of the Club of Rome in a positive and fruitful intergenerational dialogue, and in which activists, Indigenous representatives, academics and experts from different sectors came together to work on six key points, while putting the greatest focus on the protection of our biodiversity and the role of Indigenous People as guardians of it.

The other product is the "Coalition for a Second Chance on Earth" (the name was inspired by Gabriel García Márquez's Nobel acceptance speech), that brings together young professionals, activists, academics and entrepreneurs to work together to empower youth in Latin America in their struggle for systems transformation. Currently, the Coalition, under the coordination of The 50 Percent, is drawing up a roadmap to tackle this challenge.

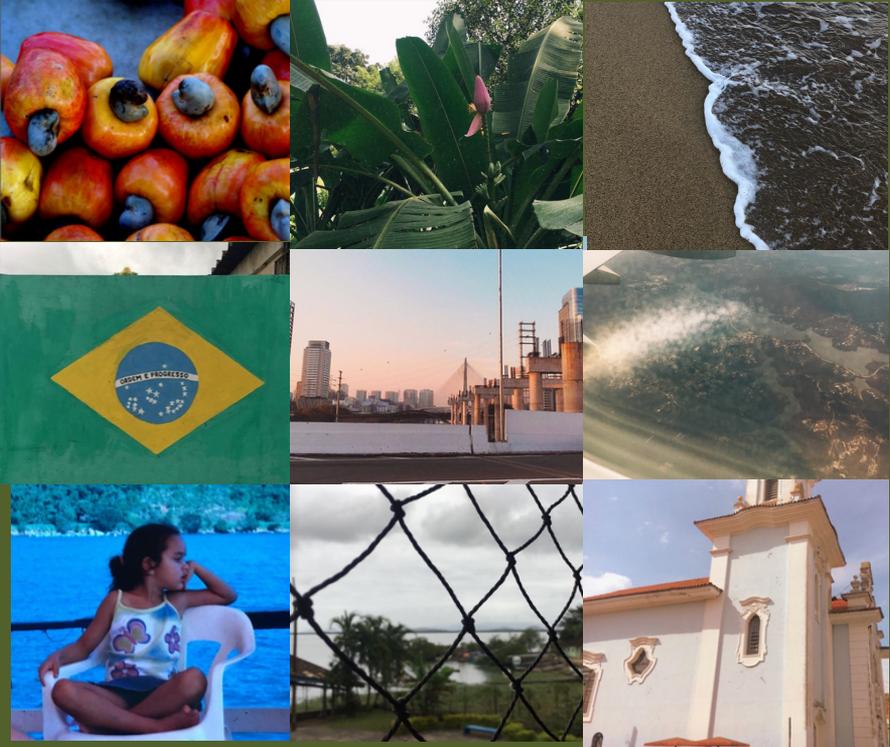
What advice would you give to young people in Latin America who want to get involved in systems transformation?

I would tell them: dream that it is possible. Don't give up no matter how difficult the fight seems. In the words of the great Gabriel García Márquez, I would tell them to believe that a new world is possible: "A new and sweeping utopia of life, where no one can decide for others even the way to die, where love is true and happiness is possible, and where the lineages condemned to a hundred years of solitude finally and forever have a second chance on earth."



Isn't it funny
That I think in this foreign language now
But in my prayers
The more honest they are
I return to my mother tongue
As if healing
Was only to be found
Home

Vanessa Terschluse



MAÍZ: THE ANCESTRAL PORTAL OF LATIN AMÉRICA

by Mauricio Güell

Who has filled their hands with dirt to take care of plants, has had the luck to tune in and connect with the consciousness of nature.

Inside the native Costa Rican culture, and therefore in the Latin American culture, exists and transcends a knowledge, that has sustained many villages that were able to emerge from colonialism and declare themselves independent mid-twentieth century, being able to define their people as self-sufficient thanks to advanced food systems which nowadays are a core point in the construction of our identity.

Despite the accelerated and unbalanced development of society, this kind of food production has endured the process of miscegenation and displacement of native people, largely because of the fertile land, the intelligence of crops and the region's favourable weather conditions. Thanks to the nutritional variety of the local crops, especially maize, in the past, local communities were nurtured spiritually and physically in a way that nowadays, although less, is still present in the actual societies. However, it is at a danger of disappearing.



The risks associated with loss of production for self-consumption and the transition to monocropping is the result of a combination of factors that have happened systematically with the transformation of society. When we experience a way of living that is disconnected to the own resources that it relies on, we risk causing damages to the natural systems that sustain us. Specifically, when we talk about maize, there are three main factors that threaten its production: the poor control and continuity of the seeds and creole varieties, high prices of agricultural inputs and unstable weather and finally a demographic phenomenon where the younger generations are growing less interested in agricultural production. Costa Rica therefore finds itself at a turning point where its capacity to sustain the traditional food systems are being reduced in a worrying rhythm.

This loss of the national agricultural structure is very closely linked with a loss of a sense of harmony with nature, since the original practices of cropping used by the native people respected the limits and capacities of the ecosystem. Agricultural products were consumed by communities not only for nutritional purpose, but also for rituals and medical ends. This conjecture and native symbolism shared by the Latin American people is possibly the last ancestral portal that links us in body, soul and spirit.

Now, I would like to share a little story of the personal experience I had sowing corn, working on an initiative with the intent of reactivating the cultivation of maize in the Paquera¹ area in Costa Rica.

It's been a couple of months since I lived one of the most transcendent adventures of the 29 years I have been alive. It was mid- 2020 and I had just finished an exhausting period of work as an advisor for multinational companies in Latin America. I was researching about the production of food worldwide, the impacts of war on cereals and the changing global productivity dynamics. Another day of sitting on the couch looking at the rest of my life as an executive life. I was watching the news – it was hard to watch because of the atrocities they were showing, which seem to be more out of a movie, than from our planet Earth. I sensed a message, a call to look for a physical, mental and spiritual healing.

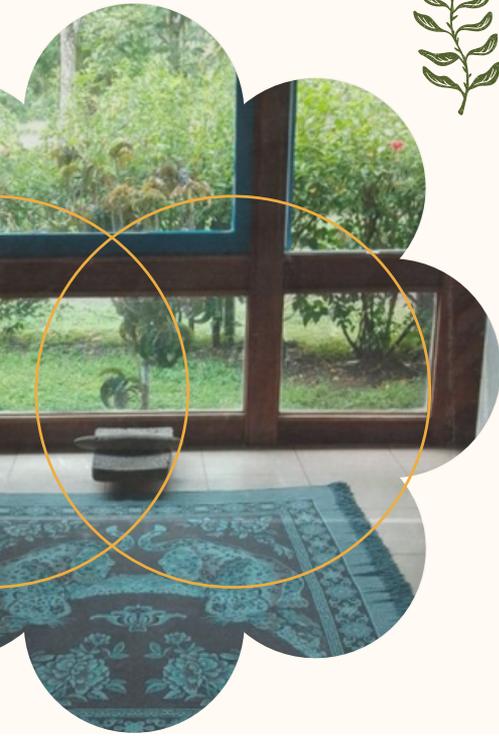
Without further ado I knew I had to get close to the Earth. After a couple of meetings with a friend, I checked my bank account, bought a pair of rubber bots in Paquera¹ and I left to a nearby town called Vainilla. Vainilla is located inside the Archaeological region Gran Nicoya, the conservation area Tempisque and the peninsular biological corridor, which in turn borders the matambú private forest reserve.

In this same region, further north is located the Indigenous territory Marambú, proclaimed in 1980 by the Legislative Assembly as a protected territory of the Chorotega people, a Costa Rican ethnicity with significant heritage links to maize planting and the mystic significance of their rituals and religious ceremonies.

During my stay in Vainilla, I rented a cabin that was at least one hundred years old. After several weeks of preparing the soil, we were ready to sow the seeds and all that remained was to wait for the rain. The sowing process was a dance, a tribal one, a competition, a rhythm that placed the body in trance and in a state of attention that seemed to be lack of attention, freedom, fluidity. A blow with a baton at half depth to break the soil in a downward circular arm motion while a wrist rotation twisted a wooden stake and lifted the land leaving a perfect cavity to throw inside two or three seeds with the left hand, quickly taken from the basket, which perfectly leaked into the cavity in the ground, and then return to the pendulum movement of the arm to cover them with a thin layer of three centimetres of soil for their germination. This process was done a thousand times, for kilometres.



Fortunately, the rainy season came at the right moment and with the gentle intensity needed to hydrate the soil without drowning it. Before the end of the first week, hundreds and thousands of small green sprouts started peeking above the ground, calling for light and air. On the top of their spirals the sprouts were holding a spherical waterdrop, wishing to expand and unfold their first leaves: the grains had germinated, the portal vibrated with power, transcending from Vainilla to the remotest corners of Nicoya. An indescribable energy manifested itself, but when the village was sleeping at night and I talked with Flor on the terrace facing the cornfield, there was a presence, an aura in the field, I could almost assert, without delving into metaphysical matters, that it felt like an electromagnetic field, a pressure in the atmosphere that raved along with the moon.



As days went by my body grew stronger. More internal strength, more physical strength, and a sense of belonging with nature became more acute as my day by day now started with animals singing at dawn, banana leaves keeping the dew, toucans on palm trees, as I put on my boots to set out on my way and venture through the jungle until I reach the open field, where over a hundred thousand corn plants that we had sown were coming to life.



It was such the connection I felt with nature that its elements, the earth, the wind, the water, and the fire became protagonists every day, along with all the flora and fauna that vibrated and offered new spectacles in every corner. The corn slowly became a celebration for the entire town of Vainilla, including the birds, rodents, and even the white-faced monkeys.

When the sowing stage was over, a very close process of care and nurturing of the plants began. I walked for weeks patiently checking each one with a dry branch stick. Sometimes, I would have to add nutrients to save the plants from pests, such as the corn earworm. Many farmers in the area had warned me about these worms, who could eat the entire crop in a few days. Guarding the crop from so many predators made me realize how coveted and valuable maize was to this ecosystem.

One day, upon arriving at the field, I noticed tiny circular marks on the leaves - hundreds of butterflies had laid their eggs and the maize was infested with microscopic worms. The maize was strong and but if I did not take action, it could be the end of the plantation. The countless hours of effort and resources invested, the early mornings, blisters on hands and feet, sweat poured out, meant that giving up was not an option. During the next forty-eight hours, I carried from the river thirty-two water jugs of twenty-eight litres each one, applying a healing mixture to each of the hundred thousand plants. It was a difficult task but there were always willing hands to help along the way.

As the days went by the daily routine had turned into waking up at four in the morning, having a refreshing drink, preparing food and work equipment, which



in many cases included the backpack pump, the fertilizers or pest control products, and making our way to the jungle. On the way I saw butterflies mating, cattle, birds, snakes, monkeys, and countless animals, it was also quite common to arrive at the cornfield and see calves happily eating the corn.

The competition for the crop was high: I was told that the price should be set at two hundred colons per unit, since the production inputs more than doubled due to the Russian invasion of Ukraine, but I decided to sell every cob in one hundred colons, then in seventy-five and even thirty colons per unit, which I felt was the right thing to do.

The community looked out for each other. A woman from the village would send me food because she knew I didn't have time to cook. I felt that the people in the village were on my side – I had gained a place by working hard and I was going to show my appreciation with maize.

We delivered more than three thousand units to Vainilla only. We provided maize up to Jiracal, one hundred and twenty kilometers away. We supplied two thousand units to a group of women that worked in a fair in Paquera. Other day I visited more than a hundred houses, delivering three thousand units of maize. I think of the hard work that we put in as I now sit in front of my computer, writing this article, laughing with a lump in the throat and goosebumps.

I would not want to finish without mentioning the friends with whom I shared moments of great effort with: Maikel, Allan and his children, Fausto, Javier, Luis, as well as Juan and his brother Chitón that helped in the harvest and contributed with advice and knowledge. I am also grateful to Lapo who walked tens of kilometers by my side, to my mother who came to visit and also my girlfriend Flor who was with me in the sowing and care stages.

I will be forever grateful of having had such a pure experience and I hope you enjoyed this read. Currently, I am working on an initiative to rescue the traditional maize sowing process, along with the local State authorities, to be able to preserve this ancestral portal.

A CONVERSATION WITH RAYSA FRANÇA



Tell me a little bit about yourself: what moved you to become part of the movement for climate justice and nature protection?

During my teenage years, I was very active in social movements and I was very worried about the social impact and social changes that were going on in Brazilian society. At that point in my life, I also started to understand myself as a feminist – I was kind of thinking like "well feminism is super cool and I want to be a feminist".

I was maybe like 14 or 15 years old and as I grew more mature my understanding of these issues matured along with me in this process. I also started realizing that if I'm empathetic towards humans and if I care about feminist issues or social justice issues that this empathy should also go beyond humanity to non-human actors. And this means nature, and this means animals, and so on.

And this is when I started getting more active in animal rights movements and was also the moment that I started being interested in environmental action and at first it was extremely difficult to participate in environmental movements. I felt very distant from the issue and that I wasn't good enough for them or that I wasn't good enough at being an environmental activist.



So I actually started doing this work through corporate sustainability actually, And nowadays, I feel that this boundary about humanity and non-humans, it's very artificial anyways. But this is how I started by basically expanding my empathy from humans to something else I guess.

According to you, what is the role in nature in tackling climate change and social inequalities?

This one is a very difficult question for me to answer. I would say that a normal answer that someone could expect is that nature is going to help us remove carbon from the atmosphere or nature is crucial for improving our well-being, with more green spaces in cities and all of that, but for me, these are difficult things to reply to because I'm currently trying to move away from this framework, where nature is external to us.

And I think many of us in many movements are trying to do that, but it's really hard to be honest (*laughs*). Because even when I say that for me, I see nature as a partner, and I think about how we got here to this point in time, where we are living in an *Anthropocene* (a term used to describe this geological period of time, in which humans are substantial impact on our planet), and things are going crazy for us, and we are not doing well (*laughs*). And I think about how can we figure out innovative ways to work together to address this issues and these challenges, as partners? But even if I tell you that I see nature as a partner to do these things together, it's still assuming that nature is not part of me because I am seeing it as an external partner.

So this is, this is a really hard one. I'm trying to be honest with this answer, I'm trying to figure it out exactly what is the role of nature with climate change and social inequalities. But currently I feel that personally, this process of seeing this process of healing of Earth, and of our bodies and of our social issues, as a process that needs to happen together.

So, basically that we are going to solve all the feminist questions and questions of oppression, oppression against women and gender minorities and trans people, this is something that we are going to solve together with the protection of the environment as well. And when we do this, we are going to, also be able to tackle climate change.

So, I think this answer is very confusing, but it's also a very difficult one because I'm currently in the process of figuring exactly this out. So yeah, this is a process-answer, not a definite one. I don't have a clever thing to say on that yet.

With the election of President Lula, what are your hopes for the new government? What changes need to happen now in Brazil to protect nature?

I think that first and most importantly, the election of President Lula stopped, one of the worst governments ever (*laughs*) that existed in Brazil and that was threatening the future of entire humanity. So for me, this is the first thing, that tangible difference of this current government and the previous government, including everything that we are still finding out, from the previous government - things that were done in a very bad way and remained hidden.

So I think that this is the first first kind of reality for me - that the new government is not an ideal government and as an ambitious and dreamy person, I'm always hoping for more progress but still when progress means stopping the evil that was Bolsonaro, this is already progression. I also would hope that in this government we have space to grief as Brazilian society on what has happened in the Bolsonaro government, all the biodiversity that we we lost and we will never recover, all the human lives that were lost in this pandemic that was completely mismanaged intentionally and that we still haven't processed. How many people are still affected until today? How many individuals lost their parents? Their networks of support their lives, their partners, everything?

And I really would hope that we can have some space as society to feel this collective grief over everything we lost and that we are still losing because of these terrible four years of government during Bolsonaro's term. There are still consequences of course because there is a lot of hate in Brazilian society is still. And then, moving forward, what I think, it's also an important lesson for me, is what we can achieve when we organize the civil society and that despite believing that Lula is the most important contemporary leader in the planet - and I say this statement, I think he is one of the most skilled politicians at least on this planet right now - I still think that the result of these elections, are the result of an organised civil society, that, even as we experienced threats and lack of resources, kept getting organised for the past four years. And now we have a Racial Equity Ministry in Brazil, and we had racial liberation groups organizing in Brazil over the past four years. Actually, way beyond that.

So I think the lesson here is that there is no such thing as a saviour, but there is such a thing as collective organising and mobilisation and social movements in civil society.

So I feel very hopeful for that.



And to address the second part of your question:

Something that the four years of the Bolsonaro government taught me is that of course legislation matters a lot and the law matters a lot when it comes to the protection of nature, but they are not the only tool and the only resource – even though I totally acknowledge their importance. For example, now I think this international ecocide campaign is brilliant. But what happened in Brazil is that many times the original legislation that was put in place to protect nature didn't stop existing during the last government. They were just not being applied by institutions, because you need strong institutions to make sure that the laws are going to be followed. And what happened during Bolsonaro's government was either a process of completely emptying or removing all this power from the institutions and at the same time, draining the resources for them, or putting people that were politically affiliated with land-grabbers or with other actors that are not interested in the protection of nature, in charge.

I think that the first important, and that I do see happening now, is that these institutions are once again led by experts and land defenders, that they have the proper resources to act, and that we also ensure that the protection of land defenders is guaranteed, because Brazil is one of the countries that kills the most environmental activists and also environmental defenders, including also Indigenous Peoples. So, making sure that land sovereignty is going to be protected, and that these people are going to be protected must be a priority matter of the State and the government. And of course, developing conservation and restoration projects in partnership with communities is also a responsibility of the government.

This is one of the few steps that can be taken to make sure that nature is going to be protected, but there are of course many others and they happen in many different scales and levels. So not only in the federal government. There is currently a growing recognition of the role that cities have to play, especially in Brazil where there are so many huge urban areas. Cities have a major role to play in mitigating but also adapting to climate change, and they are usually closer to cities than the federal government is. So this cannot be said enough, that local action is as important as action on a national, federal level.





INDIGENOUS WOMEN ON THE MOVE BY THE AMAZON

Damaris Paola Rozo López

The I Summit of Native Women of the Amazon Basin (hereinafter the Summit) formalized the creation of the Movement of Indigenous Women Defenders and Protectors of the Colombian Amazon. This movement was born as part of the organizational structures of the National Organization of Indigenous Peoples of the Colombian Amazon (OPIAC) and it seeks the self-recognition of the role of women as protectors, defenders, caregivers and givers of life in the Amazonian territories[1]. In this sense, the purpose of this article is to understand one of the turning points that lays the foundations for the emergence of the Movement of Amazonian Indigenous Women in Colombia in 2021. I want to explore how auto 092/2008 was one of the fundamental bases that cemented the strengthening of the articulation of Amazonian Indigenous women who today are thought of as a movement.

The Constitutional Court in auto 092/2008[2] ordered the National Government to design thirteen new programs to prevent the disproportionate impact of the armed conflict, forced displacement on women and their differential care. One of these programs was the OPIAC[3] Program on Protection of the Rights of Indigenous Women in the Face of Armed Conflict and Forced Displacement.

OPIAC maintains that the program's main goal was for Indigenous women to deepen their "political and social leadership in the struggle to position their collective rights and those of Indigenous women"[4].



This through the "consolidation of effective conditions for their full and free participation, and decision-making in the definition and development of differential public policy for collective rights as Indigenous women of the Amazon" [5]

For the creation of the Program, spaces for dialogue and workshops were generated. According to OPIAC, in November 2010, within the framework of the Mesa Permanente de Concertación Nacional, the methodological route and the process of conciliation between Indigenous women and the National Government was presented, which was responsible for guaranteeing all the dynamics of the execution of the Indigenous women's program together with the Ministry of the Interior. This gave rise to the "conformation of a with the participation of the Mesa Permanente de Concertación Nacional from the five indigenous organizations: OPIAC, CIT, ONIC, AICO and Traditional Authorities"[6].

Thus, OPIAC did 26 workshops in the six departments of the Amazon: Caquetá, Amazonas, Guaviare, Guainía, Vaupés, Putumayo and the displaced population of the Capital District and Villavicencio. These workshops had the participation of 1800 Indigenous women.

This process was the basis for holding the First Assembly of Indigenous Women of the Colombian Amazon (hereinafter Assembly). According to the report published in 2013 by OPIAC, for 2012 this organization proposed a program to the Ministry of the Interior focused on actions for the second phase of formulation and implementation of the program for Indigenous women, in order to guarantee compliance with the orders of the autos 092 and 237 respecting "the route established for the consultation and consent, prior free and well-informed of the Indigenous women of the Amazon, outlined in the first phase"[7].

Thus, on October 23, 24 and 25, 2012, the Assembly was held with the participation of more than 120 Amazonian Indigenous women and 30 authorities. In this meeting, "the themes were reviewed, adjusted, and actions were prioritized to move forward within the framework of the program for women in the Colombian Amazon"[8].



From this women's assembly stage, a draft of the program was generated that led to the creation of the first mandate of these women presented in Mitú, Vaupés on April 18, 2013 within the framework of the Mesa Regional de Concertación.

This presentation made visible the commitments required by the demands of the women to comply with auto 092/2008. The commitments were based on the 11 thematic axes identified by the Indigenous women both in the workshops and in the assembly[9]. On these axes, a women's follow-up commission was established in the Amazon Regional Board under the supervision of the OPIAC's Women, Family and Children Area. Therefore, this body presented itself as the one in charge of monitoring the process of implementing the action plan.

Despite these meetings and the advances to comply with auto 092/2008, through the proposal made by OPIAC, the Program for the Protection of Indigenous Women's Rights has not been formalized or continued since 2013. Currently, a series of meetings are being held to establish a road map for the technical consultation of the Action Plan of the Program for the Protection of the Rights of Displaced Indigenous Women and at Risk of Being Displaced. These conferences are led by the National Commission of Indigenous Women (CNMI) and the Ministry of the Interior, on behalf of the national government, with the participation of the technical teams of the CNMI and other public entities.

According to OPIAC, the objective of resuming talks is to agree on an updated action plan for immediate implementation. On this, Fany Kuiru, Coordinator of Women, Children and Family of OPIAC, affirms that it is necessary to update the Action Plan Program to bring it closer to the current needs in times of deforestation and the deepening of the effects of climate change in the territory.

In accordance with the foregoing, the updating of the Plan is subject to the thematic results of the I Summit of Native Women of the Amazon Basin and of the national meetings of the Movement of Native Women of the Colombian Amazon.

In conclusion, although auto 092/2008 has not been adequately and consistently implemented in Colombia, it was a legal tool that gave rise to the first meetings of indigenous women in Colombia and the Amazon, which made it possible to start a work self-managed and set of these women. Additionally, this auto is today mobilized by the National Commission of Indigenous Women of Colombia to continue strengthening the participation and agency of women in local, regional and national political institutions.

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[1] OPIAC. (2021b). MANDATO PRIMERA CUMBRE DE MUJERES ORIGINARIAS DE LA CUENCA AMAZÓNICA “Mujeres Indígenas Amazónicas en Movimiento de nuestra casa mayor: la Amazonía”. Retrieved from: <https://mujeres.coicamazonia.org/wp-content/uploads/2021/10/MANDATO-CUMBRE-MUJERES.pdf>

[2] Protection of the fundamental rights of women victims of forced displacement due to the armed conflict, within the framework of overcoming the unconstitutional state of affairs, declared in judgment T-025 of 2004, after the public technical information session held on 10 May 2007 before the Second Review Chamber.

[3] OPIAC. (2013). Programa para la protección de los derechos de las mujeres indígenas en situación de desplazamiento o en riesgo de estarlo autos 092 capítulo de la Amazonía. Retrieved from: https://www.archivodelosddlh.gov.co/saia_release1/almacenamiento/APROBADO/2017-11-24/370729/anexos/1_1511581565.pdf

[4] OPIAC. (2013). Programa para la protección de los derechos de las mujeres indígenas en situación de desplazamiento o en riesgo de estarlo autos 092 capítulo de la Amazonía, p.6.

OPIAC. (2013). Programa para la protección de los derechos de las mujeres indígenas en situación de desplazamiento o en riesgo de estarlo autos 092 capítulo de la Amazonía, p.6.

[5] OPIAC. (2013). Programa para la protección de los derechos de las mujeres indígenas en situación de desplazamiento o en riesgo de estarlo autos 092 capítulo de la Amazonía, p.7.

[6] OPIAC. (2013). Programa para la protección de los derechos de las mujeres indígenas en situación de desplazamiento o en riesgo de estarlo autos 092 capítulo de la Amazonía, p.7.

[7] OPIAC. (2013). Programa para la protección de los derechos de las mujeres indígenas en situación de desplazamiento o en riesgo de estarlo autos 092 capítulo de la Amazonía, p.7.

[8] OPIAC. (2013). Programa para la protección de los derechos de las mujeres indígenas en situación de desplazamiento o en riesgo de estarlo autos 092 capítulo de la Amazonía, p.7.

[9] These thematic axes were: 1) violence against indigenous women; 2) impact of the armed conflict; 3) right to health; 4) the right to participation; 5) culture and indigenous women; 6) education for indigenous women; 7) indigenous women from urban centers and borders; 8) the territory for indigenous women; 9) food sovereignty; 10) housing, water and basic sanitation and; 11) income generation.

[10] These thematic axes were: 1) violence against indigenous women; 2) impact of the armed conflict; 3) right to health; 4) the right to participation; 5) culture and indigenous women; 6) education for indigenous women; 7) indigenous women from urban centers and borders; 8) the territory for indigenous women; 9) food sovereignty; 10) housing, water and basic sanitation and; 11) income generation.

LOCAL LEADERS



Francisco Alves Mendes Filho, widely known as Chico Mendes, was a labour leader, rubber tapper and environmentalist who fought for the protection of the Amazon rainforest and the right of those that inhabit it.

Chico was murdered fighting for the recognition of the rights of rubber tappers to maintain their traditional ways of life, which relies on keeping the rainforest standing, and tackling illegal deforestation.

Read: [Fight for the Forest](#) by Chico Mendes to learn more about his struggle and vision for a better future.

YOUTH VOICE: MIKAELLE FARIAS



Can you tell us a little about yourself? How did you get into the climate justice movement?

It all started in 2019 when my territory was affected by a destructive oil spill in the northeast coast of Brazil, leading to the emergence of another societal gap that demonstrated how unprepared our government was to deal with the issue of climate justice. Since that year, I have been studying and deepening myself in the fight for climate justice: in 2020 I joined the Fridays For Future moment, met other young people around the world and started to pressure my leaders to take more immediate actions in the face of the current crises we are experiencing.

You have previously spoken out a lot about the rights of marginalized people and the need to protect indigenous communities in Brazil. How does this fit into the climate movement?

We cannot talk about climate justice without talking about social justice without placing the people who suffer the most, who are most impacted by these effects, at the center of the debate! Climate change was caused by colonialism, through its extraction of resources and purely exploitative interests, without consideration for future consequences and the environment.

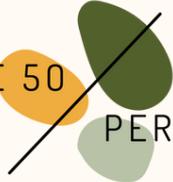
As such a young activist, do you feel your age affects how you are perceived? Do you feel that leaders hear the voice of young people?

I think young people all over the world are in fact generating a revolution. We are the largest generation of young people to ever exist, according to the UN. Leaders have never seen so many young people organizing and fighting for their rights. I believe that many hear us, but few understand our message of urgency for effective action, few take effective actions, many still follow the principles of extracting and accumulating capital. But the time to turn this around is too short for and we are running out of alternatives to continue with this 'business-as-usual' approach.



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THE 50
PERCENT



The 50 Percent is a youth-led organisation which focuses on activating a generation and empowering youth to act on issues they are passionate about, whether that be by creating a space for them to be heard in our listening sessions, supporting them with the skills to address eco-anxiety and feel empowered to tell their stories.

Our initiative started as a part of the Global Youth Engagement Program. It runs in partnership with the Club of Rome