

Agencia Española de Cooperación Internacional para el Desarrollo (AECID)

THE RIGHTS OF THE INDIGENOUS PEOPLES OF LATIN AMERICA AND THE CARIBBEAN: 30 YEARS OF PARTNERSHIP BETWEEN AECID AND FILAC



FONDO PARA EL DESARROLLO
DE LOS PUEBLOS INDÍGENAS DE
AMÉRICA LATINA Y EL CARIBE

**THE RIGHTS OF THE INDIGENOUS PEOPLES
OF LATIN AMERICA AND THE CARIBBEAN:
30 YEARS OF PARTNERSHIP BETWEEN
AECID AND FILAC**

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PROLOGUE

José Manuel Albares Bueno

Minister of Foreign Affairs, European Union and Spanish Cooperation.

30 years ago, coinciding with the celebration of the Second Ibero-American Summit of Heads of State and Government in Madrid, the Fund for the Development of the Indigenous Peoples of Latin America and the Caribbean, which Spain has been supporting on an ongoing basis, was established.

During this founding act, as participating states we committed ourselves to promoting projects that would directly contribute to improving the lives of Indigenous Peoples and individuals throughout the region. 30 years later, we can be satisfied to have achieved this, and be happy to be reunited in Madrid for a Special General Assembly to continue to push for new action plans.

We are working to continue to protect and promote the rights of Indigenous Peoples. Despite the fact that all these years of work have given us a solid international framework of standards and guarantees, many of our achievements still remain under threat around the world due to different forms of exclusion that create obstacles in terms of effective access to fundamental rights, such as education or health, or as a result of the lack of mechanisms that adequately guarantee the political participation of Indigenous Peoples on equal terms. Thus, the Spanish Cooperation has not only enshrined the rights-based approach and cultural diversity as fundamental principles and the cornerstone of all its actions, but has also had, for several decades now, a specific tool to channel its support to the Indigenous Peoples of Latin America and the Caribbean in a way that is sustained, coherent and coordinated: the Indigenous Programme.

Throughout the long history of this important programme, the Fund for the Development of the Indigenous Peoples of Latin America and the Caribbean (FILAC) has been a strategic partner of the Spanish Agency for International Development Cooperation. This book, published in celebration of the 30th anniversary of its constitution, is a tribute and recognition of the trajectory of this organisation and, at the same time, a commemoration of three decades of Spain's partnership with FILAC.

Support from the Spanish Cooperation for democratic governance in both Latin America and the Caribbean implies support in terms of strengthening institutions, regulatory frameworks and public policies that guarantee truly participatory and inclusive democracies. New social contracts are required in order to ensure a fairer world for future generations, and to actively protect the rights of all people, especially those who have traditionally been vulnerable and excluded.

Spain's support for building greener and more sustainable economies, protecting the environment and combating climate change also includes support for Indigenous Peoples in the important work they often undertake to preserve their territories and protect biodiversity.

The 2030 Agenda for Sustainable Development - the global roadmap we have given ourselves and to which Spain is equally committed - also commits us to advance towards the fulfilment of fundamental objectives for the survival of the planet and for the protection of freedom, dignity and the effective equality of all people, with no exceptions, and to promote fairer, more peaceful and inclusive societies by way of international cooperation for the eradication of inequalities. Spain's commitment to the Sustainable Development Goals is therefore an unwavering commitment to the fight against all forms of violence and in favour of equal access to justice, to the promotion and enforcement of non-discriminatory laws and policies, and to fostering the social, economic and political inclusion of all people, wherever they live, regardless of their race, ethnicity or other status.

This book is a reflection of these important commitments that guide our foreign policy, as well as being a toast to the fruitful path that Spanish Cooperation and FILAC will continue to walk together in the years to come.

At FILAC, we build the future

Freddy Mamani Machaca

Vice Minister of Foreign Affairs of the Plurinational State of Bolivia and President of the FILAC Board of Directors.

30 years have passed since the establishment of the Fund for the Development of the Indigenous Peoples of Latin America and the Caribbean (FILAC). This marks 30 years of uninterrupted institutional work, dialogue and coordination between governments and Indigenous representatives for the recognition, promotion and protection of both the individual and collective rights of Indigenous Peoples.

FILAC was born at a historic moment in which substantial changes were taking place between States and Indigenous Peoples, among other reasons, due to the approval, in 1989, of the International Labour Organization's Convention 169 and the proclamation, for the first time, of the International Decade of the World's Indigenous Peoples by the United Nations in 1993.

Since it was formed, FILAC has set itself apart from other intergovernmental organisations for its unique nature, as a result of its particular model of parity governance, consisting of equal participation of representatives of the governments and Indigenous Peoples of the 22 States, as a basis for consensus building. Today, FILAC continues to support and strengthen the self-development processes of Indigenous Peoples, communities and organisations in Latin America and the Caribbean.

This publication provides information on FILAC's history, its efforts to consolidate itself as a regional reference in the implementation and defence of the rights of Indigenous Peoples, skills development, technical assistance and support provided to different governmental and Indigenous processes, the important role of cooperation partners that have contributed and continue to contribute to its institutional mandate, as well as the challenges and projection for the coming years.

The contents of this publication were prepared by a group of distinguished experts who, at different times, have accompanied or continue to accompany the work undertaken by FILAC since 1992.

In this publication, Diego Iturralde, the first Technical Secretary, presents a historical overview of the creation of FILAC, its initial steps, and evaluates the first decades of work undertaken by the institution. The role of the Spanish Agency for International Development Cooperation (AECID), fundamental in these 30 years of FILAC's history, is evaluated by Antón Leis, Director of this Institution, a priority partner of FILAC's work. The progress achieved as a result of the application of the Ibero-American Plan of Action for the Implementation of the Rights of Indigenous Peoples, as a platform for dialogue, is analysed by Martín Rivero Illa and Luis Díaz Scharff.

Similarly, Luis Enrique López, coordinator of the Education for Equity Programme, presents the scope of this programme that seeks to influence the public policies across all Latin American and Caribbean countries in order to advance the interculturalisation of national education systems, at the same time as contributing to the creation of a Latin American regional educational perspective aligned with interculturality and the rights of Indigenous Peoples. He also describes the process of establishing the Intercultural Indigenous University (UII), its meaning, and significance. Daniel Oliva goes on to explain the importance of the Expert Diploma in Indigenous Peoples, Human Rights and International Cooperation organised by FILAC's Intercultural Indigenous University, together with Universidad Carlos III in Madrid, with the continued support of AECID.

Similarly, the actions undertaken within the framework of FILAC's adoption of the new Institutional Strategic Plan 2017-2027, "Change with Wisdom", in which the flagship programmes Dialogue and Concertation, Economic Development with Identity, Education for Equity, in addition to the cross-cutting programmes of Indigenous Women and Youth were established. The Dialogue and Concertation programme is presented by Ricardo Changala, while Elisa Loncon, former president of the Constituent Convention of Chile, and Gregorio Diaz, General Coordinator of the Coordinating Committee of Indigenous Organisations of the Amazon Basin (COICA), present testimonies of their struggle for the rights of Indigenous Peoples and the important support of FILAC in providing technical assistance to the various processes of recognition of Indigenous Peoples in accordance with international standards.

Luis Evelis, former FILAC president, and Ernesto Marconi, coordinator of the Development with Identity Programme, present the Good Living-Living Well concept as an alternative for economic development, and how FILAC supports self-development processes of Indigenous communities in Latin America and the Caribbean.

Myrna Cunningham, Vice President of FILAC's Board of Directors, together with Dali Ángel

Pérez, explain how FILAC encouraged and supported the promotion of Indigenous Women's rights and the consolidation of the Tejiendo Redes Fund, which financed initiatives for the economic reactivation of Indigenous Women's organisations in the region; and Jessica Vega, from the Indigenous Youth Network of Latin America and the Caribbean, explains the progress made by Indigenous youth in Latin America with the support and accompaniment given by FILAC, in addition to its great commitment to Indigenous youth by way of the establishment of the Indigenous Youth Unit, with the aim of empowering youth to promote their rights within the framework of an intergenerational dialogue.

Sergio Colina Martín, Head of Department in AECID's Directorate for Latin America and the Caribbean, also reviewed the general aspects of the Agency's Indigenous Programme and the 25 years of Spanish Cooperation with the rights of Indigenous Peoples, support for the implementation of international instruments, skills development, gender approach and support for Indigenous Peoples' communication and media.

The experience of the Economic Commission for Latin America and the Caribbean (ECLAC) in generating knowledge on the reality of the Indigenous Peoples of Latin America and the Caribbean and the impact on public policies is presented by Simone Cecchini and Fabiana Del Popolo from the ECLAC Population Division.

The United Nations Special Rapporteur on the Rights of Indigenous Peoples, Francisco Cali, writes about the perspectives of the rights of Indigenous Peoples from the perspective of international standards; and in the final chapter, Gabriel Muyuy, Technical Secretary of FILAC, presents the perspectives of the future work of the organisation, the challenges it faces, both in terms of the institutional aspect, and also in terms of the advances in the objective of seeing Indigenous Peoples respected in the full exercise of their rights, cultures and identities.

The critical situation of the majority of the Indigenous Peoples in the region, speakers of more than 550 languages, requires us to take action with a focus on rights, a global view, and intercultural policies. FILAC is a concerted effort for self-development, with identity, of the Indigenous Peoples of Latin America and the Caribbean. We have seen significant progress during the 30 years in which we have been active, but the magnitude of the challenges we face mean that we require the concerted effort of all parties in order to move forward. Because at FILAC, we build the future.

**Part I: 30 years of partnership between Spain and FILAC:
milestones of a shared effort for the rights of the Indigenous
Peoples of Latin America and the Caribbean**

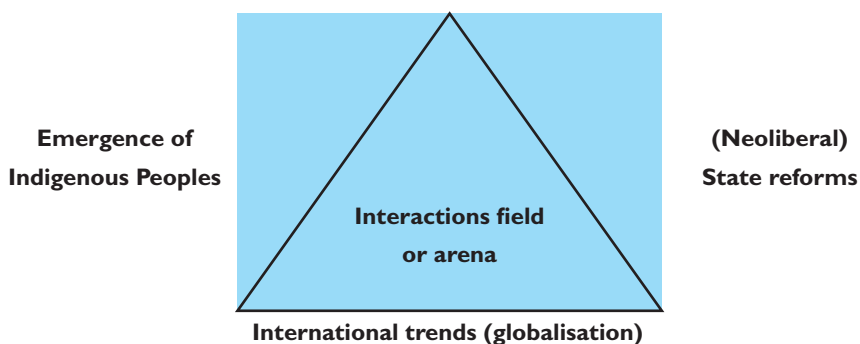
A history of FILAC: 30 years on

Diego Iturralde
First FILAC Technical Secretary

These notes provide an account of the relationship between the evolution of interactions within the field of plurinationality and the adjustments in the strategies and institutional design of the Fund for the Development of The Indigenous Peoples of Latin America and the Caribbean (FILAC) over the three decades of operation and deployment of cooperation among Ibero-American countries.¹

Initial conditions

The initial FILAC design was based on the understanding of the relations between Indigenous Peoples, states and international cooperation as a field or arena, consisting of the dynamics of these three actors, as they had been presented in the preceding decade (1980-1990). This field was understood as a triangle whose sides would be formed by the dynamics of the emergence of Indigenous Peoples, the neoliberal State reform and the changes in the international scenario within the framework of globalisation. This would be a triangle within which a series of forces from the dynamics of the actors/processes interact, configuring what years later would come to be called the issue of the interculturality of social formations and the plurinational nature of the state.



¹ These notes, written in summary for editorial reasons, consist of a rereading of several essays on the dynamics of Indigenous movements in the region, and the role of FILAC, which I have produced and published over a period of thirty years. These make reference to sources and develop details regarding approaches. See, among others, Iturralde, D. 1997 and 2013

The three dynamics considered as a basis for the creation of FILAC were:

- The emergence and consolidation of organisations of Indigenous communities and peoples in the countries of the region, which have been formulating platforms to demand rights and development. Their demands called for greater financial and technical resources, direct access to such resources and the possibility of controlling the management of programmes and projects that affect them.
- The tendency of some governments to modify traditional Indigenist policies and establish new mechanisms to meet the growing demands of the poor and marginalised sectors, and to introduce certain legal and institutional modifications related to the treatment of issues regarding Indigenous Peoples.
- The concern of international cooperation agencies in terms of allocating their resources more directly and efficiently to objectives defined by the beneficiaries themselves, their interest in clarifying the role played by government offices and development support organisations in the management, administration and execution of development projects, in addition to a growing tendency to concentrate investments in the poorest sectors.

As regards the design of FILAC itself, the focus was on understanding this field by examining the tensions established at the normative level, i.e., as if it were a dispute over rights. This option responded to the fact that the development of the relationship was dominated by what Magdalena Gómez (1994) calls the regulation of Indigenous issues to denote that the platforms of the Indigenous movements had reached a point where their demands were focused on that of a new normativity. The responses from the State were being processed in legal reform and the multilateral control and technical and financial assistance organisations and bilateral development cooperation agencies were also acting simultaneously on these two processes, promoting changes in the rules of the game.

These dynamics, which coincided in the 1980s-1990s, indicated that there was a correlation between the three processes, that it was possible to find a point of confluence between Indigenous dynamics, governmental trends and international expectations, and that the commemoration of the Fifth Centennial was an opportunity to try to do so. The creation of FILAC was therefore seen as a chance to take advantage of this correlation that made the confluence of the actors possible, at least as a starting point.

Generally speaking, the creation of FILAC coincided with the implementation of structural adaptation measures and State reform in all countries in the region. These measures, which aimed to liberalise the economic system and trade, also promoted the decentralisation of one part of the public management, transferring some competencies on social policies (such as education, health and development) to the local level, meeting Indigenous demands in this territory. The Indigenous movements positioned themselves as strong opponents of structural adjustment and trade liberalisation programmes, taking their platforms of struggle to the continental level.

I: Strategies and institutional design in 1992

FILAC's institutional design was prepared, discussed and adopted by the three interested parties during the period between the First and Second Ibero-American Summit of Heads of State and Government (Guadalajara, July 1991, and Madrid, July 1992). The process gave rise to a technical document agreed upon by the Indigenous and governmental delegations, accompanied by representatives of several international organisations (La Paz, June 1992), which described in detail the nature, organisation, objectives, strategies and forms of operation of the organisation. Once these aspects were agreed upon, the text for the Constitutive Agreement was then established, which includes 15 articles that explore the indispensable legal aspects for its establishment as an international organisation, which was signed at the Madrid Summit.²

With these conditions in mind, when FILAC was founded, five particularly critical aspects of the relationship between Indigenous Peoples, States and the international community were identified as requiring attention:

- Access to and distribution of resources essential for life (land, territory, water and use of other resources), an issue on which there was no sufficiently broad and flexible regime to ensure resources for Indigenous Peoples under the diverse conditions;
- Respect for the fundamental human rights of Indigenous Peoples and the recognition of specific rights of Indigenous communities, in addition to the lack of judicial guarantees in the face of a jurisdictional system that did not recognise Indigenous cultural specificity;
- The exercise of traditional authority and the legitimacy of its representation, in the face of a generalised condition of exclusion of Indigenous forms of social organisation, limitations in access to regional and national instances of power and marginalisation of citizenship;

² The draft convention was more extensive and aimed to reflect the aspects previously agreed upon in the technical document, however, it was limited to the legal aspects that were essential to create an international body with full operational capabilities in order to be able to count on the consensus of government representatives.

- Participation in economic, social and cultural development in the face of insufficient efforts to eradicate poverty;
- The persistence of discrimination, which is the basis for a series of practices and policies that are averse to the development of Indigenous Peoples and the satisfactory resolution of their pending issues.

With this diagnosis in mind, FILAC was conceived as a facilitator of actions in four areas : the development of rights, the generation of management skills, the identification and preparation of development projects, and the promotion of consultation between the parties. The main strategy consisted of developing a portfolio that included specific initiatives that Indigenous organisations considered fundamental for their own development, and for which they wished to obtain financial resources and technical assistance³. The Technical Secretary was organised as a small group of top, highly-experienced professionals responsible for managing the four lines of action, which generally involved the promotion of actions (project preparation, training, negotiation) by the organisations themselves, with support from specialists selected in agreement with FILAC.

Four General Assemblies and eleven Board of Directors meetings were held during the period (1992-2002). These governing bodies shaped some aspects of the institutional project that were not included in the Constitutive Agreement, including: the creation of national and regional consultative bodies (I Assembly); the establishment of a trust fund of contributions from the Member States as a mechanism for financing institutional operations; and the design of the procedure for selecting and appointing the Technical Secretary (II Assembly).

In September 1999, the Technical Secretary was replaced by an Indigenous professional, selected through a competition led by the Board of Directors and confirmed by the III General Assembly (Mexico, June 1999) for a three-year term.

The same Assembly authorised a FILAC Policy and Strategy document for the medium term (1999-2001), in order to respond to the new conditions of the field of interaction at the turn of the millennium, which emphasised, among other aspects, the advisability of adopting a more proactive as opposed to reactive work strategy, supporting the efforts of Indigenous Peoples to formulate their own development plans, strengthening and institutionalising permanent training and skill-building activities, establishing institutional information and communication mechanisms,

³ The draft convention was more extensive and aimed to reflect the aspects previously agreed upon in the technical document, however, it was limited to the legal aspects that were essential to create an international body with full operational capabilities in order to be able to count on the consensus of government representatives.

identifying new forms of achieving resources, and developing administrative tools to facilitate the Technical Secretariat's operations and make management impacts visible.

The IV General Assembly (Panama, December 2001) took notice of the anticipated separation of the Technical Secretary, agreed to an interim replacement, and proceeded to implement a restructuring strategy to strengthen FILAC's organisation and finances. It appointed a committee that undertook its work under the supervision of the Board of Directors.

II: Conditions at the beginning of the second decade

Throughout the first decade, the conditions and relationships present at the time FILAC was founded had evolved along the following lines:

- Indigenous organisations emerged and were consolidated in all Latin American countries. The Coordinator of Indigenous Organizations of the Amazon River Basin (COICA) was consolidated, and promoted environmental issues; the Indigenous Council of Central America (CICA) was established, which then came to play an important role in strengthening the organisations of Indigenous Peoples in the countries within the subregion and in their interaction with governments and development cooperation agencies.
- The Quinientos Años de Resistencia [Five Hundred Years of Resistance] campaign, the uprising of the Ejército Zapatista de Liberación Nacional (EZLN) [Zapatista Army of National Liberation], and the negotiation of the Acuerdos de San Andrés [San Andrés Accords]; the mobilisations of the Mayan Indigenous Peoples in Guatemala in connection with the negotiation and implementation of the Acuerdos de Paz [Peace Accords], particularly the Agreement on Identity and Rights of Indigenous Peoples (AIDPI); numerous Indigenous mobilisations in Mexico, Colombia, Ecuador, Bolivia, Chile and other countries; and the incursion of some Indigenous movements in the electoral arena, all testified the emergence of an Indigenous grassroots social movement with a national and regional scope, which became a permanent interlocutor of the structural reforms promoted in all countries throughout the decade, in addition to being an important actor in international forums.
- During the same period, eighteen countries in the region included statements on the recognition of ethnic and cultural diversity in their constitutions. Some constitutions introduced significant innovations through the incorporation of a sort of catalogue of Indigenous Peoples' rights, or by creating figures such as Indigenous territorial entities and districts. However, the development of these rights in national legislation was very slow during this period.

- Public policies and institutions made significant progress. Several countries created new entities to address Indigenous affairs in terms of planning, direct allocation of resources for development projects and regulatory control. Some of these entities were sectorised at higher levels of the government structure. Reforms in sectors such as health, education, decentralisation and administration of justice took into account Indigenous approaches in various measures, or at least on paper. In some countries, governments took out loans with international banks in order to fund Indigenous development programmes.
- ILO Convention 169 reached ten ratifications by Latin American countries in the 1990s, and two more by 2003; the ILO Regional Office, which was very active in promoting ratifications, played an important role in the promotion of Indigenous participation in constitutional and legal reforms. Other agencies in the international system, such as PAHO/WHO, UNESCO, FAO and IFAD were involved in this area after 1992. The European Union and several countries from this region have adopted policy and strategy documents on cooperation with Indigenous Peoples. The Inter-American Commission and the Inter-American Court of Human Rights have increased the number of cases received on Indigenous claims. Development Banks (WB and IDB), other regional financial agencies (CAF, IFAD) and some bilateral agencies established programmes and financed Indigenous development projects and sponsored numerous international events on the subject.
- The establishment of the First Decade of Indigenous Peoples (1995-2004) and the holding of three global events: the IV Conference on Women (Beijing, 1995), the Conference Against Racism and Discrimination (Durban, 2001) and the Summit on Sustainable Development (Johannesburg, 2002), had a significant impact on relations between peoples, States and cooperation agencies, and on the development of the Fund's agenda. This was an issue that was at the root of the restructuring process which was launched in 2003.

In general terms, Indigenous movements positioned themselves as strong opponents of structural adjustment and trade liberalisation programmes throughout this decade.

Although decentralisation and some education and health reforms offered opportunities for the strengthening of local self-management, the consolidation of inter-cultural education and the legitimisation of traditional medical practices, Indigenous leaders raised suspicions about such reforms. At the turn of the century, Indigenous Peoples, in alliance with other affected sectors, led broad and prolonged mobilisations against neoliberal policies and globalisation, which even destabilised or interrupted the course of democratically elected governments.

III: Institutional design for the second decade

Since the departure of the Technical Secretary in 2001, several evaluation exercises have been undertaken with the participation of the different actors involved in FILAC, who have reflected either jointly or separately. They agreed that, given the small volume of investment resources available to the Fund, it was not expected to improve its impact and that its parity composition, its vocation as both coordinator and facilitator, would not be taken advantage of. The only way in which to achieve this was to change the strategy for attending to the demands: a decision was made to stop attending to isolated requests and to group the offer in five programmes dedicated to issues of strategic interest for Indigenous Peoples and with regional coverage: the **flagship programmes**.

The V General Assembly (Lima, December 2003), received and approved the report of the Restructuring Commission, which provided components defining the scope of the new policies and strategies, and appointed the interim Technical Secretary, who held that position until 2012. In accordance with the recommendations for re-structuring, the strategy - **more proactive than reactive, more focused on the institutional offer than on Indigenous demand** - was focused on the preparation and execution of five **flagship programmes** related to: I. High-level management education and training; II. Development with identity; III. Communication and Information; IV. Concertation; and V. Indigenous Women.

The **Technical Secretariat** was reorganised as an **implementing entity for the flagship programmes** and for **numerous projects** deployed for each programme throughout the decade (2003 - 2013). The execution of some programmes and projects was agreed together with specialised institutions; for others, the Technical Secretariat welcomed representatives from cooperation agencies who took on the management of these programmes or projects. Two operational programmes were established and prioritised within the Secretariat: the communications programme and the information systems programme. The collection of contributions for the trust – some of which had been pledged in the first decade - was discontinued.⁴

The **General Assembly** met on six occasions and the **Board of Directors** held 23 regular sessions between 2002 and 2012. In contrast to the first decade, the governing bodies paid significantly more attention to programme follow-up. Numerous follow-up, support or advisory commissions were created, consisting of members of the Board of Directors, representatives of donor or collaborating agencies, and members of specialised Indigenous networks, with a significant impact on institutional management and the development of programmes and projects.⁵

⁴ By those years, the condition that made this capitalisation plan feasible - the existence of significant unused balances in the international credit portfolios of several countries - had vanished as an effect of the crisis.

⁵ This organisational deployment demonstrated that FILAC was seen as a window to be present in the international field of Indigenous issues, affecting in part its function as a space for dialogue on development.

IV: Progress and turning points in the field of interactions in the second decade

The adoption of the United Nations Declaration, the establishment of the Forum and the appointment of a Special Rapporteur - among many others- marked the high point of development of the international platform of Indigenous Peoples' rights, and set in motion a series of processes on a global scale, involving the dynamics of Indigenous organisations and movements, the adjustment of state policies and the role of international cooperation agencies.

The development of legislation on Indigenous rights, which in some countries was linked to decentralisation, the redesign of the judicial system and education, health and environmental laws reform, in addition to the issuance of the new constitutions of Ecuador (2008) and Bolivia (2009), also represented the highest level achieved in the process of recognition of the multi-ethnic and multicultural nature of the States, in addition to the recognition and regulation of rights, whether constitutionalised or accepted.

The majority of the Indigenous Peoples consolidated their forms of territorial and functional organisation. Numerous cooperation and work networks were created at both continental and international levels ⁶. Some Indigenous organisations nurtured, together with other popular organisations and social movements that have since been very active regarding national objectives. In several countries, Indigenous movements, alone or in alliances, made inroads into democratic processes, achieving participation in local and provincial governments by way of elections, and occupying seats in national institutions in the legislative, executive and judicial branches. A new generation of Indigenous people - particularly women - took over from traditional leadership in many fields, including professional positions in sectors such as education, healthcare, public affairs management, political and cultural opinion formation, among others.

Since then, the regional coordination platforms (COICA, CICA and CAO) and the functional or thematic Indigenous networks have occupied the spaces for interaction at the international level - including the Fund - to which national and subnational organisations used to go more directly, with the consequent shrinking of spaces for dialogue that were not fully consolidated within the countries. Likewise, FILAC was actively involved in the numerous international forums and their agendas, to the disadvantage of the attention expected from the countries.

The very high points of deployment that the Indigenous issue reached in all orders in the middle of the first half of the second decade were followed by an inflection of the trend, which demon-

⁶ Among others, the Enlace Continental de Mujeres Indígenas, the International Indigenous Peoples Forum on Climate Change, la Coordinadora Andina de Organizaciones Indígenas (CAOI), the International Alliance of Indigenous Peoples Forum on Climate Change, etc, are worth mentioning.

strated a rapid deceleration in the following years, for which some evidence can be provided:

- The Indigenous issue lost its priority place in the strategy of international financial agencies and bilateral North-South cooperation; once again, as three decades ago, isolated and occasional interventions were taking the place occupied by what appeared to be a consolidated cooperation strategy.
- The efforts made by several countries to draw attention to Indigenous issues and to provide openings for the participation of their organisations in public life diminished significantly, and the engagement with these issues was lost in the administration routines.
- The dynamics of Indigenous actors also changed: some national Indigenous organisations lost the strength of unity or confused the direction of the interests of the communities and peoples that, in previous decades, they were able to both unite and represent; tensions and competitions arose between the different attitudes and ways of perceiving and acting in the public sphere; the social support that the Indigenous case gained tended to diminish, and in a good number of the countries in the region their movements were marginalised from political alliances with an impact on national destinations.

At the end of FILAC's second decade, new factors relevant to the definition of the field played a key role in the configuration of tensions that characterise the relationship between States and Indigenous Peoples. Other factors include: changes in social perceptions and attitudes towards interculturality; variations in the scales and forms of Indigenous participation in social life and democracy, and the impact of the modifications on the economic and public policy models.

New actors, new interests and new dynamics came to interact in the field or arena of plurinational identity, creating a much more complex interrelationship that could no longer be represented as a triangle, but instead as a polygon with multiple vertices, crossed and affected by various actors and dynamics. These include the presence of civil society on the environmental front, of the churches in terms of ideological configuration, of local and international non-governmental organisations in the new forms of communication; the combined impacts of the roles of international development banks, cooperation agencies in developed countries, the numerous transnational companies in areas such as hydrocarbons and mining, and the promotion of new development ventures.

V: The institutional scene and management in the third decade

FILAC began its third decade of operations facing a period of adjustments that lasted until mid-2017, due to the separation of the Technical Secretary, the intermittent exercise of the executive by the presidents of the Board of Directors in turn, the design and authorisation of an institutional reengineering plan⁷ and the organisation of three Assemblies (two of which were extraordinary) and numerous Board of Directors meetings to redirect the institutional work.

By the middle of the second decade of the 21st century, the critical issues identified in 1992 as FILAC's main concerns found different expressions:⁸

- New interests and actors impacted the **stability of the resources necessary for the life** of Indigenous Peoples. Development models, which favour large-scale mining, hydrocarbon exploitation, hydroelectric or wind power generation, the use of transgenic seeds, the patenting of traditional knowledge and other similar strategies, collided directly with the interests of Indigenous Peoples in the conservation of their lands and territories, while threatening the balance of nature.
- The **fulfilment of the rights** of Indigenous Peoples and respect for the fundamental human rights of its members, as repeatedly highlighted by the United Nations Special Rapporteurs, are not guaranteed by State policies, nor do they have the real possibility of enforcing them before the courts.
- There are many legal, political and cultural barriers that hinder the **management of Indigenous governments** (community, local, regional); successful experiences of participation in democratic scenarios through elections or the exercise of authority through the recognition of their own uses and customs, are not fully recognised nor respected.
- National development models increasingly conditioned by the dynamics of the global market, determined a **growing subordination of the life plans of Indigenous Peoples**.

In this context, the adjustment process culminated in the preparation and implementation of a long-term strategy, named Change Wisely 2017-2027 (FILAC 2017), which received significant endorsement from the XVI Session of the UN Permanent Forum on Indigenous Issues. Two technical secretaries were appointed in accordance with the statutory procedures, the first of whom has completed their term and the second of whom is currently in office.

⁷ The re-engineering implied, among other things, a change in the name of the organisation (at least for communication purposes) and a significant reduction in the autonomy of the Technical Secretariat and its head for executive management.

⁸ These lines or challenges for FILAC's work are taken from the proceedings of the Workshop held in Panama in September 2013, and are also included in a working draft as proposed strategies for FILAC.

According to this new framework, FILAC's management must contribute to maintaining the efforts for the fulfilment of the rights of Indigenous Peoples, consider the understanding of development with identity as the most appropriate perspective to promote the improvement of the living conditions of these peoples and their growth as an economic sector; and the strengthening of the abilities of men, women and young people.

For the aforementioned purposes, Change Wisely deploys three programme areas or lines that organise its operations:

- The Dialogue and Concertation Programme: "which promotes and provides support to national and international dialogue processes, whose purpose is to develop agreements and commitments for the definition, adoption and implementation of public policies that pursue the recognition, protection and effective exercise of the individual and collective rights of Indigenous Peoples."
- The Economic Development with Identity Programme "for the design and implementation of processes and initiatives to promote development with identity focused on the Good Living-Living Well of Indigenous Peoples, consistent with the recognition, protection and promotion of the exercise of economic, social, cultural political and environmental rights of Indigenous Peoples, communities and organisations".
- The Education for Equity programme, "which will support both processes and initiatives in order to strengthen the skills of men, women and young people in terms of influencing recognition, transformation and generation of conditions for the effective exercise and enjoyment of the individual and collective rights of Indigenous Peoples; promoting processes of training, research, systematisation and dissemination of their own knowledge, know-how and technologies, based on intercultural epistemologies and methodologies that are specific to Indigenous Peoples, by way of horizontal dialogue of both knowledge and know-how."

It is stated that FILAC's operations "will be aimed at an evaluated by the achievement of measurable results, through reliable means of verification, which have been defined in each of the programmatic areas."; and that a significant part of FILAC's actions "will be aimed at generating impact, both at the international and national levels, expressed in the capacity to generate favourable conditions for the incorporation of issues and matters of interest to Indigenous Peoples in these areas, and especially in the institutions and public policies of the Member States, for the recognition, protection and exercise of their rights".

The COVID-19 pandemic and the measures taken in order to alleviate its impacts affected the implementation of these new strategies, which have been re-launched as of the XV General Assembly held at the end of 2021. Meanwhile, FILAC has played a key role in drawing the attention of international agencies and governments to the health situation of Indigenous communities and peoples, in recognising their great capacity to provide autonomous and culturally appropriate responses to needs and emergencies; and in highlighting the resilience of community economies in order to cope with the costs of lockdown and to generate adequate and sustainable responses for the future. (See, for example: FILAC 2020, 2021)

In keeping with the current trend, the operations of both FILAC and its international peers are predominantly undertaken in the field of virtually interconnected social networks, with the aim of raising and enhancing the visibility of issues involving actors in the field of interculturality.

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30 years of strategic association and partnership between AECID and FILAC in support of the Indigenous Peoples of Latin America and the Caribbean

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The Spanish Cooperation has been profoundly committed to the rights of Indigenous Peoples in Latin America and the Caribbean since it was founded. During the process that led to the construction of the structures of the Spanish Cooperation that are currently in place, the recognition of the rights and the work undertaken towards the advances Indigenous Peoples soon became a hallmark, from the first projects and initiatives implemented in the 1980s.

In fact, during the late 1980s, the question of the role to be played by the Spanish Cooperation, through the recently created Spanish Agency for International Cooperation (AECI, at the time), in this support for the Indigenous Peoples of Ibero-America was discussed in depth. Of the milestones celebrated in the context of the Fifth Centennial, the most important and the most representative was the II Ibero-American Summit of Heads of State and Government, held in Madrid in July 1992. In the framework of this meeting, which was attended by leaders and representatives from all countries in the Ibero-American space, from the political and institutional as well as the social, cultural and economic spheres, the Fund for the Development of the Indigenous Peoples of Latin America and the Caribbean (Indigenous Fund or FILAC) was created. Initially, it was established as an Ibero-American programme by way of a constituent agreement, and later (in 1994) it would become an international organisation, when the agreement that established the Fund was deposited with the General Secretariat of the United Nations Organisation for ratification by its future states.

As a sign of the commitment to the recognition of Indigenous Peoples and their leading role in everything that concerns them, one of the fundamental characteristics and principles of FILAC is equal representation - on equal terms - between government delegates and Indigenous representatives of the member States. This peculiarity both in terms of its structure and functioning, as an international organisation, gives it special authority as the accredited representative of the Indigenous Peoples of the region. FILAC has therefore been governed by the principle of collective collaboration, co-decision and the building of the necessary consensus for the economic, social, political and cultural development of the Indigenous Peoples of Latin America and the Caribbean.

Evolution of the Spanish Cooperation together with FILAC

FILAC's early years went hand-in-hand with the development of the Spanish Cooperation in the field of work for the rights of Indigenous Peoples in Ibero-America. The Spanish Agency for International Cooperation established and helped to channel the work that was already being done previously for the rights of Indigenous Peoples, in collaboration with the countries in Latin America and the Caribbean. In this sense, it can be said that the history of the AECI (which in 2007 became the current AECID) and the history of the Indigenous Fund (which over the years will be better known by its acronym, FILAC) have followed parallel paths. Or rather, they have gone hand-in-hand on their respective journeys and evolutions in recent decades.

In the early years of the organisation's existence, AECI consolidated and strengthened its development in Latin America and the Caribbean, in close collaboration with the countries in the region. With them, it established agreements and undertook different types of projects, studies and initiatives in favour of Indigenous Peoples, with FILAC being an increasingly important tool for the effectiveness of this cooperation, since its establishment in 1992. This work increased in volume and scope with the development and publication of the Spanish Strategy for Cooperation with Indigenous Peoples in 1997 and the establishment of the AECI Indigenous Programme in 1998.

During these early years, FILAC worked to consolidate the organisation, with the entry into force of the agreement establishing the Fund in February 1994. Since then, there has been intense activity in the field of cooperation with Indigenous Peoples on an international scale, in addition to national contexts; progress is being made in the relations between States and Indigenous Peoples, in a context of rethinking and redefinition of State policies and multilateral cooperation strategies.

Similarly, and throughout those same years, thanks to the actions of different organisations, individuals and grassroots organisations, the Indigenous Peoples' movement in Ibero-American countries had experienced a significant boost in its organisation, activity and social visibility, which introduced the need for a decisive involvement in favour of the rights of Indigenous Peoples throughout Latin America and the Caribbean.

The commitments reached at international level during those years are proof of this progress, coinciding with the establishment and evolution of FILAC. A few years earlier, International Labour Organization Convention 169 (1989) on the Rights of Indigenous and Tribal Peoples

had been approved. This was a fundamental regulation for the recognition of the specific rights of Indigenous Peoples, which marked a turning point in the field. Subsequently, the 1993 declaration of the International Year and, subsequently of the first International Decade of the World's Indigenous People, from 1995 to 2004, was a general recognition of the importance and commitment of the international community to this issue.

It should be noted that the first FILAC Ordinary General Assembly was held in Santa Cruz de la Sierra, Bolivia, at the International Training Centre for Development (the predecessor of the current Spanish Cooperation Training Centre), in May 1995. In 2022, it can be said that the cycle draws to an end with the FILAC Extraordinary Assembly in Madrid, 30 years after the Second Ibero-American Summit of Heads of State and Government and 27 years after the first Assembly of the then young organisation, which is now an organisation with extensive experience and international prestige.

The 2000s: a new phase

In September 2000, with the Millennium Declaration, the United Nations and the international community approved the Millennium Development Goals. Within this new framework, the Spanish Cooperation continued to support the different initiatives that were being created in the field of the rights and development of Indigenous Peoples, and was involved in many of them, both in terms of the work undertaken by international organisations and the bilateral cooperation work with partner countries.

Specifically, the Spanish Agency for International Development Cooperation (AECID) intensified its collaboration with Indigenous Peoples during these years, in a context of growth and development of the cooperation's policies and tools for Spanish development. One of the fundamental mechanisms in this area was the approval of a specific budget for the Indigenous Programme, which has since then contributed in a more coordinated, coherent and strategic manner to the implementation of development projects, studies and improvement of knowledge, strengthening of Indigenous organisations and work undertaken for the rights of these peoples, in general. One of the priorities of the Indigenous Programme since its creation, has been the support of FILAC as a central element in the promotion and dynamisation of work in Latin America and the Caribbean in this area; both by way of contributions to the organisation's capital stock and through support for projects implemented by the Fund, in which the Spanish Cooperation collaborated with grants, technical support, actions with other partners, etc.

This ensured AECID's role as FILAC's main funder; a leading role that it played since the foundation of the organisation. This was reinforced and increased in the first decade of the 21st century, with a significant increase in these contributions to support different types of development projects. The general objective of the collaboration between the two institutions was to contribute to Indigenous institutional strengthening in the planning of specific policies of and for Indigenous Peoples throughout Latin America and the Caribbean. To this end, during those years, work became increasingly focused on the education and training of representatives, activists and leaders; the dynamisation of the development actions of Indigenous communities and groups; institutional progress; improved knowledge and increased participation of Indigenous people and communities in the different countries in the region. All of this is complementary to the regular contribution to the support of the institution, its own management and the functioning of the organisation itself.

Throughout the course of this process, FILAC has been consolidating its functioning, strengthening relations with the different countries in the region and developing different ways of working on issues of interest to the communities. In these early years, the increase in specific work for the protection of the rights of women and young people is of particular relevance, in addition to in education and communication and information. Other lines of work are continued or diversified, such as decision-making with regards to ancestral territories of these peoples and the self-organisation of the communities. FILAC's work in all these areas of cooperation, many of them with the support of Spain, has shaped a solid experience and trajectory that positions the organisation as a key reference at Ibero-American level in everything related to work towards the development, rights and participation of Indigenous Peoples.

As a result of this experience and the professionalisation of this work, with the sum of knowledge and contributions received, FILAC's basic lines of action were established during these years, which came to shape the technical and political corpus of the organisation from then, to the present day. What would come to be known as the Flagship Programmes are based on the accumulated experience of many Indigenous people, academics and researchers, in addition to experts in cooperation with Indigenous Peoples and self-development, who over the years have worked in the areas identified by the organisation as being key for the rights of these peoples. This has been achieved by way of dialogue and consultation, at national and international level; training and education, at different levels and in different areas; support for Indigenous Women and their organisations, the fight against gender violence, their greater involvement and participation in society and politics, to development with identity; and communication and specific forms of creation.

One of the milestones of joint FILAC-AECID work during these years was the establishment of the Intercultural Indigenous University (UII) during the early 2000s, as one of the products of the work undertaken in previous years within the field of education and training of young people and women, leaders and Indigenous organisations. With the support of the different partners in the region, and thanks to the implementation and work in this area, a network of associated academic centres has been created and support has been given to numerous studies, courses and research projects, in addition to furthering education and training from an intercultural perspective. This vision gave rise to the Education for Equity programme, one of FILAC's main programmes, which is still in operation today, and to which AECID provides technical and financial support each year.

In this line of work for the training of Indigenous representatives, activists and leaders, as well as human rights defenders committed to Indigenous Peoples, since the early 2000s AECID has promoted meetings between experts, academics and scholars on Indigenous realities and issues, with representatives from Indigenous organisations and activists. As a result of these study meetings held at the Spanish Cooperation Training Centres, a proposal was developed for a specific postgraduate university course on Indigenous Peoples. The aim was to provide knowledge and training to Indigenous leaders and representatives as a means for their communities to have qualified people with the appropriate knowledge and experience to occupy positions of responsibility in all types of local or national institutions, in addition to in international organisations and, in general, for Indigenous people to have an increasing presence in the areas of political, social, intellectual and economic power.

Moreover, the Expert Diploma in Indigenous Peoples, Human Rights and International Cooperation was created at the Universidad Carlos III in Madrid, which began as such in 2007. Including the 2022 edition, it has continued for 16 editions, supported by AECID, having established itself as a reference of its kind, being the main product of FILAC's Flagship Programme of the Intercultural Indigenous University (UII). It is important to highlight the key role of the collaboration between AECID and FILAC in the creation, sustainability and quality of this diploma. Each year, dozens of scholarships are offered to Indigenous students from Latin America and the Caribbean, all of whom are a fundamental part of the more than 300 graduates who have already completed these high-quality studies in the field, enabling the advancement of Indigenous people, values, visions and demands in increasingly broader areas of society.

2007: a key year in the culmination of joint work for Indigenous Peoples

The growing national and international activity for the rights of Indigenous Peoples at this time, with an increase in global funding, the production of studies and the dynamisation of the organisation and activism of the movements in this area, are producing results of enormous scope, which change the reality of the perception, recognition and position of Indigenous Peoples. Among many others, the landmark approval by the UN General Assembly of the United Nations Declaration on the Rights of Indigenous Peoples in 2007, which affirms these rights universally, with the highest level of recognition, stands out. Spain was involved in this approval, by way of the establishment of and participation in the Groups of Friends of the Declaration in 2005. In this context, the Expert Mechanism on the Rights of Indigenous Peoples, a specific independent body of the United Nations Human Rights Council, was also created during this time.

At the Spanish level, these years also marked a significant leap forward in terms of the recognition of the rights of Indigenous Peoples. On the one hand, Spain ratified of the International Labour Organization Convention 169 concerning the rights of Indigenous and Tribal peoples, which effectively incorporated this standard into the Spanish legal system, and Spain was obliged from then on to comply with and follow everything contained in this standard. On the other hand, in 2007, following six years of preparation, discussions, work and contributions from different sectors, the Strategy for Spanish Cooperation with Indigenous Peoples (ECEPI) was approved, with the collaboration of Indigenous representatives, officials of the AECID Indigenous Programme, together with other members of the Spanish Cooperation, academic experts, NGOs specialised in working with Indigenous Peoples and other organisations involved and, of course, the Indigenous Fund. This collective work between all the actors involved, in a multi-stakeholder alliance for development, is a good precursor of what years later would become the spirit of the 2030 Agenda, and which today logically permeates the work undertaken by AECID and FILAC. Thanks to the rich diversity and quality of the contributions, in addition to the depth of the debates, what continues to be the reference tool in this field for the Spanish Cooperation, and which is a model for the design of development cooperation policies, was built.

The Indigenous Fund occupies a central position in the ECEPI, to which it refers dozens of times as the reference entity for “coordination between the States and the Indigenous Peoples of the Americas”, highlighting the key role that Spain has played in its creation, maintenance and development. The Strategy identifies as one of the lines of action of the Spanish Cooperation with Indigenous Peoples, the support to FILAC for its sustainability

and for the implementation of projects (which, in practice, was already happening), and recognises the Indigenous Fund a key role in the dissemination and development of the ECEPI itself.

The decade of the Declaration of Iximuleu: challenges and consolidation

Following the significant progress achieved in the 2000s, it is clear that by the end of this decade, the work undertaken by the Indigenous Fund through the Flagship Programmes was fully consolidated as a reference in the field of cooperation for development within the area of Indigenous Peoples throughout Latin America and the Caribbean. This is proven by FILAC's recognition as a benchmark in this field by different cooperation organisations and key players in the international sphere, such as the International Labour Organization, the Inter-American Development Bank, the World Bank and the European Commission, among others, in addition to the different governments and institutions of the Ibero-American countries themselves.

The 2010 decade began in the context of international crisis, as a result of the global financial issues of previous years, all of which had consequences in the field of the global development cooperation. At the same time, the internal difficulties of the Indigenous Fund led to a process of both reflection and renewal which, as the organisation reached its 20th anniversary, gave impetus to a new phase for the organisation. In this sense, the complex contexts contrast with the progress of Indigenous movements at an international level, as demonstrated by the World Conference on Indigenous People held in September 2014, in which FILAC played an active role as representative of the interests and vision of the Indigenous Peoples of Latin America and the Caribbean. Many of the results of this top-level event have been a fundamental input for initiatives and products in subsequent years.

All the momentum and contributions of this decade culminated in a series of milestones in the second half of the decade, against a backdrop of the 2015 adoption of the 2030 Agenda by the United Nations, with the Sustainable Development Goals (SDGs) as the central focus of all development cooperation work thereafter. It was in this context that the decision was made to change the official name of the organisation, definitively, from Indigenous Fund to FILAC, as it would then come to be known from that moment on. These years marked an increasing awareness that we were entering a new phase and that a renewed momentum was needed. This culminated in 2017 with the celebration of FILAC's 25th anniversary.

This important anniversary was celebrated at the XIV General Assembly, which was held at the AECID headquarters in Madrid (Spain). One of its main resolutions was the promotion and launch of a new programme of action for the coming years, called the “Ibero-American Plan of Action for the Implementation of the Rights of Indigenous Peoples”, which included in its own definition the accountability and periodic self-evaluation, as the organisation’s own way of working from then on. This would then be approved several months later, in April 2018, within the Declaration of Iximuleu, in the framework of the I Meeting of Ibero-American High Authorities on Indigenous Peoples, organised by FILAC in La Antigua (Guatemala), at the Spanish Cooperation Training Centre. Subsequently, in November of 2018, the XXVI Ibero-American Summit was also held in La Antigua (Guatemala), which approved the Declaration of Iximuleu among its resolutions, thus incorporating it fully into the Ibero-American system.

FILAC-AECID partnership: present and future

Since the approval of the Action Plan in 2018, the fundamental mandate that has guided FILAC’s action to achieve the objectives contained therein has been to “generate the conditions conducive to the effective realisation of the individual and collective rights of Indigenous Peoples”, and each year, AECID has been supporting the actions and projects as a result of this Plan, by way of its specific annual contribution, as a continuation of the contribution made to the entire process of its gestation and approval. This continues the line of action promoted since FILAC was established, and the support provided by the Spanish Cooperation, that is, the joint work of promotion, accompaniment and support to FILAC in its work for the rights and sustainable development of the Indigenous Peoples of Latin America and the Caribbean. The history of this joint work demonstrates that both AECID and FILAC have been able to evolve and adapt to the times, overcoming the challenges and crises that each historical moment has posed. And that, despite these challenges, AECID’s involvement and support for the Indigenous Peoples of Latin America and the Caribbean and for FILAC as a strategic partner organisation for the achievement of the objectives of the Spanish Cooperation Indigenous Programme has never diminished.

Currently, as we celebrate FILAC’s 30th Anniversary, AECID is continuing its support, promoting the renewal and strengthening of means, tools and procedures, but essentially maintaining the same objectives, now within the framework of the Agenda and the achievement of the SDGs, but always from a firm and unchanged human rights-focused approach. An example of this is the FILAC Extraordinary Assembly which was held in Madrid in July 2022 to mark its 30th anniversary, hosted by the Spanish Cooperation, as was the case five years ago,

on its 25th anniversary. This gave rise to the Action Plan that now guides FILAC's actions and which will be assessed at this Assembly in order to give impetus for the next phase.

We do not know exactly what new challenges will arise in the coming years; the COVID-19 pandemic has certainly been an unexpected blow that now calls for strengthened policies to ensure a more inclusive and sustainable recovery for all and makes the most of the role played by the Indigenous Peoples as protectors of the natural environment and biodiversity. Be that as it may, AECID's commitment will of course continue to actively contribute to improving the living conditions and wellbeing of Indigenous Peoples in all their dimensions. In any case, what is certain, in view of the preceding 30 years and the current situation, is that FILAC is a key organisation in this field in Latin America and the Caribbean, and that AECID's alliance with FILAC, renewed once again at this stage of development, having reached 30 years of joint work, will make it possible to continue to maintain and expend this joint work based on a commitment to the future to leave nobody behind.

The Declaration of Iximuleu and the Ibero-American Plan of Action for the Implementation for the Rights of Indigenous Peoples

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At Ibero-American level, the Indigenous issue is one of the distinctive aspects of our Cooperation. As stated in the Declaration of the Ibero-American Summit of Santa Cruz de la Sierra (Bolivia) in 2003, the defence of the rights of native cultures is a permanent priority because they make a decisive contribution to the development and identity of the entire Ibero-American community¹. Indigenous Peoples are a fundamental part of our intercultural societies and their full involvement in them is a mutual goal. The Ibero-American space is built on an identity that has developed over centuries and has shared a vision among its member countries, representing a privileged area for dialogue, in which different ethnic and cultural identities coexist.

In the 30 years since its creation, the Fund for the Development of the Indigenous Peoples of Latin America and the Caribbean (FILAC) has become a key player and true standard-bearer in the struggle to give visibility and recognition to the rights of the Indigenous Peoples of Latin America; a struggle to recognise the Indigenous population in all its immense contribution to our societies and to the future we build together. FILAC has been one of the most important results to emerge from the Ibero-American Summits, and is the only multilateral organisation of international cooperation specialised in the promotion of self-development and the recognition of the rights of Indigenous Peoples. As such, it constitutes a symbol of the best of the Ibero-American space, of our ability to align efforts to expand the options of the people of our region, include more people and ensure their full participation in society.

¹ "The defence of the rights and identity of the native cultures of the Americas, Afro-descendants and others, as a fundamental part of our societies, must be a permanent priority for our governments, as they contribute in a decisive way to the development and identity of the entire Ibero-American community. Their full integration into national life, based on the exercise of their cultures and citizenship rights, is a common objective that can only be achieved through the development of interculturality" (XIII Ibero-American Summit of Heads of State and Government 2003).

² At the II Ibero-American Summit of Heads of State and Government, Madrid, 1992.

Historically, the vision of most country policies and international cooperation initiatives has been overly focused on the vulnerabilities and issues faced by Indigenous Peoples. Of course, these issues are real, dramatic in some dimensions, and must therefore be urgently addressed. However, an excessive focus on the problems has often led us to think of Indigenous populations as merely passive subjects in need of help and assistance, as opposed to thinking of them as what they really are; active agents with fundamental rights. A focus on vulnerabilities invites us to establish vertical relationships based on unilateral support. A focus on capabilities leads us to mutual recognition of our rights and to form horizontal relationships based on justice. This reflects evolution in the way in which we think about Indigenous Peoples and the space they occupy in the Ibero-American imaginary.

It is along these lines that the process of drafting the Plan of Action for the Implementation of the Rights of Indigenous Peoples (Plan of Action) was part of the preparatory activities for the XXVI Ibero-American Summit in Guatemala in 2018. However, the starting point of this work of collective construction was Resolution XIV AG/FILAC/005 of the XIV FILAC General Assembly of 2017, which led to the promotion of a political agreement of the Heads of State and Government of Ibero-America for the adoption of an Ibero-American Plan of Action for the fulfilment of the UN Declaration on the Rights of Indigenous Peoples that incorporates the agreements and commitments of the Member States in this area.

In this context, and with the aim of joining efforts among the various actors involved in decision-making on issues concerning Indigenous Peoples in Ibero-America, the “First Meeting of Ibero-American High Authorities on Indigenous Peoples” was held from 2-6 April 2018 in La Antigua (Guatemala). Towards an Ibero-American Plan of Action for the implementation of the Rights of Indigenous Peoples”. This Meeting of High Authorities was the last stop on the Ibero-American route that began with two key and important moments; the Subregional Meeting of Indigenous Peoples of Central America and Mexico and the Subregional Meeting of Indigenous Peoples of South America, both of which were of an eminently participatory nature.

Thus, the Ibero-American Plan of Action for the Implementation of the Rights of Indigenous Peoples and the Political Declaration of Iximuleu approved by all Heads of State and Government at the XXVI Ibero-American Summit was adopted in 2018. In this regard, for the first time in the region, national authorities and Indigenous delegates, together with representations of international entities and various social organisations, agreed on these instruments that condense many of the fundamental aspects that need to be addressed in

order to comply not only with international standards, but also with national regulations regarding the rights of Indigenous Peoples.

The Plan is valid for 10 years and includes conceptual guidelines, objectives and specific results that allow for significant progress in terms of overcoming the existing gap between the recognised rights of Indigenous Peoples and the reality experienced in the region (covering the period 2018-2028). FILAC is responsible for designing and monitoring the implementation of the Action Plan. To this end, it provides technical assistance to the States and Indigenous Peoples for the implementation, systematisation and evaluation of the work, as well as for the dissemination of its main results and impacts. The Ibero-American General Secretariat (SEGIB) is responsible for promoting the articulation of Indigenous Peoples in the Ibero-American Conference and supporting FILAC in the implementation of the Plan of Action within the framework of the Ibero-American Summits.

The purpose of the Plan is to generate conditions conducive to the effective realisation of both individual and collective rights of Indigenous Peoples with an intercultural, inter-generational and gender equality approach. In order to achieve this, the following specific objectives are established:

- Adapt national regulatory and institutional frameworks to international standards on the rights of Indigenous Peoples.
- Include the perspective of Indigenous Peoples, with special consideration of women and young people, in national plans for the implementation and monitoring of the 2030 Agenda and SDGs.
- Establish permanent mechanisms of full, effective participation, dialogue and consultation between States and Indigenous Peoples.
- Give visibility to and promote full, effective participation of Indigenous Women in the creation of public policies aimed at special attention to and prevention of the various forms of violence of which they are victims.

During 2019 and 2020, the contents of the Plan were being implemented (with severe restrictions, due to the COVID-19 health crisis) and in March 2021, FILAC prepared the first report on the progress of its fulfilment of these objectives. Over the course of 2022,

the Action Plan is being carried out, having defined, together with FILAC, an itinerary, methodological tools and a set of indicators to measure progress in the achievement of results and to project new goals for the next execution period. This assessment will produce a report that will include, on the one hand, a regional assessment of the level of fulfilment of each result at the level of all member countries, and on the other hand, an overview of the results achieved in each member country.

On the other hand, at the XXVII Andorra Summit in April 2021, the Heads of State and Government reiterated their commitment and mandated SEGIB to continue strengthening the follow-up to the Plan of Action³, maintaining an absolute commitment to Indigenous Peoples and FILAC, supporting the work it undertakes, focused on articulated work from the equality of all as citizens to dialogue and building the society we want and formulate policies that ensure full social inclusion, so that nobody is left behind.

Of course, there is still a long way to go in terms of recognising the rights of Indigenous Peoples, but the progress that has been made is not to be overlooked. Today, Indigenous Peoples have broad legal recognition, in mandatory norms and in the highest rank of sources of law, regarding their status as peoples in the original collectives and essential collective rights, in addition to the right to preserve their culture, to choose their form of development, to their own institutions, to their own rights, to political participation, to be consulted, to the use of and access to lands, territories, natural resources, among others. At SEGIB, we work in order to achieve the consolidation of these rights and their full exercise by Indigenous Peoples, promoting spaces for this task to be undertaken, to be allies and co-participants in the search for equality, which is at the basis of the realisation of all human rights.

³ "Mandates to SEGIB: B.10 Strengthen the follow-up of the Ibero-American Plan of Action for the Implementation of the Rights of Indigenous Peoples, approved at the Meeting of Ibero-American High Authorities on Indigenous Peoples held within the framework of the XXVI Ibero-American Summit in La Antigua-Guatemala in 2018, and promoted by the Fund for the Development of the Indigenous Peoples of Latin America and the Caribbean (FILAC), prioritising intercultural dialogue and the self-development of Indigenous Peoples" (XXVII Ibero-American Summit of Heads of State and Government of Andorra, 2021).

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Weaving human and professional abilities for Good Living-Living Well

Luis Enrique López y Álvaro Zapata
FILAC Education for Equity Programme

Introduction

The Education for Equity Programme (PEE) by the Fund for the Development of the Indigenous Peoples of Latin America and the Caribbean (FILAC) is aimed at the expansion of opportunities for access to quality education for Indigenous young people and adults, in addition to offering them opportunities for specialisation at graduate level in different fields of knowledge. Similarly, this programme seeks to influence public policies in all Latin American and Caribbean countries in order to advance the interculturalisation of national education systems, at the same time as contributing to the construction of a Latin American regional educational perspective aligned with interculturality and the rights of Indigenous Peoples. One of the key mechanisms of the PEE is the Intercultural Indigenous University (UII).

The UII began to take shape in the early 2000s, in an international context marked by the growing demand of Indigenous Peoples for higher education with cultural relevance, oriented towards the objectives of the Indigenous movement, to promote democracy in Latin American societies, interculturalism and the agenda in defence of their rights. As a result of this pressure, programmes and projects aimed at Indigenous students were being developed in the countries in the region, in various degrees, and both community and Indigenous universities were beginning to emerge. FILAC created the UII to effectively contribute to Indigenous professional development and help build an inclusive democracy in its member States.

FILAC established the foundation and principles of the new University by way of a process of dialogue that included its governance bodies, higher education institutions (HEIs) with programmes for Indigenous Peoples, Indigenous scholars and the sponsorship of international cooperation, in particular the Spanish Agency for International Development Cooperation (AECID), the German Technical Cooperation (then GTZ, but today known as GIZ, for its acronym in German), in addition to the Belgian Technical Cooperation (CTB), the International Telecommunication Union (ITU), the United Nations Population Fund (UNFPA), the Food and Agriculture Organisation of the United Nations (FAO), the Inter-American

Development Bank (IDB) and the World Bank. The project is also currently supported by international civil society organisations, such as Conservation International, the Ford Foundation and the Pawanka Fund, among others.

Within this framework and as a product of its constitution processes, the UII develops an academic offer that contributes to higher education for Indigenous Peoples by way of programmes and content that enable them to promote their rights, leadership and agendas for their own development, with identity. However, by way of its various networks, from the outset it also sought to promote the transformation and interculturalisation of Latin American higher education and, through its own educational practice, to generate new forms of teaching and research based on the revaluation of Indigenous knowledge, philosophies, technologies and wisdom.

Meaning and significance of the Intercultural Indigenous University

As mentioned previously, since its inception, the UII was conceived as a platform for cooperation between Indigenous organisations, universities that showed interest and concern for Indigenous students, in addition to some international cooperation agencies and organisations, as was initially the case with AECID and GIZ. At that time, these were predominantly conventional universities, and there were few or no initiatives from community, intercultural or Indigenous universities.

Since its creation, the UII has become a platform that promotes and undertakes training processes for Indigenous Women and men in the region, by way of continuing education and higher education programmes that respond to the demands and requirements of the Indigenous Peoples of Latin America and the Caribbean and their organisations. From this perspective, the UII strengthens the agency of their students through processes of research, construction, systematisation and dissemination of knowledge, philosophies, technologies, wisdoms and own practices, from Indigenous and intercultural epistemologies and methodologies, in addition to the inter-scientific and inter-epistemic dialogue.

The UII, both as a platform and as a macro-operation network for intercultural higher education, offers short courses and diploma courses for university updating and extension, specialisation courses and master's degrees. It is articulated in several networks: a Red de Centros Académicos Asociados (RECAA) [Network of Associated Academic Centres], which specifies and certifies the educational offer, and the Itinerant Indigenous Chair (CII), a network of Indigenous scholars, elders and experts whose presence and participation is

transversal to the full educational offer of the UII. Given the gradual transformation of the higher education landscape over the past two decades, with the creation of community, Indigenous, intercultural, and other higher education institutions and other products of Indigenous agency, the UII must establish cooperative ties with the Network of Intercultural and Community Indigenous Universities of Abya Yala (RUICAY).

Consistent with the claims assumed by FILAC and the associated HEIs, the UII activities are based on the following principles and approaches: reciprocity, relationality and mutual support; gender equity; intraculturality, interculturality, plurinationality and multilingualism; education for Good Living - Living Well and communality; inter-epistemic and inter-scientific dialogue; intergenerational dialogue; theory-practice linkage; participatory research with an intercultural approach; spirituality, holism; and a focus on human, individual and collective rights. From this anchorage, the UII becomes and is at the same time linked to the historical projects of the Indigenous Peoples, and their current plans, life projects and future visions.

A long road travelled

In terms of academic networks, the UII fulfils its mission through partnerships established with the three aforementioned bodies: CII, RECAA and RUICAY.

The CII uses experiential, dialogical, and participatory methodologies and innovative teaching tools to recreate Indigenous knowledge, spirituality, and worldview in order to revitalise and strengthen the self-esteem and identity of Indigenous students and teachers participating in the UII's various training programmes. This generated academic exchange between wise Indigenous Peoples and students from Indigenous communities and from different countries within the region. These wise participants also brought to the process a diversity of academic, political and professional backgrounds of struggle and work with Indigenous Peoples.

The RECAA was established as a result of partnerships with conventional HEIs that developed the UII training programmes. The HEIs certified these programmes, ensuring quality standards, and their involvement in the network generated a dynamic of progressive enrichment and employment of intercultural approaches in the areas of institutional and pedagogical management.

More recently, with the establishment of community, Indigenous and intercultural universities in the region, the work with RUICAY has led to a fruitful exchange of experiences accumulated by these institutions in direct interaction with Indigenous communities, leaders

and scholars, in addition to the development of innovative intercultural higher education proposals and models. RUCAY's prospects are set by the life plans and projects of Indigenous Peoples.

In its early days, the UII launched three macro training programmes, chosen as priorities by its constituent networks: Indigenous rights, intercultural bilingual education and intercultural health. The CII played an active role in their development. The first phase, which ran from 2005 to 2010, involved HEIs from nine Latin American countries, including Universidad Mayor de San Simón in Bolivia, Universidad del Cauca in Colombia, Universidad de la Frontera and Universidad Academia de Humanismo Cristiano, both located in Chile, Universidad Rafael Landívar in Guatemala, Universidad de las Regiones Autónomas de la Costa Caribe Nicaragüense and Universidad Nacional Mayor de San Marcos in Peru. These HEIs were also joined by Universidad Carlos III in Spain.

By 2011, there were 20 participating HEIs, including Universidad Autónoma de México and the number of fields of knowledge increased with the inclusion of development with identity, revitalisation of Indigenous languages and interculturality, government, interculturality, public policies and territorial management, and natural resource management. Other donors were also added, such as the CTB and the IDB, among others.

From 2007 to 2021, 69 training programmes have been implemented, 30 of which were postgraduate-diploma or masters, and 39 continuing training courses within the framework of further university education. The UII has worked with up to 20 partner HEIs and has incorporated high-level authorities and technical experts from various international agencies of the United Nations system and regional organisations in Latin America as programme facilitators. By way of the CII, it has also benefited from the contribution of dozens of Indigenous teachers from academia, activism, politics, and the ancestral knowledge systems of Indigenous Peoples.

To date, three courses are the longest-running and most sustainable: the Expert Diploma in Indigenous Peoples, Human Rights and International Cooperation, which is being developed together with Universidad Carlos III in Madrid (Spain), and the Diploma in Leadership for the Empowerment of Indigenous Women, which is being implemented with the support of the Universidad Autónoma de México, both thanks to AECID's ongoing support since 2007 and 2010, respectively. In addition to these two courses, the Innovative Communication Tools for Indigenous Peoples course has been offered continuously since 2011, with the support of the UiT. These three courses are short and have an average duration of two months.

By 2021, a total of 1,399 Indigenous students from 150 Indigenous communities and from 18 countries, 958 women and 441 men (see annexe 1), some of whom have undertaken leadership roles in governments, regional bodies, Indigenous organisations and also in universities, have passed through the Ull's training programmes.

Lessons learned

Since the launch of the Ull to date, important changes have taken place in the global and regional sociopolitical context and within Indigenous societies. In this regard, at least four key transformations for intercultural higher education should be highlighted: (a) in the first place, the processes of ethnogenesis or re-ethnification, which have an impact on the growth of Indigenous self-identification, as demonstrated in national population censuses, as a result of which Indigenous Peoples currently constitute at least 58 million people; (b) secondly, the equally greater Indigenous presence in population centres and cities, including the national capitals of different countries, in some of which the urban Indigenous population exceeds 65%; (c) progress in schooling at both primary and secondary levels, which, although still insufficient, produces more Indigenous applicants to higher education institutions each year; and (d) the reclaiming of Indigenous languages by Indigenous youth, a process in which these languages are become more visible and audible, also by way of digital devices and social networks.

In this context, the academic offer of higher education for Indigenous Peoples has both expanded and diversified, with powerful proposals for undergraduate and postgraduate education in conventional HEIs and in their own intercultural and Indigenous universities. The Ull and its initiatives have contributed to this dynamisation, which at the same time obliges it to consider new ways to continue contributing to the innovation and forefront of the interculturalisation of higher education. Other crises, such as that which has come as the result of the pandemic, have implied necessary changes in ways of learning and consequently in the ways of undertaking the development of human and professional skills. The Ull's academic offering is now entirely virtual, thus expanding the possibilities in terms of coverage and participation of Indigenous teachers and students, but also bringing with it new challenges. These challenges are linked to aspects related to connectivity difficulties and the technological gap among Indigenous Peoples. They are also linked to more substantive issues, such as the challenging of creating pedagogies appropriate to the virtual mode and that enable the revitalisation of the identity and cosmovision of Indigenous Peoples and the experiential linking of students with the realities of other countries.

The pandemic also increased and diversified the demand for training. This situation led to an increase in short refresher courses, to the detriment of specialisation and master's degree courses. This resulted in two unexpected effects; on the one hand, the academic networks built in the first stage, in addition to the Itinerant Indigenous Chair, as a conceptual and operative device of both articulation and amalgamation of the virtualisation of the educational offer also had an impact on this, although it is worth noting FILAC's continual concern in terms of ensuring the participation of Indigenous teachers. On the other hand, the balance shifted further towards offering educational extension than towards regular training, so that questions gradually began to arise among some participants and their organisations regarding the type of certification received and whether or not it is better to undertake a long-time, regular university course.

In this regard, it should be noted that until 2010, the Ull received significant technical and financial support from international cooperation agencies, which enabled all graduate students to receive a scholarship. Today, the situation is different, and FILAC's supporters also seem to demonstrate a preference for short-term courses. One of the challenges faced by the Ull is the difficulty HEIs encounter in terms of granting degrees to Indigenous Peoples without previous university studies. In a world in which the importance of these documents is relativised in terms of the knowledge and skills acquired, among Indigenous Peoples who are gradually gaining access to higher education, the importance of formal degrees is crucial for their social recognition.

Outreach

Throughout 2021, a regional study was undertaken to establish the state of higher education in Latin America and the Caribbean, on the basis of which a relaunch of a renewed and coherent Ull is proposed, consistent with the transformations that Indigenous societies and national university systems are undergoing. In this context, the reconstitution of the Itinerant Indigenous Chair as a key element of the Ull, is considered; a new conformation of the Network of Associated Academic Centres based on alliances with those HEIs that in the last decade have increased their undergraduate and postgraduate educational offerings to incorporate Indigenous students, in addition to the establishment of cooperation mechanisms with the Network of Indigenous, Intercultural and Community Universities of Abya Yala.

As regards the type of training programmes to be developed in a new ten-year period (2023-2033), the following are expected:

1. Negotiation with the various HEIs in terms of the inclusion of the CII in the largest possible number of existing graduate programmes for Indigenous professionals or as part of those programmes in which they have a significant presence;
2. Identification of specific fields of knowledge and action not yet covered by HEIs, whether conventional, community, Indigenous or intercultural, in order to take up an offer of specialisation, master's and doctoral programmes.
3. Continuation of the short-term extension courses in fields not covered by HEIs;
4. Contribution to consolidation and strengthening of community, Indigenous and intercultural universities.

Last but not least, the challenge of the interculturalisation across higher education in Latin America. In order to achieve this, it will be necessary to influence public policies in the FILAC member countries.

The Expert Diploma in Indigenous Peoples, Human Rights and International Cooperation

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I. Introduction

The Expert Diploma in Indigenous Peoples, Human Rights and International Cooperation is a postgraduate course of international recognition and the dean course at FILAC's Intercultural Indigenous University. This specialised course is a degree course at Universidad Carlos III in Madrid and began its activity in 2007, thanks to the generous support from the Spanish Agency of International Cooperation for Development, which has been maintained in a sustained manner until today. From this point until today, it has provided training of excellence and quality, focused on transformative practice, to almost 250 leaders and professions from different Indigenous Peoples and cultures, who have shared classes and learning with many other professionals, researchers, human rights activists and cooperation professionals, up a total of 362 students.

Most of our former students currently hold or have held important positions of responsibility in public administrations (including ministers or vice-ministers), in the Indigenous movement, in different international organisations, NGOs, private foundations or even undertake academic activities at prestigious universities.

With this contribution, I propose to address the origin, development, impact and future projection of the Expert Diploma, a postgraduate diploma that I understand in great depth, as I had the opportunity to promote it in the early days of the Intercultural Indigenous University, and that I have been lucky enough to lead (together with my colleague, Professor Carlos Fernández Liesa and at the time, Professor Fernando Mariño) since its creation.

Before continuing, it is worth noting that the development of this postgraduate course began, as we will analyse below, long before the first edition (back in 2002) and that during these 20 years we have witnessed important changes in terms of the consolidation and expansion of the status of protection of the rights of Indigenous Peoples, the forms of development cooperation, the emergence of the Good Living paradigm,

the visibility and capacity for political advocacy of Indigenous Peoples and their representative organisations, and the emergency of new public policies. Also, the adoption of new international norms or in domestic legislation, the generation of renewed processes of autonomy and Indigenous self-governments of the appearance on the scene of new women's movements, disabled people, or even Indigenous people who belong to the LGBTQIA+ collective. And of course, we must not forget the general processes that have occurred or developed during this time, such as international conflicts, the emergency of global terrorism, international economic crises, the adoption of Agenda 2030, environmental awareness, the fight against climate change or the COVID-19 pandemic. All this has had an impact on the graduate programme and has had a projection on its academic programmes, the profiles of both students and teachers and the approaches and methodologies employed used that have been evolving and adapting to these new realities.

2. Background

In 2002, when I was doing my second research stay at the headquarters of what was then the Indigenous Fund (what we know as FILAC today) in the city of La Paz, 20 years ago, at a time when the organisation was embarking on an important restructuring process, I had the opportunity to participate in some of the first technical meetings that were to lay the foundations of what would later become the Intercultural Indigenous University. This was an old higher education project that had been devised by a group of educators committed to social change, intercultural bilingual education and emancipatory processes, very much inspired by approaches such as those of Paulo Freire and driven by the objective of giving Indigenous people real access to university. At the same time, a similar project had also been taking place (as a proposal, I mean) within the Indigenous movement, some of whose organisations had been generating their own universities that faced significant resistance from the educational authorities of their countries when it came to granting them real recognition within the national university education system.

It was in this context that these initial meetings took place and FILAC, with the support of some cooperation agencies and allied international organisations, made its first diagnoses. Thanks to the support of external consultants responsible for specialised personnel, it began to design what over the years would become one of the most "Flagship" (the name that will be used internally) and important programmes in the life of the organisation. Two people drive the proposal from within, both of whom

deserve an initial recognition: Amparo Morales and the former Technical Secretariat of the organisation, Mateo Martínez. After these first works it is clear that:

- A) The programme did not intend to build a physical university with its own buildings, but rather to make use of a network of existing Associated Centres (universities and research institutes) and Indigenous university initiatives, coordinated by FILAC. In this regard, we could perhaps speak of a decentralised university modality.
- B) The Associated Centres (in a classic university sense) would have been preferably public and of quality. The university education for Indigenous people was intended to be of a high level, unlike other failed attempts in the region.
- C) Although at the beginning the idea of a “purely” Indigenous University prevailed, as if it were exclusively called to provide training by Indigenous people for Indigenous people (training from the standpoint of their own identity and from their own culture), in those first work forums the importance of some content not necessarily coming from Indigenous people was assumed for the formative development of these peoples. Subjects such as international law, international relations, human rights training, cooperation training, project and public policy formation, etc., could not be left out of the curriculum and training offerings. Finally, the need to incorporate the programmes of the future Indigenous University, of course, contents related to the Indigenous cultures and particular worldviews (the Indigenous Chair was timidly beginning to take shape within the future UII), but also others of a general nature that would enable Indigenous people to develop in the context of globalisation and that would favour the dialogue of knowledge and the intercultural encounter between Indigenous and non-Indigenous people.
- D) From those initial meetings it was made very clear, and I had the opportunity to point out¹ that since what was then known as the Indigenous Fund (known today as FILAC) is an organisation with a fundamentally Ibero-American matrix (the participation of Belgium as a State Party continues to be the exception to the rule), created from the signing of its Constitutive Agreement at the II Ibe-

¹ I highlight the importance of my participation in those early technical meetings, as had I not been present there, then as a young university researcher of barely 26 years old, Universidad Carlos III, would not have come to form part of the UII and the Expert Diploma in Indigenous People, Human Rights and International Cooperation would not have emerged. With this I want to emphasise, beyond what concerns me personally, that individual participation is often essential to intervene and condition the processes in a certain direction that can later be very fruitful.

ro-American Summit of Heads of State and Government held in Madrid just ten years earlier; in 1992², the Spanish universities and especially Universidad Carlos III in Madrid should play a role (yet to be defined) in the future Intercultural Indigenous University.

E) In short, the role of Spanish universities, and specifically that of Carlos III, would be framed within the following activities: 1) Spanish professors could visit Latin American universities where Indigenous University programmes are being taught; 2) Indigenous students would attend our programmes in Spain through a “scholarship fund” in which the then AECI would play a key role, joining the efforts of the World Bank, the IDB, UNESCO, the UNDP, German cooperation and other cooperation agencies interested in supporting the programme, and 3) in turn, Spain could design specific training programmes based on the demand of Indigenous Peoples to be developed in our country or in Latin America (diplomas, master’s degrees, etc.). All of this began to lay the foundations for the Diploma in Indigenous Peoples, Human Rights and International Cooperation, a postgraduate course that was already beginning to take shape in my mind and which, of course, would have to be based on the training demands of Indigenous Peoples.

F) Indeed, in those first technical meetings it became clear that the Indigenous University should respond to the educational demands expressed by the Indigenous people themselves. In order to gain an in-depth understanding of these demands, a consultant was commissioned to work in the second half of 2002 in the different countries of the region, and with the main organisations and representatives of the Indigenous Peoples. This information gave us a good base to start from.

Subsequent to these first technical meetings, which took place in July 2002 in La Paz, other meetings were held with broader participation, including other academics and specialists, leaders and representatives of the Indigenous Peoples and officials from international or-

² The initial proposal for the creation of FILAC came a year earlier; following a request made to colleagues by Bolivian President Jaime Paz Zamora during the first Ibero-American Summit held in Guadalajara (Mexico) in 1991. More on the general background that eventually led to the creation of the organisation can be found in my book, OLIVA, J. Daniel, *El Fondo para el Desarrollo de los Pueblos Indígenas de América Latina y el Caribe: una organización internacional especializada en la promoción del autodesarrollo y los derechos de los pueblos indígenas*, La Paz, AECI-FI, 2003. sentatives.

organisations and official cooperation³. These meetings were held in 2004, 2005 and 2006, and took place in such important venues as the Spanish Cooperation Training Centre in La Antigua (Guatemala), the University of the Autonomous Regions of the Atlantic Coast of Nicaragua (URACAN) and FLACSO Ecuador; in addition to FILAC's headquarters in La Paz. Also, in the Assemblies of the then Indigenous Fund (known as FILAC today), the highest governing and plenary participation body of the organisation, which took place in those years and which I attended as a member of the Regulations Commission, the preparation of these new emerging programme was discussed.

The meeting held in URACAN in June 2005 was of particular relevance, as during that meeting the German cooperation (then GTZ, now GIZ) took on a leading role, announcing that it would finance the start of the Ull in nine associated academic centres that would come to form the backbone of the Intercultural Indigenous University. GTZ was unwilling, according to its representatives in the course of that technical meeting on the Nicaraguan Caribbean coast, to finance centres other than those nine, and of course the European universities were excluded from the support from the German cooperation. This would come to impact the destiny of the Ull. Since then, the GTZ Project for the Ull began to be discussed, with an important disbursement for the initial organisation and first steps of this network was about to emerge. At the same time, other prestigious associated centres such as Universidad Carlos III, which could contribute so much, are

³ It is only fair to acknowledge the work of the people with whom I was able to coincide in those preparatory technical meeting across Latin America, at a very exciting time when the foundations were being laid for what would later become the Ull. Among them, Jaime Andrade (FILAC); Víctor Capitán, ONPIA, Argentina; Ramiro Molina, Universidad de la Cordillera, Bolivia; Rolando López, Secretary General of the Universidad Mayor de San Simón (UMSS), Bolivia; Teresa Maldonado, Dean of the Faculty of Humanities of the UMSS, Bolivia; Luis Enrique López (current head of the Ull), then at PROEIB, Bolivia; Luis Evelis Andrade, President of ONIC and Vice President of FILAC (a great ally in the construction of the Ull); Lilia Triviño, Graciela Bolaños and Avelina Pancho from the Universidad del Cauca, Colombia; Flor Cubero, from the Universidad para La Paz, Costa Rica; Alejandro Herrera, from the Universidad de la Frontera, Chile; Amadeo Martínez, FILAC Indigenous Advisor (who has always supported a strong Ull and especially the Expert Diploma), El Salvador; Luis Fernando Sarango, rector of the Universidad Intercultural Amawtay Wasi Ecuador; a good example of an Indigenous Peoples' university; Fernando García, from FLACSO-Ecuador; who later became the president of FILAC, Carlos Batzin, CICA-Guatemala, and who was also a student of the first graduating class of the Expert Diploma; Anabella Giracca, from Universidad Rafael Landívar; Guatemala; Germán Leiva, from the Universidad Maya, also in Guatemala; Leandro José María Yax Zelada and Miguel Ángel Sacor, from FODIGUA, a government body specialising in Indigenous Peoples in Guatemala; Luis Maldonado, former president of FILAC, distinguished professor and excellent teacher of our postgraduate programme; Francois Lartigue, CIESAS, Mexico; María Lourdes Casillas, Secretary of Public Education of Mexico; Jorge Fredrick, Senior Advisor of CICA, Nicaragua; Alta Hooker, Rector of URACCAN, Nicaragua; María Teresa Rivera, Government of Nicaragua; Enrique Riveros, Indigenous Advisor of FI, Peru; Gustavo Solís Fonseca, from Universidad San Marcos, Peru; Elsa Vilchez, from CILA, Peru; Nicia Maldonado, Indigenous Advisor of FILAC, Venezuela; Miguel Ángel Encinas, from the Spanish Agency for International Cooperation; and Natalia Winder and Anne Deruyttere, from the Inter-American Development Bank. And of course, the tireless and consistently inspiring Mateo Martínez and Amparo Morales at the head of the Technical Secretariat team of what we then knew as the Indigenous Fund, today FILAC.

excluded, together with other universities from the German economic contribution. This will pose a significant risk of the Ull starting up at two different speeds. One with greater potential mileage capacity; the associated centres supported by German cooperation (that which integrates the other interest centres) that does not have start-up funding, which entails a slower pace.

What we initially assessed as a problem from Universidad Carlos III in Madrid (after all, we had been left out of the initial funding) is going to be, paradoxes of fate, the condition of possibility for the start, as the first course and therefore dean of the Ull, of the Expert Diploma in Indigenous Peoples, Human Rights and International Cooperation. The Spanish authorities of Spanish Cooperation, informed of the leading role that the German GTZ was taking on, decided to take a step forward and become actively involved in the emergent Ull. Some people would play a key role, the first being Ambassador Tomás Lozano, then vice-president of FILAC, representing the three extra-regional states (Spain, Portugal and Belgium), an enthusiastic defender of the rights of Indigenous Peoples and their dialogue with Spain. He would be the first to receive the Quito Sol award. We cannot be grateful enough for the support given by Don Tomás, who sadly left us several years ago. Of course, we must also mention the then Director of the Indigenous Programme at AECID, the current Ambassador of Spain on the Ivory Coast, the diplomat Rafael Soriano (with the support of his technical team). And at a higher organisational level, the Secretary of State for International Cooperation, Leire Pajín, who during her term of office was able to place Spanish Cooperation on par with the world's major donors, in addition to restructuring the strategies and AECID itself (which will incorporate the "D" for development), made a firm commitment to support FILAC and decided to generously finance a scholarship programme for Indigenous people, so that they could commence their postgraduate studies at Universidad Carlos III.

Internally, from within the University itself, a small but enthusiastic group of professors and researchers, with the support of trusted administrative personnel, undertook a consultation process of Indigenous leaders and representatives (based on interviews and discussion groups) involved in the creation of the Ull and, taking into consideration the contributions and conclusions of the different consultancies and technical meetings organised by FILAC, we designed an academic programme. The programme will be endorsed by the most representative Indigenous movement and that of our founding rector, Professor Gregorio Peces-Barba, who, from the rector's office, will provide significant support for the start of the postgraduate programme and will even become personally involved by receiving Indigenous scholarship holders who came to Spain for the first editions at his home, taking

them to radio or television programmes with trusted journalists, or even inviting them to the stadium box to see his favourite football team, Real Madrid.

The academic programme will involve three main modules: a general introductory part on international society and the role of Indigenous Peoples, a second module focused on the rights of Indigenous Peoples, and a third final module dealing with international cooperation with these peoples⁴. Lastly, the Expert Diploma will start in May 2007, receiving a dozen Indigenous scholarship holders and a Spanish student who will enrol on her own accord. This supposed the initial point of the academic activity at Ull (before the courses supported by GTZ), in such a way that the Carlos III postgraduate course, with AECID scholarships, becomes the dean course at Ull and the only one that has been developed and taught uninterruptedly until today, when the 16th edition is about to start.

3. The development of the postgraduate course and its hallmarks

Since its launch in May 2007, the Expert Diploma has been successfully developed over 15 editions, attracting the interest of several different funding bodies: AECID, which has maintained its support; the governments of both Mexico and Chile, in some more recent editions; but also, private foundations, such as the Pawanka Fund, the Anne Deruyttere Foundation and, in the next edition, the FSC Indigenous Foundation. All of them have contributed to creating an important scholarship programme. The course has “resisted”, despite the governmental changes in Spain and in our rectorate, despite the international economic crises or the internal crises of FILAC itself (which have also taken place).

During all these years, the organisation has had different presidents and technical secretariats, different Ull officers, Indigenous or governmental advisors and specialised personnel with the capacity to influence the programme. Each of them had their own visions, specific ideas and in general, have contributed positively to improve the programme, as at Universidad Carlos III in Madrid we have always been clear that the postgraduate course was a training opportunity that should both benefit and be enriched with contributions from different experts and, of course, with those of the organisation authorities. However, on the other hand, managing this diversity of opinions and approaches has not always been an easy task. We would particularly like to thank those who were constructively involved in the improvement of contents and methodologies.

⁴ This simple structure has been maintained uninterruptedly until recent times, with the incorporation of different changes, thus trying to respond to the new international situation and aligning the course more clearly with the POP and FILAC programmes.

Throughout this time, 362 students have been trained in the Expert Diploma course, of whom 241 are Indigenous leaders from Latin America and the Caribbean, who completed the programme thanks to the scholarships offered each year with the support of the aforementioned funding bodies, and which are managed by FILAC. Of the 362 graduates from 2007 to 2021, 199 are female (55% of the total number of graduates, including a Muxhe person (non-binary gender of the Zapotec people of Mexico. In this particular case, of the female spectrum) who graduated in 2020; and 163 are male (45% of the total number of graduates).

The 362 graduates of the Expert Diploma Programme from 2007 to 2021 have come from a total of 23 countries, 17 of which are Latin American and Caribbean countries with Indigenous Peoples, which are also FILAC member countries: Argentina, Bolivia, Brazil, Chile, Colombia, Costa Rica, Ecuador, El Salvador, Guatemala, Honduras, Mexico, Nicaragua, Panama, Paraguay, Peru, Uruguay and Venezuela. Also from Spain, France, Italy, Portugal, Switzerland and Taiwan. 247 of the aforementioned graduates self-identify themselves as belonging to a group of Indigenous Peoples of Latin America and the Caribbean, a total of 101 different Indigenous Peoples. Among the 121 who have completed the Expert Diploma on their own accord, are graduates from different areas of knowledge, of diverse nationalities, in addition to Indigenous Peoples⁵.

Throughout these years, the Expert Diploma has established itself as a unique international human rights training programme aimed at developing skills and abilities in order to address the threats and challenges faced by Indigenous Peoples from an intercultural perspective, with gender, intergenerational and ecosocial approaches as pillars for the promotion of agendas with regards to the development and rights of Indigenous Peoples. Additionally, it has also sought to provide participants with high quality curricular training in order to enable them to take on responsibilities and leadership roles in the design and creation of local and national public policies, in addition to having an impact on global processes for the defence of the rights of Indigenous Peoples.

The postgraduate programme has introduced participants to the development agenda of the Latin American and Caribbean region for Indigenous Peoples, and its link to the

⁵ This information has been collected and registered by Adriana Sánchez, academic course coordinator for seven editions. The information has been included in the Report for the 15th edition (December 2021). Other contents of this contribution are also included in some of these reports. I am grateful for the work undertaken by Adriana throughout these years in terms of the generation of the aforementioned reports on which this work is based, and in general for the excellence and professionalism with which she assumed the academic coordination of the Expert Diploma.

legal frameworks for the rights of these peoples, generating skills for their appropriate implementation and has helped them to analyse the legal frameworks for the protection of Indigenous Peoples' rights from gender, intergenerational, intersectional and ecosocial perspectives, generating tools for their adequate use. It has also contributed to the development of knowledge regarding the legal frameworks for the protection of the rights of Indigenous Peoples as regards education, health, land, territories and climate change. And, of course, it has addressed the key aspects of international development cooperation with Indigenous Peoples, including climate finance, South-South cooperation, multilateral funds and climate change funds. It has also provided practical knowledge with regards to national, regional and international legal frameworks for the protection and enforceability of the rights of Indigenous Peoples, based on the experiences and practices of Indigenous Peoples' own law and governance.

The teaching-learning process has been facilitated by teachers with significant experience in the defence of the rights of these Peoples, highlighting the participation of representatives of institutions relevant to Indigenous Peoples. Some examples are the Special Rapporteur for the United Nations on the Rights of Indigenous Peoples, the Permanent Forum on Indigenous Issues, the Expert Mechanism on the Rights of Indigenous Peoples, the Inter-American Commission on Human Rights, and the Inter-American Court of Human Rights, in addition to representatives of Indigenous organisations, government and international development cooperation agencies, civil society organisations, Indigenous Women's and youth organisations, and FILAC itself as the sole multilateral agency at international level specialised in promoting Development with Identity focused on the Good Living-Living Well of Indigenous Peoples, from the recognition of their collective rights.

The multiplicity of actors that are part of the programme makes this a unique training programme, as it enables students to access top quality education and to build relationships with important allies in the defence of human rights. This has resulted, given the more than 15 years of experience behind the programme, in the subsequent creation of networks of work and defence of the rights of Indigenous Peoples for and among graduates. In addition, students are provided with high level and updated materials, books and documents, with information of interest and very well-known, prestigious authorship.

One of the hallmarks of the programme is the participation of professors from the Intercultural Indigenous Chair (CII) at the Intercultural Indigenous University (UII), who bring to the programme a unique, differentiated perspective by transmitting their knowledge from the Indigenous worldview to their students, in addition to their analysis on self-development

and governance of Indigenous Peoples, in addition to their experiences as leaders of their communities. The aim is to reinforce the knowledge of the participants by way of sessions that work to combine knowledge of human rights with elements of Indigenous spirituality, generating a holistic learning environment based on the collective construction of knowledge. This postgraduate programme would not make sense without the participation of Indigenous professors.

The soundness of the Expert Diploma as a high-level programme is backed by prestigious educational institutions: UC3M which, as I will go into in more detail below, occupies a preeminent place in international and European rankings that highlight its quality in teaching and research activities, the standards of demand and the successful professional development of its graduates and postgraduates; and the Ull, created as we have analysed within FILAC, which is a network of universities present in various countries to give Indigenous Peoples access to quality, intercultural higher education that includes the cosmovision and knowledge of Indigenous Peoples, which therefore makes it unique. The postgraduate programme also introduces cultural, artistic, aesthetic and spiritual content in special sessions that contribute to enriching the training itself, by giving prominence to the Indigenous Peoples' own manifestations, creations and values.

On the other hand, it is worth mentioning that students have access to a tutoring programme, run by professors from the University, which aims to ensure academic support throughout the course and particularly in relation to the undertaking of research tasks. It is also a demanding postgraduate programme in which a rigorous work environment and a commitment to study are required. Universidad Carlos III is a very demanding university (this is how academic centres become prestigious), and this demand is reflected in this postgraduate course that promotes a culture of effort and continuous work throughout the two months of classes (approximate duration).

Lastly, it should be noted that the Expert Diploma has a high curricular value of 29 credits, being a valid degree at international level by way of the Apostille of the Hague for the countries who have signed the corresponding agreement, as well as by other means established by countries who have not signed.

4. Postgraduate studies today

Until 2019, the Expert Diploma was taught face-to-face at the UC3M Getafe Campus. We taught and hosted dozens of Indigenous leaders and professionals in our classrooms and

student residences, organising excursions around Spain, competing in Moot Court proceedings with students from other universities, or even taking some of our students to the media for interviews. We also organised visits to the main museums in Madrid (Museo del Prado, Museo Reina Sofía, Museo Antropológico, Museo de América, etc.), celebrated Inti Raymi in the mountains in Madrid and, of course, went to the Spanish Agency for International Development Cooperation offices. In general, a very interesting and intercultural environment was created and many of our students took advantage of the opportunity to travel and explore Spain, as well as going further afield to visit other European countries. For all these reasons, the Expert Diploma was an experience that went far beyond the educational aspect and integrated recreational, social, cultural, media, sporting, tourism and, of course, emotional aspects.

However, since 2020 it has been taught virtually as a result of the global COVID-19 pandemic, in response to the prevention measures recommended by the World Health Organization (WHO), in addition to the restrictions on international mobility as a result of this, as this is a programme for students who come from various parts of the world, in particular Latin America and the Caribbean.

In 2020 and 2021, this change has made it possible to guarantee the right to education for Indigenous Peoples in the face of emergency situations, in line with the recommendations of the United Nations Educational, Scientific and Cultural Organization (UNESCO) to provide continuity to education by way of distance learning programmes. This helps reduce the impact of the mass closure of educational centres, and recognise the importance of strengthening human rights training for Indigenous leaders in Latin America and the Caribbean in times of crisis.

In this regard, the 14th and 15th editions were carried out under the name of Expert Diploma in Indigenous Peoples, Human Rights and International Cooperation - with emphasis on the risks and challenges that came as a result of COVID-19, having included a module on the Right to Health for Indigenous Peoples in the context of the pandemic in the Academic Programme, with the aim of providing students with timely information and tools to face the health crisis we experienced as a result of the global pandemic. This also enabled them to address, in a cross-cutting manner across the curriculum, the perspectives and challenges for community life plans and the development of the Good Living of Indigenous Peoples in the face of all the uncertainties that have been generated at all levels, from local to international, in addition to the crises resulting from the expansion of COVID-19. The pandemic had particularly adverse effects for these peoples and various social groups have

seen aggravated violations of their human rights within this context. The most affected have been, among others, migrants, people who suffer from chronic illnesses, disabled people, sexually and gender diverse individuals, people living in poverty and/or in conflict zones, among other groups, with specific implications in terms of gender.

In the current edition, to begin following this contribution, some adjustments have been made to the programme and in view of the state of remission or at least social adaptation to the pandemic, less emphasis is placed on COVID-19, although a training module on the right to health for Indigenous Peoples is maintained. The current edition of the programme consists of the following modules:

MODULES	TOPICS
Module 1	Indigenous Peoples and interculturality in Latin America and the Caribbean
Module 2	The international framework of the rights of Indigenous Peoples
Module 3	The regional development agenda for Indigenous Peoples
Module 4	Land, territory and natural resources
Module 5	Indigenous woman and young people
Module 6	Life plans and projects of the Indigenous Peoples as regards to the Good Living-Living Well outlook.
Module 7	Indigenous Peoples in the face of the COVID-19 pandemic
Module 8	International cooperation with Indigenous Peoples

As the last reference available to us, it should be mentioned that in 2021, the Expert Diploma had a total of 59 students: 21 Indigenous leaders from Latin America and the Caribbean with a FILAC scholarship and the Spanish Agency for International Development Cooperation (AECID); 5 Indigenous leaders from Latin America and the Caribbean with a Pawanka Fund scholarship; 10 Indigenous leaders from Chile with a scholarship from the Chilean Government via the National Cooperation for Indigenous Development (CONADI); 6 Indigenous leaders from Latin America and the Caribbean with a scholarship from the Anne Marie Deruyttere Foundation for Indigenous Peoples; and 17 students enrolled on their own accord. 344 scholarship applications have been received for the edition that

is about to commence (May 2022). The Selection Panel is meeting over the next few days. The panel will award 26 scholarships between these 344 applicants.

The results of previous editions have been excellent, provided updated and excellent training for Indigenous leaders, university researchers, members of civil society and public officials. These editions were undertaken with a multidisciplinary, intercultural, participatory approach, focused on the practice of the defence of Indigenous Peoples. As I have already mentioned, among the speakers and professors were the best experts on the topics covered. The objective is to continue improving, updating the course contents and adapting to a changing international and regional reality, always ensuring quality training, adapted to the requirements of Indigenous Peoples. Additionally, to offer the development of skills to enable our students to successfully develop professionally and have political, social or academic influence to ensure the rights of Indigenous Peoples and the generation of public policies and developmental models with cultural relevance, focused on Good Living.

5. Closing remarks

This marks the end of the journey through the Expert Diploma in Indigenous Peoples, Human Rights and International Cooperation. As we have demonstrated, this is a unique postgraduate degree on an international scale, and is the result of a sustained collaboration between Universidad Carlos III in Madrid, a public institution of higher education with important recognitions in the key international rankings, and the Fund for the Development of the Indigenous Peoples of Latin America and the Caribbean, the only international organisation specialised in Indigenous Peoples. Throughout this time, it has been supported by AECID.

As we have analysed, the postgraduate course offers a course marked by quality and excellence, based on innovative work methodologies, focused on practice to enable our graduates to develop a professional, political or social activity for the defence of the cultures and rights of Indigenous Peoples, the generation of public policies and the formulation of culturally relevant development projects.

To this end, the academic programme addresses aspects such as the study of the main components of Indigenous cultures, the characteristics of the Indigenous movement, their demands and claims, their own forms of governance, their relationship with nature and territories, their spirituality and capacity for advocacy at a national, regional or international level, their economic undertakings, good living and their own vision of development. We also addressed the importance of the traditional knowledge of Indigenous Peoples, their

participation in the predominant debates and issues of our time (climate change, SDGs, COVID-19, international conflicts, among others), the work undertaken by international organisations and cooperation agencies in favour of these peoples or the international protection status related to their collective rights recognised in the United Nations, the OAS, the Ibero-American Community and other international bodies. Additionally, we explored this in contexts of domestic laws or practical workshops for the development of projects in favour of Indigenous Peoples or the defence of their interests before international courts, among many other contents and teachings of interest. All of this has been undertaken from an integral and multidimensional perspective, in addition to using well-documented and current information.

It should be reiterated that the faculty includes the most renowned and internationally recognised specialists and experts (Latin American, North American and European), with extensive experience in different fields of intervention (academic, political, social, spiritual, cultural, economic, among others) related to Indigenous Peoples. Our professors include internationally renowned personalities, Indigenous leaders and professors with extensive experience working in the communities, university professors with many books published on the topics address in the postgraduate programme, or senior officials from specialised international organisations.

In this final section, it is also important to remember that our student body is multicultural and is made up of students from different cultures (many of them from Indigenous Peoples of Latin America and the Caribbean located in different countries and territories) and with diverse university backgrounds (humanities, pedagogy, psychology, sociology, anthropology, economy, law, political science, technical careers, engineering, health careers, etc.), which guarantees an interesting dialogue of knowledge and a particularly enriching intercultural environment. As regards the students, it is worth remembering in these closing remarks that they have individualised academic support throughout the course by tutors with extensive experience in the field of university advising, always with the aim of providing safety and confidence in the performance of research work and to resolve doubts on an ongoing basis.

The postgraduate course ensures quality training based on demand, academic responsibility from students and sustained work throughout the two months of classes. In other words, it is a university postgraduate course in which we take the work very seriously and are demanding in this sense. That is why we have achieved a reputable diploma course and why our alumni are recognised as excellent professionals and occupy positions of significant responsibility.

At the end of the course our students will have acquired a comprehensive and complete training on all aspects related to the cultures, ways of life, rights, development models and demands of Indigenous Peoples. Additionally, they are also able to use the theoretical and practical tools, techniques and international legal knowledge necessary to defend the rights of Indigenous Peoples and promote the sustainable development agenda. This is all undertaken from a gender, intercultural, intergeneration, intersectional and ecosocial perspective.

As I have already mentioned, the majority of our alumni currently hold positions of responsibility in Latin American governments and public administrations (including ministers, vice-ministers, ambassadors), in international organisations, private foundations, cooperation agencies, NGOs, prestigious university institutions or, in the case of Indigenous students, within their representative political movement and organisations of reference.

They are our best and greatest asset. Their example motivates us to continue to improve so that future students will have quality training, always adapted to the challenges faced by Indigenous Peoples and that will offer them practical tools for intervention and social transformation, from constructive perspectives and intercultural respect.

The Dialogue and Concertation Programme for the strengthening of intercultural democratic States

Ricardo Changala Quaglia

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Introduction

This article places the Dialogue and Concertation Programme of the Fund for the Development of the Indigenous Peoples of Latin America and the Caribbean (FILAC) as an essential historical tool of the institution, whose relevance has grown over time and its contents have been expanded by virtue of the institutional impulse itself and the urgent demands of the current context.

Development

The FILAC Dialogue and Concertation Programme, despite taking its current form from the institutional strategy adopted in 2017 (FILAC, 2017), shapes the essence of the institution's *raison d'être* and action.

FILAC's mission is to promote Good Living-Living Well by way of the full exercise of human rights and interculturalism as a form of coexistence, and the overcoming of all forms of exclusion and domination, within the framework of dialogue processes between States and Indigenous Peoples.

The institutional governance format is, in itself, an intercultural dialogue effort through binary state representations composed of delegates from public institutions and Indigenous Peoples, a scheme that is reflected in the various decision-making bodies.

It is difficult to imagine a democratic alternative for the construction of public policies that, while recognising the coexistence of various cultures in one sole territory, is prepared to provide adequate responses for all individuals and groups, without a broad dynamic of dialogues and agreements.

However, the history of the continent and the entire world is plagued with examples where other forms of relationship have prevailed, from violent practices to discriminatory logics, intolerant practices or simply strategies of ignoring the 'other', even if this

'other' meant quantitatively and qualitatively, a significant percentage of the population of a country or region.

If this orientation towards the generation of conditions for intercultural dialogues has been relevant throughout FILAC's trajectory, it has been even more so in the social, political and economic context generated in recent years. The present of the world and region exhibits a reality in which economic, social, health, environmental and even war crises continue to overlap, in the face of which Indigenous Peoples are invariably among the most directly or indirectly harmed sectors.

The dominant production model, based on the ruthless extraction of natural resources, human exploitation, the destruction of forests and jungles, in addition to the pollution of rivers, lakes and oceans, although clearly unsustainable, does not appear to be in decline. Rather, its profound change requires actions based on broad agreements that will make it possible to take different paths from the current ones. This is the meaning of the various calls for the conclusion of a new "social contract" based on two common aspects: on the one hand, the full conviction of the need for a radical modification of the current reality; and, secondly, in line with this objective, the realisation that Indigenous Peoples hold the key to rebuilding societies based on sustainable and democratic models.

The evolution of FILAC's Dialogue and Concertation Programme has followed this same path: without neglecting national realities, it has also been committed to promoting and accompanying regional and global spaces for the search for agreements between state institutions, international organisations and other actors with Indigenous Peoples, in order to promote structural changes and the implementation of the individual and collective rights of these Peoples.

In recent years, FILAC has managed to strengthen links and coordination of action with many of the regional and national Indigenous organisations, not only to address the multiple impacts of the COVID-19 pandemic, but also to address many other issues. At the same time, it has been able to maintain a permanent dialogue with state authorities on various issues to help meet the demands of the peoples and communities. These actions, in some cases, resulted in programmes, plans and specific measures related to Indigenous Peoples.

These national processes have escalated regionally, leading to the adoption of the Ibero-American Plan of Action for the Implementation of the Rights of Indigenous Peoples in 2018, within the framework of the Ibero-American Summits system, when all heads of state

and government, in addition to representatives of the Indigenous Peoples of the region, agreed to this planning with clear objectives and results, in addition to FILAC's support and technical assistance. In parallel, FILAC has increased its prominent presence on the global stage in order to make both the voice and proposals of Indigenous Peoples heard in multiple areas that are of great relevance for the definition of international routes in areas such as self-determination, Indigenous youth and women, food sovereignty, climate change, biodiversity, traditional knowledge, technological innovation and Indigenous languages, among others. In all cases, a cross-cutting theme has been to promote the broadening of the participation of Indigenous Peoples in order to strengthen the logic of dialogue and consensus-building in regional and global spaces as well.

In order to adequately develop national, regional and global dialogues, there is a need for reliable and truthful information regarding multiple issues closely linked to the processes to be promoted or, where appropriate, accompanied. This is a key demand both for Indigenous organisations and for the people and institutions responsible for developing public policies, in the understanding that accessible, relevant, validated and specific information must have an impact on the design of sectoral and global actions and policies.

It should be taken into consideration that the region is characterised by a broad development of national and international legal norms that recognise the rights of Indigenous Peoples, but with a low level of compliance. Most of the States in the region have been implementing modifications to their legal systems, partially and gradually accommodating Indigenous demands. It is on the American continent that the greatest number of ratifications of ILO Convention 169 on Indigenous and Tribal Peoples have been recorded. Additionally, all the countries in the region raised their hands in approval, in September 2007, of the United Nations Declaration on the Rights of Indigenous Peoples. Subsequently, they jointly adopted a regional instrument, the American Declaration of the Rights of Indigenous Peoples, in June 2016, which reaffirms and seeks to implement the UN Declaration. In addition, most countries in the region include multiple standards on Indigenous Peoples' rights in their constitutions and domestic legislation.

The positive fact that signifies a remarkable legal framework in favour of the rights of Indigenous Peoples, has its counterpart in the undeniable distance between the norm and reality. This not only implies an evident legal gap, but is also a constant source of conflict, to a large extent centred on the demand for compliance with the acquired right and less on obtaining a new right.

In this context, the Regional Observatory for the Rights of Indigenous Peoples (ORDPI) was established in early 2020. This is a FILAC programme, operated by a specialised technical team, which undertakes a series of activities such as the systematisation of information, analysis and generation of inputs of the reality of Indigenous Peoples in various areas such as legal, institutional, collective rights, sustainable development goals, participation and rights of Indigenous Women and youth, among other issues.

This production aims to be a very useful tool in the facilitation of the achievement of the objectives and results of the Ibero-American Plan of Action to overcome the aforementioned gap between norm and reality, by closely monitoring the progress made at both national and international levels, facilitating the exchange of experiences between peoples and countries, in addition to generating solid inputs for national processes of dialogue between governments and Indigenous representatives.

The establishment of ORDPI marked the beginning of a new line of institutional work that has proven to be a success and has great potential for the future. With this tool, FILAC has gone from being an institution that consumes information with very little of its own elaboration, to an entity with the capacity to produce knowledge, record empirical evidence and analysis in a systematic and rigorous manner that allows it to become a benchmark in the field.

The studies, reports and documents become inputs for the work of governmental, Indigenous and international organisations, in addition to support for national and international dialogue processes, whose purpose is to build agreements and commitments for the definition, adoption and implementation of public policies aimed at the recognition, protection and effective exercise of the individual and collective rights of Indigenous Peoples. One aspect particularly considered in ORDPI's work is the generation of knowledge instruments based on an intercultural epistemological perspective that sponsors and develops a dialogue of knowledge and perspectives from different conceptions, which implies a significant effort to give voice to Indigenous Peoples, considering that to do otherwise would imply denying the existence of different pathways of knowledge.

It is also a matter of facilitating understanding between different ways of seeing and constructing reality, promoting the work of "translation" as a procedure capable of creating mutual intelligibility between possible and available experiences, without destroying their identity. The methodology employed by ORDPI seeks to make both visible and valuable the cognitive practices of Indigenous Peoples, their contributions, reflections and specific

actions on the issues they face on a daily basis, without neglecting the construction of alternatives for the future. This is thus an effort to generate knowledge that seeks to transcend contemplation in order to become a tool for social transformation.

No less relevant in ORDPI's work is the promotion of experience exchanges among peoples, countries, institutions and state agencies, identifying good practices, both in terms of their replicability and as guidelines for the development of public policies. Since the start of the pandemic, ORDPI's work has played a fundamental role in the publicization of the situation of Indigenous Peoples and, in addition, to account for their responses by way of their organisational forms and traditional knowledge. This work, undertaken together with the Regional Indigenous Platform, has helped save lives and protect communities, in addition to leading the way forward, for example, by way of the promotion of a system of intercultural immunity, which is essential in the present reality. The information collected has been key to facilitating geo-referenced humanitarian aid for many communities that, as the impacts of the pandemic began to spread over time, found themselves in situations of severe food deprivation, among other challenges.

Looking back over 30 years of FILAC and the future that lies ahead in such a complex regional and global context, it seems clear that the Dialogue and Concertation Programme is called upon to strengthen its capacities in order to be able to meet the significant challenges faced today. Neither within States, nor at regional or university level, will it be possible to provide solid answers without renewed agreements based on updated contents and legitimised by the actors involved, who assume the approach of intercultural dialogues with sincere vocation, not as an imposed requirement, but instead as an objective necessity to advance towards a better world.

As FILAC has proposed in international forums, it is a matter of setting in motion a broad intercultural dialogue, an equitable and peer interaction between the cultures that coexist in the continent, their expressions and ways of seeing the world. Among other aspects, synergies should be sought between scientific innovations and the traditional knowledge of Indigenous Peoples as necessary tools to understand and act on reality (FILAC and SEGIB, 2021).

It is essential that the spaces for dialogue foster the construction and implementation of significant transformations, avoiding the reiteration of policies and actions that have failed to improve reality. Among other aspects, it is key that priority is given to aspects that are at the core of the demands made by Indigenous Peoples, such as the case of the extra-activist

development that prioritises profit at the expense of nature and human rights, governance and the exercise of rights over Indigenous lands and territories, participation and consultation within the framework of international stands, among other relevant aspects.

Conclusions

FILAC's fundamental tool to promote, accompany and follow-up on dialogue and consensus-building processes has not only proved to be of great use, but it has also been developed and strengthened in both geographical and material terms. Without ceasing to be undertaken within state spheres, it has been extended both regionally and globally, of which the adoption of the Ibero-American Plan of Action for the Implementation of the Rights of Indigenous Peoples is a clear example.

In parallel, the contents of the dialogue and consensus-building processes increasingly incorporate the search, not only in order to resolve specific aspects of interest to specific actors, but have been projected towards broader debates and proposals that seek to respond to the structural challenges of today's society.

In all cases, the qualitative leap produced with the installation of ORDPI has enabled the incorporation of special technical inputs of its own production and epistemological perspective based on the exchange of knowledge into the dynamics of dialogues, which has proved to be of great importance in terms of advancing with solidity and proposal capacity by FILAC and other speakers involved.

In strengthening these new elements, it is possible to think that FILAC's work thirty years after its creation, will enable it to consolidate itself as a regional reference in the production of knowledge, an articulator of national and regional dialogues, in addition to a carrier of sound proposals on the major global issues of interest to the Indigenous Peoples both of the region and on a global scale.

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FILAC's support for the protection and promotion of Indigenous Women's rights

Dali Angel Pérez

Responsible for the FILAC Indigenous Women and Youth Programme

Myrna Cunningham Kain

Vice President of the FILAC Board of Directors

Jñaa bichiá neza lua'

ni rini' ca beleguí ca

Gudaa ndaani' diaga riuunda binnizá

.....

My mother taught my

eyes the language of the stars

She filled my ears with the song of the Cloud People

Passage from the poem "Candid", by Irma Pineda

Participation of Indigenous Women in FILAC leadership

One afternoon in the winter of 2008, in the hallways of a building in Tlatelolco¹, the voices of Indigenous Women could be heard as they discussed potential proposals and recommendations to ensure their participation in decision-making within the Fund for the Development of the Indigenous Peoples of Latin America and the Caribbean (FILAC). The strongest voice was that of a woman from Tacuarembó, whose greatest concern was that, upon leaving the board of this institution, the collective efforts and progress made to bring the voices of Indigenous Women into that particular space would be set back. This was in no way a minor concern, as very soon the meeting would draw to a close and a collective proposal that would bring together the greatest diversity of Indigenous Women's voices would have to be finalised.

What we know today as the flagship programme Indigenous Women of Latin America and the Caribbean (MILAC) was born in that very place, seeking to act as a meeting place for diverse voices, where Indigenous Women, old and young, can present recommendations and guidelines for our work. Our actions international organisation would therefore ensure that we respond to the needs of women and come to mainstream the gender perspective.

¹ The Tlatelolco building in Mexico City houses the Mexican Ministry of Foreign Affairs.

To look back over FILAC's first thirty years is to learn the stories of the Indigenous Women who have been part of institutional governance. Each action has been decisive in terms of generating positive changes within the institution; but, above all, in favour of its people. An example of this has been Ana María Barbosa, who left the presidency of the Board of Directors in 2008 and consolidated the flagship Indigenous Women's Programme.

Another example of this is the contribution of Dialys Ehrman, an Indigenous Woman from Guna Yala and representative of the Indigenous Peoples of Panama to FILAC in 2000. Her experience of international advocacy and participation in the famous Indigenous Women's Tent in Beijing, encouraged the institution to provide tools for negotiation, document preparation, and the importance of promoting the empowerment of Indigenous Women so that they would dare to tell and write their own life stories.

Recently, Hilaria Cruzabie, an Indigenous Guaraní woman from Paraguay, and Estella Nurymar, a Charrúa woman from Uruguay, sat on the Board of Directors. Together with the young women, they both promoted the importance of intergenerational dialogue in each of FILAC's flagship programmes, considering it as a process of collective construction, of learning and unlearning and, above all, of recovering the values of the peoples.

The voices of Indigenous Women are the voices of free determination, autonomy, democracy, peace and justice; they seek complementarity and equality. Their efforts seek to forge a world with justice, free of racism and free of discrimination. Therefore, ensuring their participation in institutional governance is of utmost importance.

Strengthening of collective leadership through training

To walk through the thirty years of FILAC's existence is to learn about the different training processes that have been undertaken and what this has meant for Indigenous Women. Between 2007 and 2021, around on thousand Indigenous Women from Argentina, Belize, Bolivia, Brazil, Chile, Colombia, Costa Rica, Ecuador, El Salvador, Guatemala, Honduras, Mexico, Panama, Paraguay, Spain, Uruguay, Peru and Venezuela have graduated from our diploma programmes.

Despite posing a significant challenge, specific training programmes for Indigenous Women are offered, the Diploma for Enhancing the Leadership of Indigenous Women in the

Southern Region, which was developed together with the National Corporation for Indigenous Development (CONADI); the Regional Diploma for Enhancing the Leadership of Indigenous Women in its virtual version, which emerged within the context of COVID-19, and was organised together with Universidad Carlos III in Madrid and the Universidad Nacional Autónoma de México (UNAM); and the Diploma for Enhancing the Leadership of Indigenous Women in Ciudad de México, together with the National Institute of Indigenous Peoples (INPI). The latter has now been established for fifteen years. All of these diplomas have been organised for and by the Indigenous Women who form part of MILAC.

The challenge in these training processes begins with the selection process, which is why we ensure a differentiated pedagogical element that we have coined reconnection. We ensure that the Indigenous Women who enrol are not only of a high academic profile, but we also try to involve community activists, young women and older women. This enables us to ensure intergenerational reconnection between elders and youth, as well as between academics and activists.

Additionally, the participation of Indigenous Women from different countries enriches training processes, as another pedagogical element is the dialogue of knowledge. The training process is a dialogue of knowledge between the participants and facilitators; it is a collective construction of knowledge based on their own life experiences.

In June 2012, a delegation of twelve Indigenous Women led by Martha Sánchez Néstor, a ñomndaa leader from Xochitlahuaca, led us through Coyoacán to meet with the rector of the Universidad Nacional Autónoma de México (UNAM). With her characteristic charisma, lucidity and eloquence, Martha told the rector of the importance of increasing the visibility of Indigenous Peoples, in particular Indigenous Women, in addition to the need to create strategies and networks to promote a culture of human rights and equity.

Martha Sánchez was one of the driving forces behind the Indigenous Women's Leadership courses developed by FILAC, in addition to many other training processes that have changed the lives of many Indigenous Women from the peoples of Abya Yala. On 30th July 2021, Martha left this earthly world and her legacy transcends many generations. The training processes she promoted are replicated at local and community levels, by way of women's organisations and various universities.

Economic empowerment: from individual, to collective

To make reference to the years of FILAC's existence is to enter into the relationship that Indigenous Women have with Mother Earth, Pachamama, Maloka and Mapu; it is to enter into new ways of seeing and forging life. Each of their actions has been weaving the history of their peoples throughout the last decades, as when they embroider and weave the huipil (traditional garment), or insert the coral beads to the threads that eventually adorn their necks.

For several years, together with the Indigenous Women's organisations and networks in the region, we have analysed and reflected upon the meaning of economic empowerment. We understand it as a process as opposed to an activity or a project, it includes a collective dimension and is based on the recognition of the power that women themselves already possess and in which their millenary knowledge is involved.

These reflections made by the Indigenous Women themselves have provided FILAC with both elements and guidelines to improve its relationship with women's organisations and their peoples. Supporting the economic activities undertaken by Indigenous Women means taking into account the traditional knowledge of their peoples in order to strengthen their leadership and improve their development by way of equal access to productive resources.

Over the past thirty years, we have learned that economic empowerment goes hand in hand with technical support and skills building, but also their relationship with the land, territory and natural resources. This link includes aspects that go beyond those deemed socioeconomic or political, as it includes those of their own cosmovision, collective and ancestral history, sacred sites and rituals.

Currently, and despite significant efforts and past experiences, in coordination with strategic alliances, we have consolidated a fund aimed at Indigenous Women of Abya Yala, breaking with the tendency to characterise Indigenous Women by their shortcomings and vulnerabilities, which far from promoting their empowerment, conceive Indigenous Women as permanent victims and do not achieve long-term results.

The Tejiendo Redes Fund aims to finance economic reactivation initiatives led by Indigenous Women, and has a committee made up of the main Indigenous Women's networks that are part of MILAC, who both guide us and provide guidance. Thanks to this Fund we

have been able to fund initiatives for Indigenous Women's initiatives in Argentina, Belize, Bolivia, Chile, Colombia, Costa Rica, Ecuador, El Salvador, Mexico, Guatemala, Nicaragua, Panama, Peru, Paraguay and Venezuela. Bu way of this Fund, we consider economic empowerment to be a process in which Indigenous Women's traditional knowledge in itself is a source of power.

The Q'eqchi women of Belize shared with us that their products are not only to generate money, but they are also affirmations, as every time they come to the big urban centres to sell their products, they affirm their strength and fortitude in their daily work, showing that as Indigenous Women they simply do not give up, and that their role in the economic system should be recognised. The embroidery they make includes Mayan glyphs that are figures symbolising the continuity of both their traditions and values. These values and ways of life are shared with other women, and they, in turn, together with other women's circles. Thus, knowledge and practices are maintained for generations.

Lessons learned from Indigenous Women in political participation

To look back on the history of FILAC is also to recognise the great contributions and teachings that Indigenous Women who have dared to occupy political and elected office have left us. Some of these women are graduates of our training courses, others are members of the Intercultural Indigenous Chair or MILAC, and others are those who have approached the institution to ask us for support and technical assistance.

Indigenous Women's political participation has been a very interesting and challenging space. Their participation has disrupted interests and caused discomfort among large hegemonic groups. These experiences have also taught us that the main basis for the exercise of power is the reconstruction of our own history as Indigenous Women, accompanied by an internal spiritual process.

For Indigenous Women it is more complex and challenging to occupy these spaces; however, we have experiences of Indigenous Women candidates for presidency or vice-presidency in their countries. Indigenous Women have held positions in various governmental bodies, in municipal mayors' offices or community authorities, and there are also those who have become presidents of national bodies such as legislative congresses and electoral tribunals. To mention a few examples, there is the case of Sister Arelis Uriana of the Wayú people of the Mayabangloma Indigenous reservation in Colombia, who was the first Indigenous Women to stand as a presidential candidate;

Tania Pariona Tarqui, a Quechua woman and former congresswoman in Peru; Segundina Flores, an Aymara woman who was a plurinomial deputy in the Plurinational Legislative Assembly of Bolivia; Diana Atamaint, currently president of the National Electoral Council of Ecuador; and María Eugenia Choque, former president of the Supreme Electoral Tribunal of Bolivia.

Indigenous Women in these spaces are subject to both discrimination and criminalisation. They have also shown us that there are factors that facilitate or contribute to their political participation, for example, being articulated in Indigenous Women's networks, forming part of Indigenous Women's organisations and their constant participation in training processes such as the diploma courses that we develop in FILAC. As Indigenous Women, we understand that when we arrive in these spaces, our decisions are collectivised, and it is necessary to take back fundamental aspects such as the values and principles of our peoples.

Indigenous Women look to the future with hope

As Indigenous Women, we are the bearers of ancestral knowledge, we are caretakers and healers, we care for our daughters, sons and families, we are part of the millenary cultures that have guaranteed the survival of biodiversity spaces, which constitute the heritage of humanity. As Indigenous Women we reinvent ourselves, we look to the future with enthusiasm and hope, our grandmothers have taught us for generations to say that we are daughters of Mother Earth. We have expressed this reinvention through dance, designs, innovation, poetry and music, where we have been able to vindicate our rights, recover our historical memory, fight against racism and revitalise our Indigenous languages.

Sandra Curruchich, singer and composer of Maya Kaqchikel origin, shared the great power of art with us via a webinar with Indigenous youth. Art has the ability to invite us to unify our works, tones and dignify all that is related to our Peoples. Art provides us with new ways to break the silence, to transform the pain and through sounds comes healing.

With our own diverse and complex characteristics, we connect our struggles, our visions and the histories of our peoples. Our commitment to the defence of our rights is a life-long project, which has been both transcending and transforming, little by little. We have achieved political roles, created our own educational processes, reconsidered new concepts and written our own stories.

Over these thirty years we want to recognise and salute each of the Indigenous Women who have contributed with their knowledge and wisdom to the positive transformations of our institution, to tell them that from FILAC's Indigenous Women's programme we will continue to work for their complete empowerment, for the struggles and fight against all forms of violence, promoting the existence of programmes and public policies that respond to their current needs.

We also recognise the great contribution of the Spanish Agency for International Development Cooperation (AECID), which over the years has contributed to the individual and collective empowerment of Indigenous Women.

The voices of the Indigenous young people of Abya Yala in FILAC

Jessica Vega Ortega

Indigenous Youth Network of Latin America and the Caribbean

Indigenous Peoples have the right, without discrimination, to the improvement of both their economic and social conditions, inter alia, in the areas of education, employment, vocational training and retraining, housing, sanitation, health and social security [...]

Particular attention shall be paid to the rights and special requirements [...] for young people, children [...]

Article 21, United Nations Declaration on the Rights of Indigenous Peoples

Indigenous youth are both energetic and enterprising. We have been able to link new technologies with the knowledge and wisdom of our Peoples, and we revitalise our identity and Indigenous languages by way of music such as hip hop. We promote spaces for dialogue with our elders, in an attempt to make it a space for both learning and unlearning, for the construction of knowledge and wisdom. As young people, we take on the responsibility to continue with the historical struggles of our peoples.

As Indigenous youth of Abya Yala, we are concerned about the violence and violation of both individual and collective rights that our peoples continue to suffer. This concern has led us to organise and network, in addition to joining together in a single platform the various organisational processes that young people develop from the local and community level.

The purpose of networking is to reflect collectively and reach a collective consensus, and that these consensuses contain proposals and recommendations that reflect our current needs, which are born from our life experiences. Being joined together as networks enables us to bring our voices to various advocacy spaces, from national and international levels. Here, issues that are of interest to us are discussed, and with this advocacy we aim to ensure that our proposals are considered, to solve the issues that impact us.

The impact of Indigenous youth is not limited to the future, but instead to immediate action. Our working tool has been the United Nations Declaration on the Rights of Indigenous Peoples, which we have come to use in several different ways, as it contains the fundamental rights of our peoples, in addition to the perspectives, concerns and aspirations of Indigenous youth who are part of an Indigenous group.

The involvement of Indigenous youth with FILAC

The Indigenous Youth Network of Latin America and the Caribbean, known simply as the Network, is a platform that articulates grassroots, community, territorial, local and national processes, addressing rights in a multidimensional way and taking into account the cultural diversity of our peoples. It is important for us to incorporate our worldviews, which is fundamental for Indigenous youth. A transversal axis in the youth network is to strengthen collective leaderships and that youths do not disassociate themselves from their organisations and communities.

As young people, we could not access different spaces without the accompaniment and support of international organisations such as the Fund for the Development of the Indigenous Peoples of Latin America and the Caribbean (FILAC), which, I dare say, over the years has been one of the main partners in strengthening the articulation of Indigenous youth. An example of its commitment has been the establishment of its Flagship Indigenous Youth Programme with the creation and incorporation of the Indigenous Youth Unit in the XII General Assembly, with the objective of empowering youth to promote their rights within the framework of an intergenerational dialogue.

Several generations of Indigenous youth have blazed trails and taken significant steps to consolidate this type of alliance. One of the first collective efforts took place in 2017, consisting of the elaboration of the report entitled Indigenous Youth Perspective, 10 years after the adoption of the United Nations Declaration on the Rights of Indigenous Peoples, which was coordinated with the Network. In that report, we collectively discussed and analysed the conceptualisation of being Indigenous young people, which is a concept we are still working and reflecting on. Indigenous Peoples, in their traditions and customary law, have given meaning, sense, responsibilities, roles, rights and obligations to their children, adolescents and young people. The meaning behind being an Indigenous youth is found in assuming responsibilities to the community, its tradition and its identity.

Thus, the concept of Indigenous youth is not permanent, it is not fully defined, nor is it identical from one People to another; therefore, there is a process we are working on. The conceptualisation of Indigenous children, adolescents and youth is made within the framework of the recognition of the cultural diversity of Indigenous Peoples and their own organisation systems.

A space that has been important for us, and that has come to define the lines of work with young people with FILAC, was the First Ibero-American Meeting of Indigenous Youth, within the framework of the First Meeting of Ibero-American High Authorities with Indigenous Peoples, held in 2018. Young people from Argentina, Belize, Brazil, Bolivia, Chile, Costa Rica, Ecuador, El Salvador, Guatemala, Honduras, Mexico, Nicaragua, Peru, Paraguay and Uruguay took part in this meeting. Our group of young people met in a large room, analysing and discussing behind closed doors until late at night; from there, contributions were made to what would later become the Ibero-American Plan of Action for the Implementation of the Rights of Indigenous Peoples and the Declaration of Iximuleu. This meeting also resulted in the creation of a platform that we call the Ibero-American Platform of Indigenous Youth.

The platform's participation operates in two modalities, as government representatives or as representatives of Indigenous Peoples. The designation of Indigenous youth as governmental representatives is supported and in charge of the delegates officially recognised before FILAC. The designation of Indigenous youth representatives and organisations, collectives and networks are Indigenous Peoples that work in the defence, promotion and enjoyment of the rights of Indigenous youth is done through the Indigenous Youth Network of Latin America and the Caribbean. It is worth mentioning that the Platform is in the process of consolidation, as political will is needed on the part of the States that form part of FILAC, for the accreditation of young people in governmental representation.

The urgent need for programmes and public policies for Indigenous Youth

In these times, Indigenous youth are conscious that, although it's fundamental to continue promoting their rights, an institutional and public policy framework is required to create the conditions necessary to move forward. This comes as a result of the diverse challenges faced by Indigenous youth in contemporary contexts, ranging from climate change to unemployment and the multiple forms of inequity, exclusion and racism, which generate differentiated negative effects for Indigenous youth.

However, in order to promote the generation of policies and programmes aimed at Indigenous youth, we need to know the situation of this sector in the Latin American and Caribbean region. We, as the Indigenous Youth Network, therefore recommended to the FILAC Technical Secretariat the preparation of a regional report that would show us the current information and repercussions of the COVID-19 pandemic.

The report we suggested should contain the voices of Indigenous youth, in addition to recommendations based on their realities, and incorporate institutional information from governments. Another strategic ally in the preparation of this report has been the United Nations Population Fund (UNFPA), which ensures the participation of Indigenous youth in the dialogues and preparation of the communication material.

The objective is to generate inputs for Indigenous Peoples, States and international organisations to help promote the generation and implementation of integrated and cross-cutting public policies on Indigenous youth. This report, which is soon to be published, is a collective effort between the Youth Network and FILAC, and is supported by UNFPA. The report is entitled *Looms for Life: Report on Indigenous Youth, effects of the pandemic and public policies in Latin America and the Caribbean*. Indigenous youth are like threads that must be woven together in order to continue strengthening their peoples, their territories and communities. Fabrics, like Indigenous youth, are characterised by the interweaving of their threads, where there are no hierarchies, as with weavings, the ties can be rewoven and undone, keeping thought and memory.

So far, we can say that among the concerns shared by the Indigenous youth of Abya Yala are the persistence of racist and discriminatory practices; the existence of cases of recruitment, sexual violence, persecution and drug trafficking; in addition to the lack of policies and programmes that address the needs of Indigenous youth and their peoples. In our collective reflections, we consider that, tomorrow is what we do today to build what is to come. Therefore, Indigenous youth form part of the present, as to place ourselves in tomorrow is to rob us of our key role in today's reality.

Healing for young people during the pandemic

During the COVID-19 pandemic, fear dominated discussions regarding the situation, and there was no accessible information on the subject. At that time, the Network proposed the FILAC Technical Secretariat hold a seminar where we could listen to each other, young and old, and take action. I dare say that it was the first Indigenous youth seminar to address this issue. We had many doubts and needed answers, which would be given to us by our own peoples and elders.

As young people, together with the support of FILAC, we created various spaces for intergenerational dialogue. Our fear and greatest concern was the loss of our elders, as if they were to leave, they would take with them the accumulation of experience and

wisdom that they still had to transmit to the new generations. Living with the fear of losing a grandmother or grandfather was the most complicated thing for young people.

In these dialogues we listened to the different experiences and alternatives of Indigenous youth to face their uncertainties, we valued the importance of community reconnection, we heard stories from our grandfathers and grandmothers, and we highlighted the importance of fostering circular conversations. We learned that care is not individual, nor does it seek any form of reward. We cannot care for one person if we do not care for everyone and for life as a whole, as we are collective beings. But it is also important to take care of death, to recover and respect our rituals of transition and transmutation from life to death.

We were therefore able to carry out specific actions to confront some of the havoc that COVID-19 was causing within the communities. These actions would not have been possible without the technical support of FILAC's Indigenous Youth Programme. In Guatemala, the Mayan youth undertook several activities, including the delivery of traditional foods and biosafety materials. They carried out information campaigns on traditional radio stations, infographics and a mural claiming cultural identity and resistance to the pandemic. Zapotec youth from Oaxaca confronted the ravages of the pandemic by donating food and biosafety materials. Activities also included an information campaign with infographics. In Bolivia, Aymara youth prepared chinstraps with traditional designs, which were delivered along with food and biosafety elements to face COVID-19.

We cannot yet say with certainty that the pandemic has ended; there is still a long way to go and we, the young people, are ready to continue to support our communities. However, this requires technical support and the commitment of international organisations. States need to be at the forefront of the current situation.

Indigenous Youth Health Plan

In 2017, the Indigenous Youth Network, the National Indigenous Youth Network of Brazil and the Pan American Health Organization (PAHO), with technical support from the FILAC youth programme, we hosted an Indigenous Youth Assembly in Brasilia. The Assembly was attended by young people from Colombia, Brazil, Bolivia, Guatemala, Guyana, El Salvador, Mexico, Nicaragua, Peru, Panama, Surinam and Uruguay. The result of this meeting was the development of the first Health Plan for Indigenous Youth in Latin America and the Caribbean, in which the youth highlighted as a priority the consideration of health from a holistic perspective, calling for change to the current situation, in which an intercultural

perspective is lacking in health services, specifically relating to sexual and reproductive rights.

I consider it important to mention the Health Plan, as it was part of the Indigenous Youth Strategy, in addition to providing us with tools for the work we do with Indigenous youth in the area of health, and in particular sexual and reproductive health.

FILAC Indigenous Youth Strategy

By way of several meetings with Indigenous youth organisations and collectives, in coordination with FILAC, we consolidated what we call FILAC's Indigenous Youth Strategy for Latin America and the Caribbean. The strategy was developed through a consultation process with the Indigenous youth of the region convened through the Youth Network, and it integrates content and responds to the realities of Indigenous youth in the three programmatic areas of FILAC: dialogue and consultation, economic development with identity, and education for equity.

We consider it a great achievement, as it contributes directly to the implementation of the Ibero-American Action Plan, because, for example, it provides guidance on access by Indigenous youth to financing and other resources; it includes training for capacity building in various areas of the peoples' economy; and it provides guidelines on how to support social entrepreneurship and technological innovation, strengthening the technical capabilities of Indigenous youth in order to support their communities. It also recommends, among other things, the need to generate information on the situation of programmes, public policies and development projects that impact Indigenous youth in Latin America and the Caribbean, analysing their efficiency, relevance, pertinence and sustainability from a human rights, intersectional and ecosocial approach.

To defend youth is to defend the generations of the people

The Indigenous youth of Abya Yala continue to promote the importance and the need for continuous and close dialogues, where we are also considered as key actors in the quest to overcome the existing gaps and the realities that exist in our communities. Therefore, the existence and continuity of a programme specialised in Indigenous youth at FILAC is of utmost importance. It is not possible to advance in Indigenous Peoples if Indigenous youth are not present; it is essential that Indigenous youth participate in all decision-making spaces and scenarios in the communities. We are the present and the continuity of the historical struggles of our Peoples.

Likewise, all this work would not be possible without the unconditional support of the Spanish Agency of International Cooperation for Development (AECID), who trusts that the new generations will achieve a positive change in favour of the rights of our communities and Peoples.

In these thirty years of FILAC's history, we would like to recognise and give thanks for its efforts in terms of the consideration Indigenous youth as one of its priority working populations. New generations of young people will emerge with other innovations and experiences, with other proposals and actions; new faces and new generational leadership; and each will leave their indelible mark on this institution that has proven to be a strategic ally.

FILAC's contribution to the fight for the recognition of the rights of Indigenous Peoples

Elisa Loncon Antileo

Former President of the Chilean Constitutional Convention

It has taken two centuries for historically marginalised groups, such as the Indigenous Peoples in Chile, to have the opportunity to be part of profound structural changes, not only as observers, but also with direct participation by way of reserved seats in the drafting process of a new Political Constitution of the State, where their individual and collective rights are included and recognised. This historic moment in Chile was unthinkable four decades ago. Despite the Constitutions that existed and the reform processes that took place, Indigenous Peoples were invisible in the Constitution of the Republic.

The lack of constitutional recognition of the Indigenous Peoples reflects the unique view of the country with which Chile was built since its foundation. From the first constitutional legal framework to the Political Constitution of the State approved in 1980, during the military dictatorship, Indigenous Peoples were not recognised, nor were their individual and collective rights.

In the period of the return to democracy following the dictatorship, the State partially recognised the rights of the Indigenous Peoples in Chile, although without classifying them as a people, but rather as an ethnic minority; this was materialised on 5 October 1993 by way of Law 19,253, which established norms for the protection, promotion and development of the Indigenous Peoples and created the National Corporation for Indigenous Development (CONADI). Law 19,253, also known as the "Indigenous Law", article 1) second paragraph, recognises the Mapuche, Aymara, Rapa Nui or Pascuenses, the Atacameño, Quechua, Collas and Diaguita communities of the north of the country, the Kawashkar or Alacalufe and Yámana or Yagán communities of the southern channels, as the main Indigenous ethnic groups of Chile.

Chile also constituted a part of the main implementation of the human rights and those of the Indigenous Peoples'. It was an arduous and permanent struggle for our country to adhere to these international instruments. In Chile, the American Convention on Human Rights "Pact of San José" entered into force on 21 August, 1990 and in the case of Convention 169 of the International Labour Organization, despite the fact that the Convention

is from 1989, it only entered into force on 15 September 2008, almost 20 years after its approval. In 2007, Chile participated favourably in the adoption of the United Nations Declaration on the Rights of Indigenous Peoples.

At the time of adhering to these international tools, Chile undertook to adopt, in accordance with its constitutional procedures, the legislative or other measures necessary to give effect to the implementation of the aforementioned instruments. Similarly, Article 5 of the current Political Constitution of the State states that "the exercise of sovereignty recognises as a limitation the respect for the essential rights that emanate from human nature. It is the duty of the organs of the State to respect and promote such rights, guaranteed by this Constitution, as well as by the international treaties ratified by Chile and which are in force", which specifically implies that such treaties are part of Chile's internal regulations and must be complied with.

However, this has not been sufficient to progress in terms of true and effective recognition and implementation of the rights of Indigenous Peoples in Chile. It is within this framework and following a social outburst, with demands permanently delayed, unknown or unheard, that the Chilean people, by means of a constitutional modification, defined the elaboration of a new Political Constitution of the State to replace the Constitution of the 1980 military dictatorship.

The Constitutional Convention originates from Law No. 21,200 on Constitutional Reform, the National Referendum of 25 October 2020 and the Constitutional Convention elections of 15 and 16 May 2021. The launching of the Constitutional Convention marks a historic milestone for Chilean society, since for the first time the participation of Indigenous Peoples is recognised in a constituent process that also has 17 seats for representatives of these peoples. This historic moment experienced by Chile gives us the opportunity to achieve our inclusion and the recognition of our individual and collective rights, which are already enshrined in international instruments. Today, more than ever, we are moving forward at a steady pace to consolidate our recognition and our rights to self-determination, to maintain and strengthen our spiritual relationship with the lands, territories, fresh water, seas and other resources that we have traditionally owned or occupied, as recognised by Convention 169 and the United Nations Declaration on the Rights of Indigenous Peoples.

We are in a democratic, parity, inclusive and intercultural process that recognises plurality, the coexistence of legal systems and new rights. It is not by chance that the first articles approved by the Constitutional Convention have incorporated the definition of the pluri-

national and intercultural State, in addition to legal pluralism, important and significant advances in the construction of a new State, a country where the coexistence of diverse nations and Indigenous Peoples is finally recognised.

The Constitutional Convention is in a state of progression and it is by no means alone; it has the vital support of various institutions, one of which is the Fund for the Development of the Indigenous Peoples of Latin America and the Caribbean (FILAC), which provides an outstanding framework of cooperation, technical assistance and collaboration to the Convention¹. The role of FILAC as an international organisation of a parity nature that supports the self-development of the Indigenous Peoples of the region for the exercise of their rights, has been key in the collaboration with the conventions, as well as in the articulation and facilitation of dialogues.

At this important stage of the Constitutional Convention and a few months before its conclusion, FILAC's technical assistance is welcome and highly valued. I am sure that this cooperation will extend beyond the Constitutional Convention to achieve the Good Living-Living Well of Indigenous Peoples.

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Perspectives for empowering Indigenous advocacy and the challenge of curbing the global climate crisis: alliances with FILAC

José Gregorio Díaz Mirabal

Coordinator of the Coordinator of Indigenous Organizations of the Amazon River Basin (COICA)

Thanks to the balance between ancestral knowledge on territory and all that is below and above the earth, as Indigenous Peoples we have been able to survive resistance, pre-existence and many processes of extreme violence, such as the colonisation of Abya Yala, followed by the arrival of the national states and, above all, the multiple and interrelated current crises. Everything has life and spirit; we are water, fire, air, wind, land. There, we are all both visible and invisible.

Since its creation, the Coordinator of Indigenous Organizations of the Amazon River Basin (COICA) has been present in the main international advocacy arenas in the area of human rights, especially the rights of Indigenous Peoples. Since 2018, our governing council has faced significant challenges and difficulties, always maintaining the legacy of the founders who demanded, from the beginning, the participation of Indigenous Peoples with dignity in a framework of intercultural dialogue with other societies and the States, always ensuring that our great dreams are not impacted by the various serious threats that the Amazon, the Amazonian mother forest, has faced every day over the last 530 years. Valuing and recognising all the results of the international Indigenous struggle of the last 50 years, we can say that we have come a long way, but today the threats are more serious despite the fact that we have been warned about them for a long time. This coincides with the 50th anniversary of the Limits to Growth report.

Great challenges, great solutions

The world as we know it today must become, in a short period of time, a great array of solutions, connected by science, technology and the millenary wisdom of the peoples, as it questions the possibilities of life of the human being and of the planet in a very short period of time. Faced with an Amazon at the point of no return, we voice our cry from the jungle; with the voices of young people, women, grandfathers, grandmothers and grandmothers, leaders, we are supporting the following principles and conditions:

1. Full and effective participation of Indigenous Peoples, Women, youth and communities in any project, initiative or activity carried out in the territories, or that directly affects our rights, as implementing partners.
2. Ensure the right to the implementation of free, prior and informed consent.
3. Respect for Indigenous knowledge, their systems and innovations as a starting point for the strengthening of our peoples and the rescue of their contributions to humanity.
4. Enhancement of the technical, political and administrative skills of the communities and their representative organisations.
5. Timely access to information in good faith.
6. Direct access to financing for Indigenous Peoples' initiatives, prior to the joint creation of sound programmes that go beyond the short-sightedness of the projects and guarantee the transfer and transparency of technical and administrative processes as partners.

The legal recognition or titling of Indigenous lands and territories is a transversal and necessary axis, in order to overcome models based solely on the vision of governments and institutions that they only see as goals far from the aspirations of our Peoples, ignoring our cultural, environmental, economic, health, educational, social and territorial processes. For the month of September 2022, we are organising our "Summit of solutions for a living Amazon", as a response to the climate, political, economic, legal, moral and energy crisis, with proposals for solutions from the territory itself, but also intercultural with science, with allies who believe in a fair transition and economies that enable our mother Amazon rainforest to stay standing.

COICA and FILAC, a much-needed opportunity

We have always based our presence and participation on the ancestral wisdom of our peoples, our word, and ancestral orality, with the objective of making our demands and proposals visible, with a reach beyond our borders, seeking actions of real impact in the defence of our territories, benefits, justice, alliances, teachings and demands.

In this sense, throughout FILAC's 30 years of existence, we have shared many spaces and congratulate it both for its presence and its continual efforts to give great contributions by way of opportunities for Indigenous Peoples.

After 38 years of COICA and 30 years of FILAC, we are in the process of establishing a long-term Vision and Action Agreement to give life to new decades, new declarations on culture, languages, ecosystems, climate, and transitions. We aspire, with you all, to materialise our Indigenous agenda in terms of territories, Indigenous jurisdiction, ancestral knowledge, community economy of the rainforest, youth, women, and all actions that can maintain a living Amazon, an Amazon for life, as summarised in the proposal to save our Madre selva by 80% by 2025. We wish you many processes of resistance in the hope of change in order to see a living Amazon for all.

We are all FILAC

Gabriel Muyuy Jacanamejoy
FILAC Technical Secretary

Brief historical context

Thirty years ago, at their Second Summit (July 24, 1992) which was held in Madrid (Spain), the Heads of State and Government of Ibero-America decided to create an Ibero-American organisation to work for the development with identity of the region's Indigenous Peoples. This was an excellent decision made in order to facilitate the practical application and implementation of the content and scope of Convention 169 on Indigenous and Tribal peoples in independent countries adopted by the 76th International Labour Conference of the International Labour Organization (ILO) in June 1989.

With the approval of ILO Convention 169, a historic step was taken in the relationship between Indigenous Peoples and States. It was possible to formally move from an assimilationist and integrationist policy - based on the Pátzcuaro Convention (Mexico), approved by the States of the Americas in 1940 and Convention 107, approved by the ILO General Assembly in 1957 - to a policy of recognition, respect and guarantee of the right to self-determination and autonomy of Indigenous Peoples, under the fundamental and collective rights to TERRITORY, CULTURE and AUTONOMY.

As regards the right to self-determination and autonomy, Indigenous Peoples have the right to: self-government, administration of justice in accordance with their own systems, SELF-DEVELOPMENT (art. 7 of ILO Convention 169) and to participation and the fundamental right to be consulted whenever there are plans to take legislative and administrative measures that could directly affect their physical and cultural integrity as peoples (International Covenant on Civil and Political Rights, art. 1).

The recognition and guarantee of the right to SELF-DEVELOPMENT in the international context of ILO Convention 169 means that Indigenous and Tribal Peoples are subjects of public and collective law; political actors of their own development, of the countries and of the world, who have the right to effective political participation in the processes of design, decision and implementation of public policy in their respective countries, in the region and in the world, in accordance with their cosmovisions, spiritualities, historical memory, their own development priorities and ways of seeing life and growth. In this

sense, the decision to create a specialised agency to work with and technically support the governments and Indigenous Peoples of the region in the participatory processes of design, decision and implementation of public policies based on the content and scope of ILO Convention 169, was a decision taken with strategic vision by the Heads of State and Government of Ibero-America at the time.

30 years of progress, achievements and tremendous effort for a decent life for Indigenous Peoples on a regional and global scale

With the approval and ratification of ILO Convention 169 and the creation of FILAC throughout Latin America and the Caribbean, important progress was made in the formal and genuine recognition of the fundamental and collective rights of Indigenous Peoples at national and regional levels, even with impacts on a global scale.

FILAC, as a result of the nature and joint nature of its institutional governance bodies, facilitates important spaces for intercultural Dialogue and Concertation between the Indigenous Peoples and the governments of the region aimed at self-development with identity. In this regard, it supports and accompanies the processes of dialogue, agreement and negotiation of different international and national instruments and standards that enhance the recognition of the fundamental and collective rights of Indigenous Peoples (such as the UN and OAS declarations on the rights of Indigenous Peoples) and the constitutional recognition of rights in most of the countries of the region.

Throughout its 30 years of work, FILAC, in coordination and alliance with governments, Indigenous Peoples and strategic partners, has supported, accompanied, promoted and developed multiple initiatives for the development with identity of Indigenous Peoples. In order to achieve this, it established and defined strategies and plans with institutional lines, programmes and work mechanisms for dialogue and consultation; education for equity and development with identity, such as the creation of the Intercultural Indigenous University (UII) and the Itinerant Indigenous Chair (CII) to strengthen the technical and political capacities of Indigenous Peoples for the exercise and effective enjoyment of their rights; the Regional Observatory on the Rights of Indigenous Peoples (ORDPI), to support and facilitate dialogue and coordination between Indigenous Peoples and States with a vision and approach to guarantee rights. In recent times, the mechanism of the Indigenous Cooperation Initiative (ICI) for Living Well has been established as a mechanism for both South-South and triangular cooperation between Indigenous Peoples, Indigenous Peoples and governments, or Indigenous Peoples-governments and cooperating partners, with a

view to making substantial progress in the process of development with identity of the Indigenous Peoples of the region. These institutional lines of work and programmes at the same time develop the emblematic programmes for youth and Indigenous Women with a cross-cutting and comprehensive vision.

FILAC, with the aim of contributing to the effective guarantee of the fundamental and collective rights of the Indigenous Peoples of the region and around the world, promotes and facilitates processes of formulation and agreement of action plans and institutional strategies such as the Ibero-American Action Plan, approved by the First Meeting of High Authorities and fully supported by the XXVI Summit of Heads of State and Government gathered in the city of Antigua (Guatemala) in November 2018, to be implemented during the 2018-2028 period; and an Institutional Strategic Plan, to be implemented during the 2017-2027 period. Both are planning tools for strategic management and action in favour of the promotion and implementation of the rights of Indigenous Peoples.

For the fulfilment of both its mission mandate and its development, FILAC has relied, and continues to rely, on the income from the resources contributed by some of the States Parties, placed in trust and, above all, the significant contributions of many international cooperation actors. In accordance with the above and developed during the 30 years of institutional life and work, FILAC has contributed to the achievement of important advances in the recognition and guarantee of the fundamental and collective rights of Indigenous Peoples.

Accumulated experience, new realities and challenges for the fulfilment of FILAC's institutional mandate

In its 30 years of institutional work, FILAC, as an intergovernmental and peer organisation, has accumulated significant experience and expertise in working with and for Indigenous Peoples. This experience has enabled it to be recognised as a Permanent Observer to the General Assembly of the United Nations and to achieve a high degree of institutional maturity, contributing qualified technical elements to different processes that governments and Indigenous Peoples are carrying out throughout the region.

However, despite the significant institutional efforts made by the countries and the contributions made by FILAC, the reality of Indigenous Peoples in terms of the effective enjoyment of their rights remains critical. The persistence of the situation of historical poverty and the lack of effective inclusion of the guarantee of fundamental and collective

rights in policy. The increase in environmental, socioeconomic, political and cultural crises, including the impact of the COVID-19 pandemic, demand and pose new challenges and greater institutional efforts from all public and private institutions.

The critical situation of the majority of the more than 827 Indigenous Peoples in the region, who speak more than 550 different languages, increasingly demands strategic actions with a focus on rights, an integral vision and intercultural policies. The COVID-19 pandemic highlighted and deepened the critical situation of survival of many, of which a significant number are at very high risk of physical and cultural extinction, due to multiple historical and underlying factors.

Different agencies and mechanisms of the United Nations system, the Inter-American system and national human rights institutions in the countries of the region, based on the demands for the guarantee of rights made by the Indigenous Peoples themselves, made political and judicial demands to the States, demanding concrete actions to guarantee the rights to which they are entitled.

This poses the following challenges to public and private institutions and international organisations, including FILAC:

1. Given the complexity and significant cost of many of the demands of Indigenous Peoples, it is necessary to promote coordinated inter-institutional action processes with a structural impact. It is important to review welfare policies and support processes that guarantee the structural inclusion in public policies of the rights of Indigenous Peoples in each of the countries of the region.
2. It is essential to empower FILAC, both technically and financially, in order to enhance institutional actions in response to the multiple demands for support and technical and political institutional accompaniment of the Indigenous Peoples of the region.
3. It is necessary to promote and strengthen technical capacity building processes with an intercultural vision, both for members of Indigenous Peoples and for public servants responsible for the design, formulation and implementation of public policies in the countries.
4. Likewise, it is very important to strengthen spaces for Dialogue and Concertation between Indigenous Peoples and State representatives.

5. The generation of comprehensive institutional adaptation processes in the countries involved in accordance with international and national standards is urgent. FILAC can support these processes.
6. Promoting and supporting capacity-building processes for political participation with a focus on the rights of communities of Indigenous Peoples.
7. Institutional strengthening in order to support community and institutional initiatives aimed at development with identity.
8. It is essential to enhance FILAC's flagship and cross-cutting Indigenous youth and women's programmes. The two population sectors constitute the majority of the region's Indigenous population.

FILAC is a concerted effort for self-development, with identity, of the Indigenous Peoples of Latin America and the Caribbean. Significant progress has been made in 30 years, but given the magnitude of the challenges we face, a concerted effort by all is needed to move forward. Because we are all FILAC.

Part II: Other relevant aspects of international cooperation with the Indigenous Peoples of Latin America and the Caribbean

Generation of knowledge on the reality of Indigenous Peoples in Latin America - Abya Yala and public policy advocacy: the ECLAC experience

Simone Cecchini and Fabiana Del Popolo
CELADE - Population Division of ECLAC..

In Latin America - Abya Yala¹ there are more than 800 Indigenous Peoples, with an estimated population of around 60 million people, characterised by significant demographic, social, territorial and political variability and representing about 10% of the region's total population (ECLAC/FILAC, 2020). The end of the 20th century and the beginning of this century marked a turning point at a global and regional level in terms of the protagonism of Indigenous Peoples, as well as in their relationship with the States. After centuries of struggle and resistance, Indigenous Peoples have become collective subjects of law and political actors at local, national, regional and global levels, which ultimately generates new obligations and scenarios for States and contributes to the expansion of democracies.

These processes of change have implied a growing demand for the visibility of Indigenous Peoples in national societies and their consideration as active social actors in the design and implementation of policies and programmes, guaranteeing the exercise of their rights. The change transcends national spheres, as the Indigenous issue has been included in various international instruments and summits, such as Convention 169 on Indigenous and Tribal Peoples of the International Labour Organization (ILO) of 1989, the International Conference on Population and Development (ICPD) held in Cairo in 1994, together with its periodic evaluations (known as ICPD+5, ICPD+10, ICPD+15), as well as in the framework of the World Conference on Women. Currently, Indigenous issues have been extended to the 2030 Agenda for Sustainable Development and its Sustainable Development Goals (SDGs)². And at regional level, the 2013 Montevideo Consensus on Population

¹ Starting with the First Continental Meeting of Indigenous Peoples, held in Ecuador in 1990, Indigenous Peoples' organisations and institutions have progressively adopted the name Abya Yala to refer to the American continent, picking up the name given by the Kuna people of Panama and Colombia before the arrival of the Europeans. This is part of a process of elaboration of a common political project and epistemic decolonisation that questions the denominations of foreign origin of Indigenous territories. Literally, Abya Yala means land in its full maturity or land of vital blood, noble land that welcomes all.

² Four SDG targets make explicit references to Indigenous Peoples or the ethno-racial approach: target 2.3 (increase agricultural productivity and income of small-scale food producers, including Indigenous Peoples); target 4.5 (equal access to all levels of education and vocational training including Indigenous Peoples); target 10.2 (empower and promote the social, economic and political inclusion of all people regardless of ethnicity) and target 17.18 (availability of reliable data disaggregated according to ethnicity, race (among others)).

and Development included a specific chapter on Indigenous Peoples, entitled “Indigenous Peoples: interculturality and rights.” The inclusion of this chapter demonstrates a growing commitment by States to close the gaps between the implementation of measures to guarantee the rights of Indigenous Peoples and their daily lives.

This new backdrop is characterised by a growing demand for information to make the reality of Indigenous Peoples visible, after they were erased from the statistics of the 20th century. Important progress has also been made as regards legal and regulatory matters aimed at recognising the individual and collective rights of Indigenous Peoples, with the significant participation of the peoples themselves. This has led many countries to later adopt constitutional reforms that recognise the multiethnic and multicultural nature of these nations. This transcends the approaches of the past, centred on an instrumental vision in which Indigenous populations were seen as the object of social and development policies as vulnerable populations.

The emergence of Indigenous Peoples as subjects of rights has led to a rethinking and redirection of the work being undertaken at the Economic Commission for Latin America and the Caribbean (ECLAC). Respecting, promoting and advancing the rights of Indigenous Peoples and upholding the principles of the United Nations Declaration on the Rights of Indigenous Peoples, adopted in 2007, has become an essential commitment in ECLAC’s work for social and economic development and environmental protection in Latin America - Abya Yala. So far, much of the work on Indigenous Peoples has been undertaken by the Latin American and Caribbean Demographic Centre (CELADE), which is the Population Division of ECLAC, although other ECLAC Divisions, such as the Social Development Division or the Gender Division, have also increasingly adopted an ethnic approach in their activities. More recently, the Sustainable Development and Human Settlements Division has also joined this effort, in its capacity as Secretariat of the Escazú Agreement, a regional environmental treaty that guarantees access to environmental information, public participation in environmental decision-making processes, and access to justice in environmental matters, which are key issues for Indigenous Peoples.

The support from the Fund for the Development of the Indigenous Peoples of Latin America and the Caribbean (FILAC), an organisation with which ECLAC has been working systematically for two decades, has been key. In 2005, a seminar was co-organised and held at the ECLAC headquarters in Santiago, Chile, entitled “Indigenous and Afro-descendant Peoples of Latin America and the Caribbean: relevance and pertinence of sociodemographic information for policies and programmes”, which was well attended by both Indigenous

and non-Indigenous specialists. The seminar was launched by ECLAC's Executive Secretary, Alicia Bárcena, with the participation of Gabriel Muyuy, FILAC's current Technical Secretary, who at the time was Colombia's Indigenous Advocate. This activity marked the beginning of a long and fruitful working alliance with FILAC, with which ECLAC signed a framework cooperation agreement.

Some of the most recent outstanding results born of this collaboration were the 2020 publication by ECLAC and FILAC, with the support of the Ford Foundation, of the report "Indigenous Peoples of Latin America - Abya Yala and the 2030 Agenda for Sustainable Development: Tensions and Challenges from a Territorial Perspective" (ECLAC/FILAC, 2020), the Commemoration of the International Day of Indigenous Peoples, organised by ECLAC, FILAC and the member agencies of the Inter-Agency Group on Indigenous Peoples of Latin America and the Caribbean (GIRPI), as well as ECLAC's participation in the four Meetings of High Authorities of Ibero-America with Indigenous Peoples, led by FILAC, which took place between 2018 and 2021 to agree on the Ibero-American Plan of Action for the Implementation of the Rights of Indigenous Peoples. Furthermore, the great collaboration between FILAC and ECLAC was evidenced in October 2021, when FILAC, in the framework of its XV General Assembly, presented Alicia Bárcena, then Executive Secretary of ECLAC, with the Order of the Order "El Quinto Sol", for her unconditional commitment to the promotion of the rights of Indigenous Peoples.

Undoubtedly, FILAC's bipartite structure, whose governing bodies are occupied on an equal basis by representatives of governments and Indigenous Peoples, and its proximity to the various Indigenous organisations in the region, has been key to the enrichment and strengthening of ECLAC's work, as it has made it possible to listen and learn from the voices, experiences and knowledge of the Indigenous Peoples themselves. Another of FILAC's strengths is its role as a Permanent Observer to the United Nations General Assembly, which enables it to participate in and influence debates on issues of interest to Indigenous Peoples not only in the region but also worldwide.

It should be taken into consideration that ECLAC has worked on the development and promotion of the rights of Indigenous Peoples in conjunction with other agencies of the United Nations system that make up the Interagency Group of Indigenous Peoples of Latin America and the Caribbean (GIRPI), which has a consultation mechanism with Indigenous organisations and specialists and the systematic contributions of FILAC as a strategic partner. It goes without saying that the cooperation with other cooperation agencies such as the Spanish Agency for International Development Cooperation (AECID), the Inter-American

Development Bank (IDB), French cooperation, the Deutsche Gesellschaft für Internationale Zusammenarbeit (GIZ) of Germany and the Ford Foundation, have made it possible to enhance the various activities undertaken by ECLAC in these matters.

With respect to the statistical visibility of Indigenous Peoples and the right to information, CELADE - Population Division of ECLAC has played a fundamental role, particularly in the inclusion of the ethnic self-identification variable in population and housing censuses, as well as in the processing, analysis and dissemination of relevant and disaggregated information on Indigenous Peoples and in training in the management and analysis of sociodemographic information, carrying out a long series of technical assistance activities in the countries of the region. In 2005, together with FILAC, the System of Sociodemographic Indicators of Indigenous Populations and Peoples (SISPPi) was developed as a pioneering tool to support decision-making on public policies aimed at reducing ethnic inequalities and promoting the development of the Indigenous Peoples³. For its development and promotion, several activities were carried out with governmental institutions, Indigenous organisations and the academic world, and it was undoubtedly an important contribution to break the statistical silence.

Following the recommendations of the United Nations Permanent Forum on Indigenous Issues, established in 2000, the work of producing information and generating updated knowledge on Indigenous Peoples has been undertaken with the involvement of Indigenous Peoples' organisations. For example, to prepare the document "Indigenous Peoples in Latin America: progress in the last decade and pending challenges for guaranteeing their rights" (ECLAC, 2014), which was a contribution to the 2014 World Conference on Indigenous Peoples,⁴ an Indigenous advisory team made up of representatives of Indigenous organisations at the regional and subregional levels was formed. Along the same lines, ECLAC strongly promotes the participation of Indigenous Peoples in census processes, from planning to the publication of results, and the strengthening of national capacities for the use and analysis of information in spaces for dialogue between government Institutions and Indigenous Peoples, with the understanding that this is a two-way training. In this regard, it is worth noting the recent publication of the ECLAC/UNFPA study "Statistical Visibility and Participatory Mechanisms of Indigenous Peoples. Progress, challenges and lessons learned" (Acosta y Ribotta, 2022).

The activities undertaken by CELADE - Population Division of ECLAC have focused on the following areas of action: i) the incorporation of ethnic identification in data sources; ii) the elaboration of studies on the living conditions of Indigenous Peoples within the frame-

work of their rights, including recommendations for policies, and iii) the production and dissemination of disaggregated data for these groups and training. Seminars and technical meetings have also been organised in these three areas for the exchange of knowledge, dissemination and technical assistance.

While it is important that all data sources, whether they consist of household surveys, administrative records or others, allow for the identification of persons belonging to Indigenous Peoples, population and housing censuses are the only statistical operation of a universal nature and, therefore, are instruments that provide reliable information at smaller territorial scales and that allow for the identification, quantification and characterisation of the entire Indigenous population, which makes it possible to verify their existence and is a key input for public policies (Del Popolo, 2019).

Over the years, CELADE - Population Division of ECLAC has published reports with important methodological and operational recommendations for censuses, including recommendations on the inclusion of the ethnic-racial approach in censuses and recommendations regarding the identification of Indigenous Peoples. In this regard, we can cite, for example, the publications “Conceptual aspects of population and housing censuses: challenges for the definition of inclusive contents in the 2020 round” (ECLAC, 2019) and “Recommendations for population and housing censuses in Latin America. 2020 Revision” (ECLAC, 2021).

And just looking at the last period (2018-2022), CELADE - Population Division of ECLAC has provided technical assistance for strengthening the ethnic approach in population and housing censuses to Argentina, Brazil, Chile, Colombia, Costa Rica, Dominican Republic, Ecuador, Guatemala, Mexico, Panama, Paraguay and Uruguay.

This work has proved fruitful. Table 1 presents information on the self-identification of Indigenous Peoples in the population and housing censuses of the 17 countries in Latin America-Abya Yala that have an Indigenous population, which shows that, in the present century, this has been extended to all of them. Indeed, in the 1990s, only 5 Latin American countries had questions on the subject (Brazil, Chile, Colombia, Guatemala and Panama), while in the 2000s, this was the case in 15 countries. In the 2010s, this has been undertaken in all countries that conducted censuses (El Salvador and Nicaragua did not conduct a population census during the 2010s). The 2020 census has been interrupted by the COVID-19 pandemic, so it is currently delayed in most countries, but Indigenous self-identification has been included in the 2020 census in Mexico, and it is expected that

this will occur in the rest of the countries that are in preparatory stages, whose surveys will be undertaken between 2022 and 2024 (Acosta and Ribotta, 2022).

Table I
Latin America - Abya Yala (17 countries): Inclusion of the Indigenous self-identification variable

Country	Census decade			
	1990	2000	2010	2020
Argentina		X	X	X a
Bolivia (E. P. de)		X	X	X a
Brasil	X	X	X	X a
Chile	X	X	X	X a
Colombia	X	X	X	N/A
Costa Rica		X	X	X a
Ecuador		X	X	X a
El Salvador		X		X a
Guatemala	X	X	X	N/A
Honduras		X	X	X a
México		X	X	X
Nicaragua		X		X a
Panamá	X	X	X	X a
Paraguay		X	X	X a
Perú			X	N/A
Uruguay			X	X a
Venezuela (R. B. de)		X	X	X a

Source: Prepared by the authors and based on L.Acosta and B. Ribotta, "Visibilidad estadística y mecanismos participativos de los pueblos indígenas en América Latina: avances y desafíos", Documentos de Proyectos (LC/TS.2021/188), Santiago, Comisión Económica para América Latina y el Caribe (CEPAL), 2022.

^a The census is currently being undertaken or has not yet been undertaken.

The population and housing censuses enable us to appreciate the plurality of Indigenous Peoples and the diversity of Latin America - Abya Yala. This reality brings a twist to the cultural, historical and identity balance of the countries in the region. The Indigenous Peoples not only hold their memorial of reparations for all the grievances of the past, but also their contribution of identity, worldviews, roots and original humanity to face the challenges of Latin America - Abya Yala.

In general terms, the progress that has been made in terms of recognising the rights of Indigenous Peoples by way of constitutional reforms and legislative changes, the creation of institutional mechanisms and the establishment of sectoral policies and programmes has been heterogeneous among the countries of the region, and it is also clear that they are still insufficient and that significant gaps persist in their implementation. Even less has been done to understand how this structural position articulates with specific local realities. Thus, existing studies consistently show that the indicators of mortality, life expectancy, formal education, financial poverty and socioeconomic conditions in general of Indigenous Peoples show unfavourable differences with respect to the rest of the population, as an expression of the discrimination and structural racism suffered by the region. Little progress has been made in recognising that these peoples have their own worldview, knowledge and languages that are inscribed and developed in their territories and, therefore, the gaps in terms of their territorial rights and cultural integrity continue to be profound.

Hence, ECLAC continues to demonstrate a great effort as regards research and visibility in terms of the living conditions of Indigenous Peoples, including policy recommendations to the States with a view to the realisation of the rights of these peoples. In order to analyse the effects of the COVID-19 pandemic on the Indigenous Peoples of Latin America - Abya Yala and the challenges to achieve a recovery with equality in diversity, the report "The impact of COVID-19 on the Indigenous Peoples of Latin America-Abya Yala: between invisibilising and collective resistance" was published in December 2020 (ECLAC, 2020). The report was funded by the Deutsche Gesellschaft für Internationale Zusammenarbeit (GIZ) and prepared jointly with FILAC and the United Nations agencies that make up the Interagency Group of Indigenous Peoples of Latin America and the Caribbean (GIRPI), such as the Food and Agriculture Organization of the United Nations (FAO), the United Nations Entity for Gender Equality and the Empowerment of Women (UN-Women), the International Labour Organization (ILO), the United Nations Population Fund (UNFPA), the United Nations Children's Fund (UNICEF), the Pan American Health Organization (PAHO/WHO) and the United Nations Development Programme (UNDP).

Additionally, contributions on Indigenous Peoples' issues are highlighted in ECLAC institutional documents, including but not limited to the various editions of the Social Panorama of Latin America and the Caribbean and the annual reports presented at the meetings of the Forum of the countries for sustainable development in Latin America and the Caribbean. A regional study on the impact of the COVID-19 pandemic on the economies of Indigenous Peoples is currently being developed in a project supported by the Ford Foundation.

It is hoped that by way of all these efforts, for which alliances such as those achieved between ECLAC and FILAC are crucial, it will be possible to make decisive progress in the realisation of the rights of Indigenous Peoples and to make visible and promote the contribution of these peoples to the construction of a new development paradigm, as stated in the ECLAC book "Indigenous Peoples in America (Abya Yala): challenges for equality in diversity" (Del Popolo, 2017).

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Perspectives on the rights of Indigenous Peoples from the viewpoint of the international framework

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Introduction

This article discusses the perspectives on the rights of Indigenous Peoples from the perspective of the international framework of Indigenous Peoples' rights. In this regard, it begins by recalling the historic moment that is the arrival of the first delegations of Indigenous Peoples at the League of Nations in 1923, as an unprecedented starting point for a series of events at the global level led by the Indigenous Peoples themselves. The document recalls and illustrates some aspects of international standards, in addition to jurisprudence that has instructed the restitution of the rights of Indigenous Peoples before the States; it then recalls the establishment of mechanisms, both in the United Nations and in the Inter-American System. Finally, it focuses on the Fund for the Development of the Indigenous Peoples of Latin America and the Caribbean (FILAC), an opportunity in which it values its contributions and recognises the historical political maturity of the States in adopting its constitution, its process of change, growth and consolidation in the 30 years since its foundation.

Development

In order to refer to Indigenous Peoples in international human rights standards, we must pay tribute to those men and women who have been trailblazers in the international arena, raising their voices and speaking out against a system that has historically been oppressive. I have no doubt that while many names have remained anonymous across the various territories, others were notoriously public, as was the case in 1923 when the Cayuga chief Deskaheh went to the League of Nations in Geneva as a representative of the Six Nations of the Iroquois to defend the right of his people to live under their own laws, in their own land and with their own faith. A similar trip was made by W.T. Ratana, a religious leader of the Maori people, to protest the breach of the Treaty of Waitangi (New Zealand, 1840), which guaranteed Indigenous Maori ownership of their land. Despite the fact that they were not allowed to speak, on either occasion, and were denied access, their visions inspired subsequent generations.

Since then, there have been several events that have mitigated a decisive approach to the rights of Indigenous Peoples; from the different territories, the peoples and their leaders united their words, feelings and aspirations, and made the world see the severity of the situation in which they lived in an unwavering manner. An example of these multitudinous efforts include the following, with the clarification that they are not the only ones, but that they continue as processes of a historical nature:

- a. The First International Conference of Indigenous Peoples organised by international NGOs supporting Indigenous Peoples in Geneva in 1977.
- b. Statement of Principles. IV General Assembly of the World Council of Indigenous Peoples. Held in Panama in 1986.
- c. Conclusions, proposals and recommendations of the study on the problem of "Discrimination against Indigenous Populations", by José R. Martínez Cobo, Rapporteur of the Sub-Commission on Prevention of Discrimination and Protection of Minorities of the UN Commission on Human Rights. New York, 1987.
- d. Celebration of the 76th Conference of the International Labour Organization, held in Geneva on 27 June, 1989, which adopted Convention 169 concerning Indigenous and Tribal Peoples in Independent Countries. This convention is the result of a partial revision of Convention 107 on the Protection and Integration of Indigenous, Tribal and Semi-Tribal Populations in Independent Countries of 1957.
- e. Resolution of the European Parliament on the year 1992, Indigenous Peoples and the Fifth Centenary. Luxembourg, 12 March 1992.
- f. VII Ibero-American Conference for the Commemoration of the Discovery of America "Encounter of two worlds". Guatemala City, 24-26 July 1989.
- g. I Continental Campaign 500 Years of Indigenous and Popular Resistance. Bogota, Colombia, 7-12 October 1989.
- h. Quito Declaration Continental Meeting "500 Years of Indigenous Resistance". Quito, Ecuador, 17-21 July 1990.
- i. II Continental Campaign 500 Years of Indigenous, Black and Popular Resistance. Quetzaltenango, Guatemala, 7-12 October 1991.

The contents, declarations, philosophies, cosmovisions and demands expressed in each of the aforementioned processes summarise the positions and aspirations of the Indigenous Peoples, in their own voice, without intermediaries, as the authors of their own aspirations. They clearly demanded freedom and denounced integrationism and tutelage. Years later, these incredibly valuable documents came to fertilise the process of elaboration of the United Nations Declaration on the Rights of Indigenous Peoples (2007) and the American Declaration on the Rights of Indigenous Peoples (2016), including subsequent processes such as the Outcome Document of the World Conference on Indigenous Peoples (2014) and the International Decade of Indigenous Languages 2022-2032.

Going back to the United Nations Declaration on the Rights of Indigenous Peoples, General Assembly Resolution 61/295 (2007) succinctly emphasises that the Declaration updates and creates new models for the relationship between States and Indigenous Peoples, assuming these peoples as political subjects of rights both nationally and internationally, it emphasises “that Indigenous Peoples have the right, both as peoples or as individuals, to the full enjoyment of all human rights and fundamental freedoms recognised in the United Nations Charter, the Universal Declaration of Human Rights, and international human rights law” (Article I of the Declaration).

As regards the United Nations Declaration on the Rights of Indigenous Peoples, Mario Ibarra, in “Apuntes para una lectura de implementación de la Declaración de la ONU sobre los Derechos de los Pueblos Indígenas” (Ibarra, 2009), states that, in general terms, it is a response to the long struggle of Indigenous Peoples who claim - without discrimination - the right to have their cultures known, recognised, respected and valued in the same way as all the cultures around the globe, responds to the long struggle of Indigenous Peoples who claim - without discrimination - the right to have their cultures known, recognised, respected and valued in the same way as all the cultures of the planet, and at the same time claim - without interference - the right to implement their own development model and build their own future in accordance with their philosophies and conceptions of the world.

Although to date there are a number of tools that address the rights of Indigenous Peoples, it is also a reality that States, by failing to recognise in daily practice the particularities and specificities of Indigenous Peoples (as collective entities) in the countries in which they live, leave the door open to clear and manifest denials of rights, resorting to false interpretations, apocryphal justifications, far-fetched excuses and idle discussions that, in general, are not in any way favourable to Indigenous Peoples.

In this regard, as has been emphasised on different occasions, the political will of the States themselves is fundamental in order to ensure that everything agreed, negotiated, written, adopted, subscribed, among others, does not remain purely protocolary acts, but rather a political culture of the governmental entities before the Indigenous Peoples.

In cases of non-compliance with international human rights obligations, there is an international obligation on duty bearers. For example, in the case of countries that have ratified the American Convention on Human Rights (Pact of San José) and recognised the competencies of the competent supervisory bodies, the victims have had to learn to litigate their cases before the Inter-American system, as in the following 7 cases: i) Case of the Mayagna (Sumo) Awas Tingni Community v. Nicaragua. Merits, Reparations and Costs. Judgment of 31 August, 2001, ii) Case of the Sawhoyamaxa Indigenous Community v. Paraguay. Merits, Reparations and Costs. Judgment of 29 March, 2006, iii) Case of the Moiwana Community v. Suriname. Preliminary Objections, Merits, Reparations and Costs. Judgment of 15 June, 2005, iv) Case of Tiu Tojín v. Guatemala. Merits, Reparations and Costs. Judgment of 26 November, 2008, v) Case of the Mayagna (Sumo) Awas Tingni Community v. Nicaragua. Merits, Reparations and Costs. Judgment of 31 August, 2001, (vi) Case of the Saramaka People v. Suriname. Preliminary Objections, Merits, Reparations and Costs. Judgment of 28 November, 2007, and vi) Case of Rosendo Cantú et al. v. Mexico. Preliminary Objections, Merits, Reparations and Costs. Judgment of 31 August, 2010.

The promotion of the rights of Indigenous Peoples represents a permanent task for as long as their rights continue to be violated. In this regard, we applaud all efforts that contribute to this, whether they consist of unilateral or multilateral initiatives. On this list of efforts, the United Nations currently has the following three specialised mechanisms with the functions of advising, preparing studies and investigations and receiving complaints on specific cases of human rights violations: (a) The Mechanism on the Rights of Indigenous Peoples (resolution 6/36 and modification by resolution 33/25), the Permanent Forum on Indigenous Issues (resolution 2000/22) and the Special Rapporteur on the Rights of Indigenous Peoples (resolution 42/20); in the Inter-American Commission on Human Rights there are two mechanisms: a) Rapporteurship on the Rights of Indigenous Peoples and b) Rapporteurship against Racial Discrimination.

Dear reader, another very particular mechanism specialised in development issues based on the worldviews, philosophies and life systems of the Indigenous Peoples themselves is the creation and operation of the Fund for the Development of the Indigenous Peoples of Latin America and the Caribbean (FILAC), whose founding agreement was adopted

at the II Ibero-American Conference of Heads of State and Government (1992). The Fund was created in order to establish a mechanism to support the self-development processes of the Indigenous Peoples, communities and organisations of Latin America and the Caribbean. As this is a mechanism of the States themselves, it represents a powerful message of commitment to the Indigenous Peoples, with new approaches never before experienced in the region.

FILAC assumes the need to review, know and understand what development means from the different worldviews of Indigenous Peoples; it recognises that each people has its own priority and is organised during a particularly unique time. It also acknowledges that the social, natural, territorial, cultural and cosmogonic contexts are systems that establish the guidelines for the meaning of abundance and lack, hence development philosophies such as Good Living-Living Well.

Assuming other approaches to development from the States, such as the self-development of FILAC, represents a challenge in current times due to the interests of multinational companies whose principles are based on extra-activism and the accumulation of wealth without any conscientious responsibility for what may be inherited by the next generations. Meanwhile, from the Indigenous approach, guaranteeing future life is a collective responsibility, other visions focus on the present from an individual perspective.

For example, the impact of the effects of climate change, extra-activist activities and the declaration of protected areas are aspects that will have very harmful effects on these peoples if the States as regulatory bodies do not make the right decisions, giving priority to the lives of individuals and peoples. We applaud the current contributions made by FILAC, we encourage it to remain firm in its convictions and philosophy, and to always place Indigenous Peoples at the core of attention and leadership. It is deserved to recognise the courage of the States that believed 30 years ago in this initiative that, to date, has promoted new treatments for dialogues between the State and Indigenous Peoples. The task is not over; they will surely continue to contribute so that more people can fully enjoy their rights, far from racial discrimination and inequality.

Unfortunately, the States that created FILAC are still in debt to Indigenous Peoples, due to the constant systematic violations of their rights that occur in the lands and territories of these peoples. Therefore, a challenge faced by FILAC is the expansion of its strategic tasks of support and cooperation to strengthen the daily struggle of peoples in the construction of fair policies, without racism or racial discrimination. It is necessary to mention that FILAC's

evolution from its foundation to the present day is great, from welfare projects to projects built jointly and in consultation with Indigenous Peoples. However, it is necessary to take a further step forward and consider Indigenous Peoples as partners in development and no longer as the beneficiaries of international assistance.

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Promotion of the self-development of Indigenous Peoples for Good Living-Living Well

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The challenge of promoting self-development for Good Living-Living Well

In the constitutive document of the Fund for the Development of the Indigenous Peoples of Latin America and the Caribbean (FILAC), signed in 1992, it is mentioned that this fund will be an instance to “support the processes of self-development of Indigenous Peoples, communities and organisations of Latin America and the Caribbean” (United Nations, 1993), however, this phrase contains important details that lead us to ask three questions which have been addressed in different ways over the last 30 years:

What is self-development?

How is self-development understood?

How is this vision promoted?

As regards the first two questions, Indigenous Peoples have constructed diverse visions of self-development within the framework of Good Living-Living Well. For example, the Bolivian Foreign Ministry’s website reflects a position, largely built-in coordination with Indigenous Peoples, mentioning that: “Living Well, or Good Living, is life to the fullest. It is to understand how to live in harmony and balance, synchronised with the cycles of Mother Earth, the cosmos, life and history, and in balance with all forms of existence. And that is precisely the community path and outlook; it implies first knowing how to live and then to live together. It is not possible to live well if others live badly, or if Mother Nature is harmed. Living Well implies understanding that the deterioration of a species is the deterioration of the whole” (USRR - Bolivia, 2022).

For the Mapuche people, Küme Mongen (good living) is the interdependent process of life in plenitude, based on reciprocity and human work in solidarity (Mora, 2022). Additionally, according to Larrea, good living, based on the traditional Indigenous cosmovision of the Andean and Amazonian peoples, can be understood as a process aimed at a participatory

improvement of the quality of life, which is based not only on greater access to goods and services for the satisfaction of human needs, but also on a better quality of life, the consolidation of social cohesion, community values, and the active participation of individuals and communities in decisions relevant to the construction of their own destiny, on the basis of equity with respect for diversity. This process is part of a harmonious relationship with nature, which conceives human society as a constituent element of an evolving dynamic totality, whose full realisation cannot exceed the limits of the ecosystems that have originated it (Larrea et al., 2017). Complementarily, a publication of the Government of Costa Rica (MEP, 2017), which describes the worldviews of the peoples of that country, features an interview with the Indigenous leader Alejandro Swaby, who mentions that "the Indigenous past survives in its cultural heritage, but the past is also here today, impregnated in the way we relate to Mother Nature, our crops, our festivals, our water management techniques, our ceremonial centres, our arts, etc. It is enough to take a look at our heritage and our customs to notice that the past still lives within us, and that thanks to this common past we rebuild and deepen the trust among us, as Indigenous Peoples. We develop our identities, we integrate, we recognise and celebrate that we are together, that we belong to the same land. We are proud of our origin, which is why we fight for our identity, for the recognition of our contributions to culture in general."

In this context, GOOD LIVING-LIVING WELL is not a historical proposal limited to a few small, isolated villages, but - with the Indigenous approach that clearly states that "one cannot live well if others live badly" - it becomes a proposal to address the major problems of today's modernity, such as poverty, discrimination or individualism. Therefore, in a globalised and individualistic world, it is important to retake the Indigenous vision of collective rights, reciprocity, and a series of values that can produce more empathetic environments. ECLAC has mentioned that after the significant suffering caused by the COVID-19 pandemic, Indigenous Peoples hold the master key to a transformative recovery based on their knowledge, collective consciousness and worldview (ECLAC, 2021).

This vision is also an alternative to address the problems of climate change, since the relationship between Indigenous Peoples and nature is symbiotic and allows for sustainable growth over time, as evidenced in various global reports that show Indigenous Peoples as the best conservationists of territories in the world. According to the report prepared by FAO and FILAC (FAO and FILAC, 2021), Indigenous Peoples are the best guardians of forests in Latin America where deforestation rates are significantly lower in Indigenous and Tribal territories where governments have formally recognised collective territorial rights. Currently, approximately 404 million hectares (3 times the size of Colombia) are territories conserved by Indigenous Peoples throughout the region. Of this total, 237 million hectares

(almost 60%) are in the Amazon Basin, an area larger than that of Germany, Spain, France, Italy, Norway and the United Kingdom of Great Britain and Northern Ireland combined. In addition, the report shows that thanks to the contribution of this conservation program, annual CO₂ emissions of between 42.8 and 59.7 million metric tonnes were avoided in Brazil, Colombia and Bolivia. These combined emissions are equivalent to taking between 9 and 12.6 million vehicles off the road for one year.

With this information, we can highlight the difficult task addressed by FILAC, which must face processes that promote “self-development” in a perspective that supports Indigenous Peoples, but also shows these efforts as a contribution to the benefit of society as a whole. This work requires a highly dynamic dialogue to identify the problems, the possible solutions and the resources required to face the efforts through which contributions, work and a collective spirit converge in which the problem to be faced and the proposed solutions are proposed. In this way, FILAC works with organisations to face self-development processes, fully recovering the GOOD LIVING - LIVING WELL visions.

The good news is that Indigenous Peoples and FILAC are not alone in this fight; the participation of the academic community and research centres has also been very important, as well as the efforts of several governments and international cooperation agencies in positioning and promoting this development paradigm.

The Indigenous Peoples’ Initiative (ICI), a programme for self-development.

In response to the third question, FILAC has been implementing various projects and programmes throughout its history, the most important in this last period was the generation of the Programme for Development with Identity oriented to Community Good Living-Living Well (PRODEI), which was highly valued by its beneficiaries, through which various projects were implemented between 2010 and 2012. PRODEI showed that Indigenous practices, knowledge and know-how have been resilient to the different forms of colonisation that have occurred over the centuries through 37 initiatives funded in 17 countries.

Several challenges have been faced; however, the effects and main achievements have exceeded expectations, and have been developed along the following lines: strengthened community spirit, empowerment of food security and sovereignty, re-empowerment of living space, management autonomy and return to self-esteem, catalytic effect of aid, implementation of fundamental rights, and humility of donors of funds. In any case, its main impact was to PROMOTE THE REPRODUCTION AND CARE OF THE SEEDS OF

“GOOD LIVING” by way of the recovery of multiple and diverse productive systems. It also worked to strengthen community tourism, handicrafts, the preservation of Indigenous gastronomy and traditional medicine, the recovery of springs, the integrated management of hillside soils, the promotion of agroecology, the creation of native seed banks of grains, legumes and root vegetables, the strengthening of guinea pig breeding and the restoration of areas with native trees.

Years later, during the pandemic, FILAC and the Abya Yala Indigenous Fund (FIAY) promoted the formation of the Regional Indigenous Platform against COVID-19, with the participation of the region’s Indigenous organisations. One of the agreements would allow FILAC to support by way of channelling resources to address the emerging problems of this pandemic. Therefore, during 2020, support was provided to 26 Indigenous organisations in 12 countries; funds were mobilised from 6 allies, and the situation of approximately 7,159 families from 30 Indigenous Peoples was improved.

In the face of this emergency, the first funds to respond were those of the Pawanka Foundation, through which resources were allocated for the purchase of food and medicines in various countries; FAO and DIRECT RELIEF joined in this effort. The second, together with NIATERO, were able to mobilise almost half a million dollars in medicines to support 11 countries. These projects taught an important lesson about the resilience of Indigenous organisations and showed that, through support based on their priorities, it is possible to have a significant impact on the self-development of Indigenous Peoples.

On the eve of the year 2021, FILAC created the Indigenous Cooperation Initiative (ICI), through which it is supporting Indigenous organisations by way of funds with economic recovery objectives. Initially, thanks to funding from the Wellspring Foundation and the Ford Foundation, the first edition of the Tejiendo Redes Fund was implemented, which financed 15 Indigenous Women’s initiatives in 15 countries in the region. This continued to demonstrate the capacity, especially of Indigenous Women, to solve part of their problems with small but autonomously managed and administered resources. All these actions were extensively coordinated with the various regional networks of Indigenous Women through MILAC (FILAC’s Emblematic Indigenous Women’s Programme), without which the participation and impact achieved in the first version of the fund would not have been possible.

At the end of 2021, a new fund was launched, this time in order to support Indigenous youth thanks to significant coordination with the Indigenous Youth Network of Latin America and the Caribbean, and resources from the Ford Foundation, the Pawanka Foundation and

the Lush Foundation. These contributions have financed the management of 10 initiatives aimed at promoting economic recovery and intergenerational dialogue for the recovery of Indigenous Peoples' knowledge. The Kolom No'ooj Fund, which can be translated as "recovering knowledge", included Indigenous youth organisations and/or collectives as central actors in the continuity of Indigenous Peoples' knowledge.

Both processes have been framed under an approach in which the organisations themselves define the projects according to established parameters. To this end, open calls for proposals were launched in which more than 300 Indigenous organisations and collectives submitted project ideas. Subsequently, a committee composed of the regional networks and FILAC technicians awarded prizes to the best initiatives. With the proposals of the winning organisations, we worked on a joint process of project formulation, in order to ensure that all of them could then be accompanied in the execution of resources in an autonomous manner, always within a framework of respect.

The series of processes and tools built for this purpose constitute a standard, flexible and equitable model for working with Indigenous organisations, opening up new options for funds that are currently being worked on at FILAC. The lessons learned by way of these recent processes have amply demonstrated the great capacity of Indigenous organisations to solve their problems based on their own knowledge and that, based on a broad confidence in these capacities, self-development processes can be built, which contribute to society as a whole and are beneficial to the environment. In the following years, the ICI will be a great alternative through which, with the help of the organisations, it will be possible to implement a large number of initiatives that support the self-development of peoples through grants and South-South cooperation initiatives.

The recovery of knowledge and intercultural medicine

The COVID-19 pandemic has undoubtedly been a trigger that has exacerbated the multiple health needs of Indigenous Peoples. However, it has come to demonstrate how the ancestral knowledge of hundreds of traditional doctors as regards different diseases and local herbal medicine has made it possible to confront the health crisis from different perspectives. The community pharmacies initiative implemented by Indigenous organisations in Bolivia and Ecuador, with the support of the Pawanka Foundation, provided important evidence on how Indigenous Peoples were able to manage this significant threat.

Although COVID-19 has put the entire world into a state of emergency over the last three years, during the last decade it has been possible to detect how a silent enemy affects not only highly populated centres, but also moves to Indigenous communities. This is the case of diabetes mellitus. It is in this sense that, from an intercultural approach and with the support of the World Diabetes Foundation (WDF), FILAC has been implementing first a pilot experience in Bolivia, followed by a second, expanded phase on the fight against diabetes in Indigenous Peoples of Bolivia, Guatemala and Nicaragua, which will conclude at the end of 2023.

This project is making important contributions, first by making the disease visible and then by proposing treatment protocols, combining conventional medicine with the knowledge of Indigenous Peoples, as well as creating spaces for emotional support for those who suffer from it or are at high risk of suffering from it.

More self-development funds

Despite these efforts, the resources available to FILAC have always been far less than what is necessary if we are to meet the needs of Indigenous Peoples, considering the enormous shortages they face. It is therefore of paramount importance that, after 30 years of FILAC, the efforts of cooperation and of the States should be summoned in order to ensure there will be better conditions to promote self-development in the future. A first part may come from the contributions pledged by the states in 1992 and which have not yet been received in full. This would allow for an increase in the trust's resources and thus have a greater number of resources available for FILAC's actions. However, these efforts will not be enough, meaning the contribution of cooperation agencies (in addition to those already received from allies such as the Spanish Agency for International Development Cooperation), United Nations agencies, allied institutions, among others, is still needed to ensure that this important challenge can be faced in a coordinated manner and so that we can all live well.

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The AECID Indigenous Programme: 25 years of Spanish cooperation with the Indigenous Peoples of Latin America and the Caribbean

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Data from the International Labour Organization (ILO) indicate that, in many contexts, Indigenous Peoples have access to fewer educational opportunities than their non-Indigenous counterparts: 46.6% of employed Indigenous adults have no formal education (compared to 17.2% of their non-Indigenous counterparts). This therefore demonstrates that Indigenous Peoples are almost 30 percentage points more likely to have no formal education compared to non-Indigenous people. This gap is even wider for Indigenous Women, with 53.6% having had no access to formal education. The gap in higher education is even wider, with only 7.8% of Indigenous people working worldwide having completed a university degree (ILO, 2019). Experts estimate that the persistent lack of access to education for Indigenous Peoples is a consequence of a combination of centuries of marginalisation and decades of public policies that do not take into account Indigenous knowledge, cultural heritage or languages (UNESCO, 2019). Additionally, the experience of Indigenous Peoples in the world of work is often marked by discrimination, low wages and poor working conditions (ILO, 2016).

The specific situation in the Latin American and Caribbean region confirms the persistence of structural gaps that come to seriously hinder the socioeconomic inclusion of Indigenous Peoples and their access to effective enjoyment of their human rights. Thus, in Latin America and the Caribbean it is estimated that more than 80% of Indigenous workers are employed in the informal sector, a proportion considerably higher than among non-Indigenous Peoples (ILO, 2020). According to 2015 data, Indigenous Peoples in Latin America (slightly less than 10% of the population) constituted 14% of the population living in poverty and 17% living in extreme poverty (World Bank, 2015).

In general terms, public policies implemented in the region in order to reduce inequalities that still continue to impact Indigenous Peoples, have not managed to reverse a trend in which certain gaps continue to grow (ECLAC, 2020a).

The impact of the COVID-19 pandemic was added to this, which put the lives of thousands of people from Indigenous communities in countries in this region at risk, “where conditions of inequality, poverty, exclusion, historical discrimination and lack of prior, free and informed consultation on issues that affect the very lives of Indigenous Peoples and their territories persist”, with a particularly serious risk to those Indigenous Peoples in voluntary isolation and initial contact, “who live in a unique situation of vulnerability and who do not have adequate channels to advocate for their rights”, according to analyses by the Pan American Health Organization (PAHO) (OCHA, 2020: 12)

The Spanish Cooperation has always incorporated respect for cultural diversity as a fundamental principle throughout its work. For example, in the current V Spanish Cooperation Master Plan, which includes work for cultural diversity as one of its cross-cutting principles, with specific mention of Indigenous Peoples (MAEC, 2007a; MAUC, 2018; AECID, 2020). However, 25 years ago, given the situation of particular vulnerability experienced by Indigenous Peoples, the Spanish Agency for International Development Cooperation (AECID) deemed it necessary to launch a specific tool to channel support for the protection of the rights of these peoples and to promote specific actions for their empowerment and effective inclusion: The Indigenous Programme. This commitment has not ceased to be sustained, renewed and reinforced over time, within the framework of the Spanish Cooperation’s commitment to leaving nobody behind and to contribute to the fulfilment of the 2030 Agenda - considered a “historic opportunity for Latin America and the Caribbean, as it includes high priority issues for the region, such as the eradication of extreme poverty, the reduction of inequality in all its dimensions, inclusive economic growth with decent work for all” (ECLAC, 2018: 5) - and to the achievement of its Sustainable Development Goals, from cooperation for sustainable development (considered by Spain’s Action Plan for the Implementation of the 2030 Agenda as a fundamental lever policy), and from a human rights approach (AECID, 2015a).

The Indigenous Programme: general aspects

The Indigenous Programme, managed by AECID’s Directorate for Cooperation with Latin America and the Caribbean, has as its main task the coordination and articulation of the cooperation interventions for the development of Indigenous Peoples undertaken by the different AECID units, in addition to giving advice to achieve the most appropriate application of the different instruments to the specificity of the work with this peoples, within the framework of the Spanish Strategy for Cooperation with Indigenous Peoples (ECEPI). This Strategy (MAEC, 2007b) has a series of basic principles called to guide all actions of the Spanish Cooperation in any action affecting Indigenous Peoples: self-identification

as the main criterion for the identification of Indigenous Peoples; recognition of the link between the identity, culture and worldview of Indigenous Peoples and the effective control of their lands and territories; the rights of Indigenous Peoples to self-development, understood as the creation, application and projection of their own models and concepts of development, defined from their respective differentiated identities, in order to adequately satisfy their individual and collective needs; the right to free, prior and informed consent, including the right to reject proposals for development or other cooperation projects and activities if they deem it appropriate; and the application of a process-based and rights-based approach. Additionally, the Strategy is anchored in a sustainable human development approach and the fundamental principles of equality and non-discrimination, as well as the gender approach.

Likewise, complementary to bilateral cooperation with the different partner countries in Latin America and the Caribbean, within the framework established in the successive Master Plans of the Spanish Cooperation, the Indigenous Programme is aimed at supporting actions and policies for sustainable development, defence and promotion of rights and work in general for the Indigenous Peoples of Latin America and the Caribbean, with its own budget, a specific agenda and an action that extends to all partner countries in the region, thanks to the presence of Spanish Cooperation units abroad: Technical Cooperation Offices, Cultural Centres and Training Centres.

The cumulative budget dedicated to the Indigenous Programme in 2008-2022 has been almost 20 million euros, with which more than one hundred cooperation projects, actions and initiatives of different types have been financed over more than a decade. There has been collaboration with numerous public and civil society entities in this struggle. For 2022 specifically, AECID wanted to enhance its commitment to this Programme, providing it with more than two million euros: a significant budget increase in line with the renewed commitment of Spanish Cooperation to support the Indigenous Peoples of Latin America and the Caribbean.

The Indigenous Programme is articulated around a series of priority lines of action. First, the programme focuses on the promotion of the rights of Indigenous Peoples by way of the effective implementation of the obligations and standards set forth in ILO Convention 169 on Indigenous and Tribal Peoples, and the United Nations Declaration on the Rights of Indigenous Peoples, adopted by the UN General Assembly on September 13, 2007 (A/RES/61/295). In this context, the right to free, prior and informed consultation is of particular importance. Second, and more broadly, support for the full and effective political

participation of Indigenous Peoples in all regional and international processes that affect them, for themselves. That is to say, by way of their own representatives. Third, by way of actions to strengthen the Indigenous Peoples' own capacities and structures, as a tool for their autonomous development. Fourth, support and accompaniment to strengthen Indigenous communication and media. All of this is articulated with a clear gender focus, with special emphasis on the promotion of policies to support Indigenous Women in their training, defence of their rights and promotion of their full participation in politics, society and the economic fabric of the countries in which they live.

Support for the implementation of ILO Convention 169 and the United Nations Declaration on the Rights of Indigenous Peoples and the strengthening of Indigenous Peoples' own capacities and structures

AECID has a long history of supporting projects to provide training for Indigenous representatives and community leaders, in addition to having supported numerous projects to enhance Indigenous Peoples' own structures and tools, enabling them to have an associative fabric, tools and trained representatives to undertake their own development and progress in their conditions and in the recognition of their rights.

We must take into consideration that the Declaration on the Rights of Indigenous Peoples requires States to consult and collaborate in good faith with Indigenous Peoples through their own representative institutions in order to obtain their free, prior and informed consent before adopting and implementing legislative or administrative measures that may affect them (Article 19), but also for the implementation of any project affecting the rights of Indigenous Peoples to their lands or territories and other resources, particularly in connection with the use or exploitation of resources (Article 32). The Declaration also expressly refers to serious situations such as the displacement of Indigenous Peoples from their lands or territories (Article 10), or the storage or disposal of hazardous materials on Indigenous Peoples' lands or territories (Article 29). In this framework, both consultation and effective participation are crucial elements of any consent process.

Similarly, among all the rights of Indigenous Peoples set forth in and recognised by ILO Convention 169, the right to free, prior and informed consent in interventions that affect them is of particular relevance. "The Convention covers a wide range of issues relating to Indigenous Peoples, including employment and vocational training, education, social security and health, customary law, traditional institutions, languages, religious beliefs and cooperation across borders"; but, ultimately, "the objective of the Convention is to overcome the

discriminatory practices that affect these peoples and to enable them to participate in the adoption of decisions that affect their lives. Therefore, the fundamental principles of consultation and participation constitute the cornerstone of the Convention" (ILO, 2013: 1).

In short: the right to free, prior and informed consent has become a key element in the protection of the rights of Indigenous Peoples and an indispensable tool to guarantee their effective participation in political and economic decision-making, their sustainable development and the preservation of their territories and, therefore, of the environment and biodiversity (Gaona Pando, 2013; Iglesias Vázquez, 2021). The widespread formal recognition of the right to free, prior and informed consent has been fundamental, but there is undoubtedly still a long way to go for its effective implementation everywhere, in all situations, in accordance with the best international standards on the matter (IIDH, 2016).

For this reason, AECID's Indigenous Programme has been both supporting and organising international meetings on the right to prior consultation, held at Spanish Cooperation Training Centres, in addition to workshops and national meetings that have taken place in Argentina, Chile, Colombia, Ecuador, Guatemala, Peru and Panama. AECID has facilitated these meetings in order to contribute to the creation of broad spaces for dialogue between the main actors in the field of prior consultation: Indigenous organisations, government institutions (state, regional and local) and the companies operating in the countries of reference.

Additionally, from 2014 to 2021, we supported a regional project on prior consultation, business and governance, implemented in different Latin American countries (such as Colombia, Peru, Guatemala and Mexico), to advance in the application of the right to free, prior and informed consent regarding the economic exploitation of resources in their territories. By way of this project, progress has been made in methodology, awareness and training in the implementation of prior consultation processes and, through the compilation of experiences and good practices, an important repertoire of materials and recommendations has been published.

Likewise, in 2018, the Programme initiated a project to strengthen the effective participation of Indigenous Peoples in public policies on territory, forests and climate change, to maintain a structured process of participation of the Indigenous Peoples of Paraguay in the definition, implementation of policies, programmes and projects that affect their territories and natural resources, for the full implementation of their individual and collective rights.

The last significant example in this area has been the project to support the implementation and monitoring of a national policy for Indigenous Peoples in Peru. The project, which was launched in 2020, facilitated the culmination of the process of establishing an Indigenous institutional framework, developed through the Vice-Ministry of Interculturality (Ministry of Culture). As a result of this process, and with this project, a permanent Working Group on Indigenous Policies has been established, in which the country's majority Indigenous organisations are represented, together with representatives of public institutions. This entire process culminates in the drafting of a National Policy for Indigenous Peoples: a cross-cutting regulation defined through a participatory process of prior consultation with Indigenous Peoples throughout the country.

In this specific area of training, it is also worth mentioning the support provided each year by the Programme to the Universidad Carlos III Madrid (UC3M) Expert Diploma on Indigenous Peoples and Human Rights, which celebrates its 16th edition in 2022. This high-level training programme is aimed at Indigenous leaders and professionals, to empower their representatives to strengthen the role of these communities in their societies and enhance their representation. This diploma has been in development in Madrid since 2007, and as a result of the COVID-19 pandemic, it was taught in a virtual format, which has ultimately facilitated the participation of a greater number of students. Throughout its history, and thanks to the support of Spanish Cooperation, this diploma has trained hundreds of students from some twenty countries, many of whom have gone on to occupy important positions in administration, politics or business in their countries, such as foreign ministers, ministers, deputies, community leaders and prominent academics.

Gender perspective: support to Indigenous Women in their training, defence of their rights and promotion of their full political, economic and social participation.

For years, AECID has been committed to supporting Indigenous Women in their progress towards the full and effective realisation of their social, economic and political rights. These groups are particularly vulnerable as they suffer from a double disadvantage as part of a population group with lower levels of development and enjoyment of their rights than those of the rest of the population, but who, in addition, because of their status as women, are also discriminated against, both within their own communities and in societal structures in general (ECLAC, 2013; FILAC, 2020). As noted by the Inter-American Commission on Human Rights (IACHR, 2017):

In the Americas, Indigenous Women often face diverse and successive forms of historical discrimination that both combine and overlap, thus exposing them to human rights violations in all aspects of their daily lives: from their civil and political rights, their rights to access justice, to their economic, social and cultural rights, and their right to live free from violence. The various obstacles that Indigenous Women face include the following: very few opportunities to access the labour market, unique geographic and economic difficulties in terms of accessing health and education services, limited access to social programmes and services, high illiteracy rates, low participation in the political process, and social marginalisation. The political, social and economic exclusion of Indigenous Women contributes to a permanent situation of structural discrimination, which makes them particularly susceptible to various acts of violence.

Moreover, the COVID-19 pandemic has posed additional challenges for Indigenous Women around the world, making them especially vulnerable as they “are at greater risk due to social, legal, and physical barriers that result in disparities in access, quality, and availability of healthcare” (IANWGE, 2020: 8). For all these reasons, addressing the situation of Indigenous Women requires an intersectoral approach that takes into account, at least, both gender and Indigenous Peoples’ perspectives (IWGIA, 2020).

The United Nations Declaration on the Rights of Indigenous Peoples includes specific provisions on Indigenous Women and their rights. Thus, for example, Article 21.2 calls on States to adopt measures to improve the economic and social conditions of Indigenous Women; Article 22.2 requires the adoption of the necessary measures to ensure that Indigenous women enjoy full protection and guarantees against all forms of violence and discrimination; and Article 44 establishes that all the rights and freedoms recognised in the Declaration are guaranteed equally to Indigenous men and women, and must be guaranteed by all States. Likewise, the United Nations Committee on the Elimination of Discrimination against Women has been recalling that special attention should be paid to the health needs and rights of women belonging to traditionally disadvantaged groups, including Indigenous Women, and the Committee on the Elimination of Racial Discrimination has stressed the importance of having laws, policies and measures that address the specific needs of Indigenous Women.

In order to successfully eliminate the aforementioned denial of their rights, the Indigenous Programme has been prioritising projects aimed at the emancipation of Indigenous Women in different ways for years: favouring the economic independence of Indigenous Women, with their training and access to their own and autonomous forms of entrepreneurship and

economic production; promoting their access to education and health; or supporting the political participation of Indigenous Women, for their full equality at the social and political level, both in the specific structures of Indigenous Peoples and in the political structures at the local, regional and national levels of the countries in which they are located. As a result of this work and the determined support for groups, associations, women's networks and other forms of Indigenous organisation, which are also strengthened through the actions of the Indigenous Program, AECID has sought to contribute to the achievement of increasingly higher levels of political, economic and social representation and the ability to influence and participate effectively in decision-making by Indigenous Women.

In this regard, it is worth mentioning, for example, the “Werara: promoting the process of political participation of Indigenous Women in the province of Chocó” programme. This initiative was started in 2019 and has worked on training and channelling the participation of Indigenous Women in this province of the Colombian Pacific, one of the poorest and with the greatest problems of violence, to strengthen the presence of women in institutions and electoral participation processes at the local, provincial and national levels. In 2022, the good results of this project have led to the launching of a new phase, increasing the groups of women to whom training and community processes are being directed to increase the political incidence of Indigenous Women in the province.

In Guatemala, the Indigenous Programme has promoted a project specifically aimed at Indigenous Women who are survivors of racist gender violence, developed in the departments of Sololá and Suchitepéquez, with the objective of contributing to provide care and support to Indigenous Women who have been affected by various types of violence (gender violence, political harassment, economic discrimination, racism, etc.) and to address this social problem from a structural approach. At the same time, many of these women have been trained to help others and spread these good practices in their communities, in order to raise awareness and achieve a change in mentalities and attitudes, while improving the specific living conditions that affect women.

More recently, the Programme has launched a training project to increase the participation and empowerment of Indigenous Aymara women in the local and regional economies of northern Chile's Andean region. This initiative (the first project of the Indigenous Programme in Chile), began in 2021 and is aimed at reducing the existing gap in the participation of Indigenous Aymara women in the local and regional economy. The project is aimed at training organisations that bring together Indigenous Aymara women for their economic empowerment, organisational strengthening, awareness and better knowledge of labour

regulations. The aim is to increase the participation of Indigenous Women in local, regional and global markets in order to improve their living conditions and economic autonomy.

Support for Indigenous Peoples' communications and media

The experts consider that one of the dimensions already recognised within the international standards for the recognition and protection of the rights of Indigenous Peoples include their right to "establish their own information and communication media, in their own languages and, at the same time, to access all other non-Indigenous information and communication media, without discrimination", and that this entails an obligation for States to "adopt measures to ensure that public information systems and communication media duly reflect Indigenous cultural diversity, while also encouraging private ones to do so; and to fully ensure freedom of expression," taking into account the specific barriers faced by Indigenous Peoples in order to realise this right (ECLAC, 2014: 109-110). The Indigenous Peoples of Latin America and the Caribbean have therefore often placed special emphasis on this right to their own communication, and on the need for media that can function as tools to preserve Indigenous languages and cultures, as well as to foster dialogue, contribute to defining political agendas and activate new modes of social mobilisation, with the triple objective of involving members of the Indigenous Peoples themselves, national public opinions and, in some cases, also international audiences (Orobitg et al., 2021: 134).

The Indigenous Programme has by no means remained oblivious to these demands. An example of this is the support given to the Latin American Coordinator of Cinema and Coordination of Indigenous Peoples (CLACPI) for Indigenous audiovisual production, which has been supported for more than a decade, and which is currently finalising an intervention on communication and prevention in the fight against COVID-19, made by the Indigenous Peoples themselves in their native languages, in several Latin American and Caribbean countries (Mexico, Guatemala, Peru and Bolivia). In order to deal with the coronavirus epidemic, whose effects were particularly devastating in Indigenous communities throughout Ibero-America, a project was developed in the first months of the pandemic, in the summer of 2020, to improve knowledge about the disease, its forms of contagion and how to prevent it, as well as about the different ways of dealing with it by the Indigenous ancestral knowledge itself. Taking into account that many of the health and social protection systems were overwhelmed by the COVID-19 crisis, and that a large part of the Indigenous communities was excluded from the information, attention and care provided by the authorities to deal with the disease, this initiative was developed to provide communication for health and prevention in order to save lives. This was achieved

through the dissemination of different radio and audiovisual productions through the network by Indigenous communication organisations, in many cases using their own languages, with Indigenous communicators, with their own ways and cosmovision, from and for the Indigenous people themselves.

We have also accompanied and financed, for example, the news agency for Indigenous and Afro-descendant women in Mexico, NOTIMIA, for its consolidation and its work in the creation of its own media, with an autonomous discourse and vision, and we have supported the work of Indigenous radio stations, such as the Sistema de Radiofusas Culturales Indígenas de México, which has been present in most states of the country for decades and is an example of this work.

Conclusions

There are other Spanish Cooperation actions that are complementary to the projects directly managed by the Indigenous Programme. Undoubtedly, AECID's Heritage for Development Programme has played a fundamental role by way of the work it undertakes to contribute to the social, economic and cultural development of communities through the recognition and enhancement of their cultural heritage, which is based on the consideration of cultural diversity and the identity of communities as potential drivers of improvements in the quality of life of individuals and the generation of economic activity and decent employment in the various heritage sectors. It is also evident that in some areas there are clear synergies with the Cooperation Programme with Afro-descendants (AECID, 2016), which is also managed by the AECID Directorate for Cooperation with Latin America and the Caribbean, for example, in actions to support the Garifuna people (descendants of African and Indigenous Peoples) or the Special Prosecutor's Office for Ethnic Groups and Cultural Heritage in Honduras. The Bartolomé de las Casas Award should also be mentioned, which has been awarded since 1991 jointly by the Secretariat of State for International Cooperation and Casa de América, and whose purpose is to distinguish these people, institutions or organisations that have stood out over time for a better understanding of greater recognition of the realities of the Indigenous Peoples of Latin America and the Caribbean and the protection of their rights and effective political, social and economic participation.

In all these cases, the Indigenous Programme interacts and participates actively to contribute its accumulated knowledge and best practices, to ensure the best possible coordination and impact, and to seek complementarities and synergies. We should take into consideration

that the Indigenous Programme has a mandate to advise and permeate other Spanish Cooperation programmes, projects and actions to mainstream Indigenous people's approach in the design and implementation of their actions, based on the recognition of "the relevance of the Indigenous Programme and its role of permanent advice and information to all AECID instances" and on the conviction that "the creation of spaces for exchange of lessons learned in the Indigenous Programme with other AECID programmes will enable the strengthening of the strategy and establishment of all new alliances with other actors in various regions around the world" (AECID, 2015b: 158).

In conclusion, it could be said that the Indigenous Programme, after all these years of experience, is fully consolidated as a reference in this field, in addition to being recognised as the central element of the Spanish Cooperation's commitment to the rights of Indigenous Peoples in Latin America and the Caribbean. For 2022, AECID has decided to go one step further, significantly increasing its contribution to these initiatives, in a clear commitment to further strengthen this flagship programme, funding it with an amount of 2 million euros. Additionally, the objectives that the programme has been channelling have continued to permeate other areas of action. Therefore, for example, the new Spanish Foreign Action Strategy for the 2021-2024 period (MAUC, 2021) states - after having stated that Spanish foreign policy will be aimed at promoting human rights, democracy and diversity as benchmarks for Spain's action on a global scale, and in relation to Spain's commitment to the recognition of Indigenous Peoples, that the promotion of diversity necessarily involves the defence of the rights of Indigenous people, and that for this reason, Spain will give special relevance to supporting the work of the Special Rapporteur on the Rights of Indigenous Peoples, in addition to the Special Mechanism for the Defence of the Rights of Indigenous Peoples, "both oriented towards the achievement of the 2030 Agenda. We will give particular importance to the enhancement of inclusive development, to the challenges that remain in relation to the rights of Indigenous Peoples over lands, territories and resources, and to the promotion of the participation of the Indigenous Peoples in the decisions related to climate change. We will assert this in the UN Permanent Forum on Indigenous Issues, and through active participation in the negotiation of relevant resolutions".

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