



December 22, 2006

Dear Colleague,

The Association of Internally Displaced Afro-Colombians USA (AFRODES USA), the Washington Office on Latin America (WOLA), the American Friends Service Committee (AFSC) and Global Rights would like to share with you the attached English translations of documents written by Afro-Colombian organizations:

- The final declaration of the Summit and Movement for the Life, Joy, Hope and Liberty of the People, held and signed by Afro-Colombian grassroots organizations December 11, 2006 in Buenaventura. Pages 2-5.
- The introduction and summary of “...y el chocolate espeso,” a response to the 2005 Census and the application of the question of ethnic self-identification, written by the Black Communities Process (PCN). September 2006. Pages 6-11.
- A letter to President Álvaro Uribe written and signed by the ethnic territorial authorities and legal representatives of the community councils of the black communities of Kurrulao, concerning public statements made by President Uribe suggesting that Afro-Colombian communities should be forced to negotiate with oil palm company representatives operating in their territories. July 16, 2006. Pages 12-16.

We hope that you will find these documents useful. If you have any questions, please do not hesitate to contact us.

Sincerely,

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DECLARATION of the BLACK COMMUNITIES PROCESS in COLOMBIA and OTHER ORGANIZATIONS, at the SUMMIT and MOVEMENT for LIFE, JOY, HOPE, and LIBERTY of the PEOPLE

Buenaventura, December 11, 2006

In Buenaventura on this 11th day of December of 2006, urban, rural, and community councils and organizations from different regions of the country, meet together to analyze and deepen our understanding of the public policies that affect the lives of our communities in the Colombian Pacific and hereby:

DECLARE

The Black Communities Process in Colombia and other signatories to this document hereby confirm our decision to continue in the struggle for the recognition, conquest, and defense of our rights as an ethnic group in the midst of the war being lived by the country.

We People of the Colombian Pacific continue to be affected by the social conflict and armed conflict confronted by the country, especially in this region.

Faced with the violation of international principles and internal norms established to protect and defend the human rights of the civilian population, and after repeated attempts to link the civilian population with the war, we confirm that we are not nor do we want to be a part of the armed conflict.

We are opposed to the linking of our young people to the illegal and legal armed groups, to the practice of obligatory military service, and to the policy of democratic security which seeks to connect the population to ‘informant networks’ and ‘peasant soldiers.’

The communities of the Colombian Pacific, just as in other areas of the country, have constantly been victims of forced displacement, massacres, bombardments, machine-gunnings, forced disappearances, threats against our leaders, selective assassinations, massive arbitrary detentions, threats and intimidation, and the violation of International Humanitarian Law by the armed actors.

The presence of armed actors in the ancestral and collective territories greatly damages our ability to move freely, live our lives, organize ourselves, coexist and autonomously govern our peoples.

The strengthening of those groups outside of the law and the increased presence of the public security forces in the region, far from protecting the interests of the civilian and ethnic population, have generated human rights violations, stigmatization of the youth population, and constant attacks against the urban and rural populations.

We reject the law of justice and peace, for attempting to leave forgotten and in impunity all of the crimes against humanity that have been committed in our territories. We communities of the Pacific have the right to know the truth about the material and intellectual authors and those who benefited from these crimes, and also the right to corresponding reparations.

These crimes against humanity have sought to strip the communities of their right to remain in their territories, with the goal of weakening the autonomous organizing structure of the communities in order to appropriate the natural resources and the general biodiversity that exists.

We are opposed to the economic policies of the current government, which attempt to dismantle the ethnic territorial rights achieved by the communities and thereby turn over to multinationals the territories and water, forest, mineral, fish, and agricultural resources and the ancestral knowledge which guarantee the permanence of the communities in these territories.

We confirm that we are not in agreement with the FTA [free trade agreement], or the legal projects governing the use of *páramos*, water, and forest resources. We also oppose the rural development law, because it is a flagrant violation of the economic, social, cultural, and territorial rights of the ethnic groups and the civilian population.

The monocultivations of oil palm are affecting the communities and weakening their ancestral socio-productive practices, bringing about the end of cultural and biological diversity at the same time that they create a high level of presence of armed actors in the area. Because of this, we reject the policies of the current government which promote this cultivation throughout the entire country, and we propose to formulate and implement strategies to strengthen productive capacity in accordance with the cultural and environmental realities of our communities, strengthen nutritional autonomy, and encourage the recuperation of the knowledge of traditional production practices.

The territories of the pacific region are being invaded by the cultivation of coca, which threatens social, political, environmental, cultural, and familiar decomposition. We declare ourselves dissidents of the different armed actors who impose this cultivation.

We believe that a 'negotiated end' is the only possible way to resolve the social, political and armed conflict engulfing the country, and not the strengthening of war through strategies such as Plan Patriota and Plan Colombia.

The organized community, when it demands its rights, develops a series of mechanisms and demands which are based on the recognition of the following principles:

- **The right to life, or the strengthening of the ethnic and cultural identity** of the communities.
- **The space to live, or the right to the ownership, recuperation, and defense of the territory**, as a space of life in which the communities are born, grow, and recreate our culture.
- **The exercise of living, or the right to autonomous organization and participation of the communities** in all that which affects them in the social, economic, political, cultural, and environmental spheres, through the mechanisms of participation defined by the communities.
- **The option for the future, or the right to development plans formulated from the perspective of the communities and organizations** for the collective well-being of the communities.
- **We are part of the struggle of the people, or the right to form collective alliances in solidarity.**

For the life, joy, hope and liberty of the people we reaffirm our right to strengthen our ethnic, historic and cultural identity, to practice the defense, protection, ownership and recuperation of our ancestral territories, and to put into practice the autonomous organization and participation of the people.

DEMANDS

We insist that the Colombian government respect the autonomous dynamic of organization of the communities, and with that guarantee the protection and physical and psychological integrity of the community leaders.

We insist that the different armed actors exclude the communities from the conflict, respecting international principles and internal norms of the right to distinction of the civilian population.

We insist that the Colombian government respect the communities' ethnic and cultural identity, legal recognition and defense of territories, autonomous participation, option for the future, and exercise of solidarity.

We insist that the Colombian government clarify the truth about the material and intellectual authors of the forced displacements, massacres, bombardments, machine-gunnings, forced disappearances, threats against leaders, selective assassinations, mass arbitrary detentions, threats and intimidation, and violations of International Humanitarian Law.

We demand that those responsible be judged as an example, that they not repeat ever again this type of atrocities, and that the victims and their families have access to truth, justice and reparations.

We demand from the Colombian government effective measures for the prevention and protection of the rights of the people, without strengthening the armed actors or generating more violence against the communities.

We insist that the Colombian government guarantee the participation of the communities and their right to prior consultation, in whatever decision, be it political, economic, social, or security, that affects the quality of life and development for the people.

We insist that the Colombian government respect all of the ethnic territorial rights gained by the communities and guarantee the conditions under which to exercise these rights.

We insist that the Colombian government generate economic policies in accordance with the socio-productive dynamics of the communities, without turning over natural and strategic resources to multinational companies, and without encouraging the monocultivation of crops, particularly oil palm.

We insist that the Colombian government halt the legislative processes that threaten our territories and the legal projects of the *páramos* law, water law, and forestry law, in addition to the rural development law.

We insist that the Colombian government investigate and sanction those responsible for the human and environmental impacts of the megaprojects and multinational companies.

We insist from civil authorities, social organizations, and cooperation agencies, the design and implementation of prevention and contingency plans which allow the civilian population to survive in the midst of the armed conflict plaguing the country.

We insist that the armed actors respect the decision of the communities to completely eradicate coca cultivations in our territories.

Finally, we call on all of the peoples of the world to join in solidarity with the peoples and communities that resist in the midst of war and struggle for a society and a world with dignity for all.

WITH OUR TRADITIONAL AFFIRMATION OF LIFE AND JOY, HOPE AND LIBERTY

**PROCESO DE COMUNIDADES NEGRAS EN COLOMBIA
PALENQUE REGIONAL EL CONGAL
ORGANIZACIÓN ETNICO TERRITORIAL – Aponury –
CONSEJO COMUNITARIO DE LA CUENCA DEL RIO YURUMANGUI
CONSEJO COMUNITARIO DE LA CUENCA DEL RIO NAYA
CONSEJO COMUNITARIO DE LA CUENCA DEL RIO MAYORQUIN
ORGANIZACIÓN ETNICO TERRITORIAL – MINA VIEJA
CONSEJO COMUNITARIO DE LA CUENCA DEL RIO CALIMA
ORGANIZACIÓN ETNICO TERRITORIAL – ONCAPROTECA
CONSEJO COMUNITARIO DE LA CUENCA DEL RIO RAPOSO
ORGANIZACIÓN ETNICO TERRITORIAL – ACONUR
CONSEJO COMUNITARIO DE LA CUENCA DEL RIO ANCHICAYÁ
ORGANIZACIÓN ETNICO TERRITORIAL – ONUIRA
CONSEJO COMUNITARIO DE LA CUENCA DEL RIO DAGUA
CONSEJO COMUNITARIO DE CORDOBA Y SAN CIPRIANO
ASOCIACION JUVENTUD 500
ASOCIACION KASIMBA
ASOCIACION PETRONA Y SEBASTIANA CARDENAS
FUNDACION PACIFICO SIN CADENA
PASTORAL AFROCOLOMBIANA
ASOCIACION NOMADESC
ASOCIACION SEMBRAR
CAMPAÑA PROHIBIDO OLVIDAR**

“...y el chocolate espeso”

Evaluation of the 2005 Census and the Question of Ethnic Self-Identification amongst Afro-Colombians

Black Communities Process (PCN) in Colombia

Bogotá, September 2006

[The title of this document comes from a Colombian phrase, ‘las cuentas claras y el chocolate espeso,’ or ‘keep the stories clear and the chocolate dark.’]

Introduction

In order to adopt public policies which efficiently contribute to eradicating racism and overcoming the racial inequalities from which millions of Afro-descendants in Colombia suffer, reliable and up-to-date statistics and indicators are needed. To accomplish this, for years we have interacted with the Administrative National Department of Statistics, DANE (its acronym in Spanish) in order to come up with a question of ethnic identity for the national census and guarantee the participation of Afro-Colombians in the entire census process, including the training of the pollsters, so that this entity could move forward with an education campaign directed to Afro-Colombians. Due to the changes introduced and the involvement of the black movement, the General Census of 2005 is a unique experience for the country. According to DANE, it also marks an important precedent in the history of censuses conducted throughout the world. Our experience tells us something else about the question of self-identification, and the training, education, and implementation process of the census. We knew that, with a history marked by racism and discrimination, it would be difficult for the census to account for 100% of the descendants of Africans in Colombia, but we did not anticipate, amongst other things, that the question of ethnic identity would not be asked of all census participants, nor that the principal of self-identification would be replaced by the perception of the pollster, backtracking almost a century to the situation of the census of 1912.

Behind these lines and pages which attempt to recognize months of work, is the support of several institutions and the solidarity of various friends. But among all the efforts of many activists and various organizations, we would like to especially thank those of a new and young generation which carried out the “**Beautiful Faces**” campaign, which allowed us to conduct a follow-up to the General Census of 2005 notwithstanding various limitations. Despite our insistence, the DANE committed a

series of repeated, permanent and forewarned errors which resulted in the invisibilization of many Afro-Colombians in what Quince Duncan has referred to as a statistical genocide. This is why the DANE will have to provide “**las cuentas claras**”... [This and the title of the document come again from the phrase, ‘las cuentas claras y el chocolate espeso,’ or ‘keep the stories clear and the chocolate dark.’]

The debate on all aspects of the General Census of 2005 and its results have an increasing importance for Afro-Colombians and will occupy our time in the following years. “**...y el chocolate espeso**” is a contribution to a debate that is absolutely necessary for the country and for democracy, on a path to learn from experiences and to share with others what we have lived and worked on up until now.

The future of our descendants, the unborn generations of Afro-descendants, depends on our struggle here.

With our traditional affirmation of Life and Joy, Hope and Liberty.

Process of Black Communities in Colombia **PCN – CNOA**

Strategic Alliance of Afro-descendants of Latin America and the Caribbean, **AEA**

Evaluation of the 2005 Census and the Question of Ethnic Self-Identification amongst Afro-Colombians

Presentation and Summary: Despite its number and contribution to the building of the country, the Afro-Colombian population has been historically invisible in the country's statistics. Going back historically, the first people that were subject to slavery were introduced to the country in the XVI century. During this period of time and during colonization, the slavery system attempted various efforts at counting the enslaved population. However, the information and available registers do not allow for a statistical understanding of the historical trajectory of this people, with the resulting impossibility of reliable indicators that demonstrate the real conditions of this population. Cases like that of Brazil, a country with an Afro-descendant population that exceeds 50% of the total and which presents a very high level of socio-economic inequalities, demonstrate the central importance of demographic statistics in order to demonstrate the socio-economic inequalities between groups of the population, especially when those inequalities are along ethnic or racial divides. This illustrates the imminent importance of the effort and the demand by Afro-Colombians to be well counted.

The 2005 Census is the third in the country's history which had as one of its goals to quantify the number of Afro-descendants. Previous attempts to do so did not employ adequate methodologies or have broad enough coverage. For example, in 1912 the methodology was to have the pollster designate the race of the interviewee, which resulted in only 6% of persons being classified as Afro-Colombian. The Census of 1993 failed in its intent to count the population through the use of "self-identification," since people did not understand and therefore did not recognize themselves [as Afro-descendant] for different reasons, including: poor training of the personnel conducting the census, poor disclosure of the process used to count the population, lack of the understanding of the concept of ethnicity at the heart of the question, absence of Afro-Colombian actors in the census process, the burden of racial prejudice in those carrying out the census, and the low level of self-recognition, given the high degree of invisibility to which the black population has been subjected. The absence of recent figures and reliable indicators [on the Afro-Colombian population] has affected the access of black communities to public policies and programs in all the different territories [of the country].

The General Census of 2005 sought, in accordance with DANE, to achieve a true quantification of the Afro-Colombian population with reliable information concerning its socio-economic and socio-demographic situation. In large part, this is owed to the serious pressure exerted by sectors of the Afro-

Colombian social movement that was taken up after the results of the 1993 census. From then on, the Afro-Colombian social movement embarked on a series of actions that were reflected in spaces of dialogue and coordinated with DANE for the implementation of methodologies that would discover the demographic reality of the population. One of the most relevant aspects of this was the structural model of ethnic pertinence, a technical instrument that in theory would permit the census to differentiate ethnicity through distinct methodological criteria (territory, racial phenotype, identity, linguistics, etc.).

Due to historical dynamics of self-identification and racism and discrimination within the Afro-Colombian population, the Afro-Colombian movement knew that for this model to meet its objective, the categories included by DANE for the question of ethnic self-identification should be adequately socialized into the population through strategies of sensitizing differences, such as the proposal of the CONPES 3310 document. The education and sensitizing campaign thus was based on the idea of a primary process through which the true quantification and characterization of the population could occur. In this way, and through its own initiative, the Afro-Colombian social movements implemented a campaign to sensitize the population in terms of self-identification of the descendants of Africans as pertinent to the Afro-Colombian group.

In addition to the actions that the DANE itself carried out for the socialization of the question on ethnicity, the organizational process of the Afro-Colombian movement made an agreement with the DANE, so that this entity could use television advertisement space to play the campaign “*Las Caras Lindas de mi gente...*” [or, “the beautiful faces of my people”]. Nevertheless, once the strategies for self-identification, promoted by the organizational process and by DANE, were implemented, it became evident through the General Census of 2005 that there were problematic situations for the quantification of the Afro-Colombian population. The oversight committee developed by the Afro-Colombian organizations throughout the country detected many duties unfulfilled by DANE despite agreements established with the community representatives. The most worrisome aspect of all was DANE census workers’ failure to ask the question regarding self-identification in many of the homes and to many of the people in the country, including the Afro-Colombians.

Taking into account these precedents, the Process of Black Communities in Colombia (PCN), with the help of the Church World Service (CWS), took responsibility for the evaluation of the census process within the Afro-Colombian population, with particular focus on the application of the self-

identification question. The results of this evaluation are presented in this document, with both a quantitative and a qualitative analysis. Through these, we sought to establish concrete benchmarks and criteria for use in developing a short-term plan to assure that the state-managed statistics were inclusive, so that they provide the tools to make adequate decisions in policy planning for Afro-Colombians.

The majority of the African descendants in Colombia live in the major cities, primarily in Cali, Medellín, Barranquilla, Cartagena and Bogotá. In these cities and other specific areas, an adequate, opportune, and correct implementation of all the agreements established with the DANE is needed in order to achieve a greater understanding of this population. The Evaluation Survey of the 2005 Census and the question of ethnic self-identification among the Afro-Colombian population were designed to be applicable in these big cities, in order to: a) use a sample of Afro-Colombian homes and informants to determine the overall coverage and application of the census questionnaire; b) evaluate the number of questions asked to determine in what percentage of Afro-Colombian homes in the selected cities the basic or expanded form of the 2005 census was applied; c) use a sample of Afro-Colombian homes and informants to determine the overall coverage and application of the question of ethnic self-identification; d) investigate the informal categories employed daily between the Afro-Colombian population to reference its ethnic condition and/or phenotype.

1429 surveys were conducted in these five cities in the study. This number was established taking into account the municipal projections of the DANE population for 2006 and the percentage of the population which was self-identified as Afro-Colombian in each of these cities in the 2005 Census.

Some of the most important results of the evaluation show that:

1. In an average of 13.9% of cases in our sample, the census questionnaire itself was not applied to all members of a home (missing at least one of the members).
2. The question of ethnic self-identification was not applied to 42.1% of the total informants surveyed. The analysis per city showed that Cali had a higher percentage of application of the self-identification question, which was applied to 80.8% of the population. To the contrary, Cartagena shows the lowest rate of application of the self-identification question, to 30.1% of those surveyed.

3. The question of ethnic self-identification was not applied to all members of the home (missing at least one of them) in 51% of cases. The analysis per city demonstrates that Cali had a higher rate of application of the self-identification question to all members of the home, at 70%. To the contrary, Cartagena shows the lowest rate of application of the self-identification question to all members of the home, at 20% of the sample.
4. 94% of the people self-identified using the categories included in the ethnic identity question on the questionnaire of the 2005 DANE Census, while 6% self-identified using other denominations or criteria, including 3.6% who identified as brown (Moreno).

The definitions of ethnocide and genocide are relatively recent; even so; both crimes to this day have marked the lives of millions of people in Africa and America. Ethnocide could be defined as the destruction of a people's culture, and genocide as the commission of acts which lead to the death and damage of the physical or moral integrity of the members of the group, their extermination, the adoption of methods destined to impede births in the group, or the forced transfer of children with the intention of destroying completely or partially a national, ethnic, racial or religious group. The barriers between washing away the bodies and killing the spirit [of a people] are minimal, and in many cases inexistent; the final consequences of both methods are similar and support a common end, which is the negation of the other, its culture, and its physical and cultural existence.

There are millions of African descendants in Latin America, and the general panorama of our lives is marked by racism, poverty, marginality and invisibility inherited from slavery. Bello and Rangel have pointed out the absence of statistics on these populations and the conditionality of answers on characteristics such as cultural factors, levels of income, consciousness of blackness, and the necessity to 'whiten' oneself, factors which are ultimately related to the burden of the history of slavery, racism and racial discrimination, and Afro-descendants becoming aware of these phenomena. According to our judgment, the omissions that occurred in the census process constituted a deliberate negation of the right to identity and the existence of a significant number of African descendants who have disappeared statistically from the country. According to the Afro-Costa Rican investigator and activist, Quince Duncan, "The Afro-descendants in Latin America and the Caribbean are faced with the problem of invisibility, exclusion from power, marginalization, and stigmatization in a continent which practices silence and statistical genocide".

Tumaco, July 16, 2006, the day of “*La Caramela o del gran yemayà*”

Honorable President
ALVARO URIBE VÈLEZ
Bogotá, D.C.

SUBJECT: The invasion of the mono-cultivation of oil palm in Tumaco

Cordial Regards.

Certain portions of your recent presentation in the Congress of FEDEPALMA have come to our attention (Villavicencio, July 7, 2006), particularly the references to the imposition of the monoculture of oil palm, *Elaeis guineensis*, in the southern Pacific region of Colombia, which as you allude to are the territories of our black communities located between Guapi and Tumaco.

You stated:

“...I would request that [the Ministry of Agriculture] initiate a quarantine of the Tumaco businessmen and the Afro-descendants, so that they are forbidden to leave the office and should be locked up in there until they reach an agreement. It needs to be handled in this way, with perseverance.... Lock them up and suggest to them that, for example, if they reach an agreement over the use of some of these lands, that the government could then contribute capital resources. And propose to them a date and tell them: gentlemen, we declare ourselves in meeting and from here we don't get out until we reach an agreement.... Because here we have to recognize the good and the bad, in Meta and in the Casanare and now beginning in Guaviare there are formidable growths of palm trees, which is not the case in Tumaco. And Tumaco, which has the highway, and a little bit up north the area of Guapi, with the Charco which has excellent conditions, but without a single bush of palm and instead full of coca plantations which we need to eradicate...”

Your or your governments' vision of development is very clear to us. However, this is not our vision as ethnic Afro-descendant minorities and indigenous populations. Furthermore, we do not consider the invasion of the monoculture of these oil palms in our territories as consistent with our goals. We consider this a harmful impact for our environment, for the loss of our water resources, fauna, forests, and biodiversity in general, and for our ethnic and cultural integrities as they have been bravely and heroically affirmed by our Afro-descendant brothers of Curvaradó and Jigüamiandó.

Mr. President, if this oil palm is a pilot development project, it certainly should not be in our ethnic territories. Even worse, if it were, it would cause major environmental, social, and cultural disasters. We can attest to these damages, as we have been exposed to this monoculture since the end of the 1960's – that is, for more than thirty five years, we have suffered from the impact of more than twenty thousand hectares forcibly planted with this “*Plantación adentro camará...*” which continues to expand violently throughout our collective territories.

Meanwhile, we still lack drinking water, electrical energy, adequate education or ethnic educative processes, and suffer from an ever increasing level of violence, including heinous murders and “*the fumigation*”, which is another form of exercising violence on a

people. Is it possible that the recent events in the Bajo Atrato and the northern Colombian Pacific regions, which is what we have been living with even greater brutality in the southern Pacific and throughout the entire Pacific region, is the result of the erroneous policies of the Colombian government?

And what a coincidence, Mr. President: precisely after the lethal "*fumigation*" offensive in our collective territories, you ordered the expansion of the large scale development project of the monoculture of this oil palm. This is a tragic and disgraceful way for you to remember or take into account the Pacific.

The position of the Colombian government on the development of the territory in the Pacific region, is marked by a deep ambiguity: on one hand, the imposition and the free expansion of monocultures like the oil palm and indiscriminate fumigations, and on the other, the discourse of sustainable development which day by day occupies a more and more marginal space within the policies designed for the region. For your information, our communities far and wide along the territory of the Pacific region, have agreements on the use of these territories and their resources. These agreements are expressed in the land use plans that are developed, which take into account the strengthening of cultural practices, knowledge, and crops which are socially, culturally and environmentally sustainable, and which have not been implemented because we do not have the support of the government resources that you mention will be provided in your 'case' above to support an eventual and forced agreement with the palm cultivators, to agree to the forced internal displacement. Why doesn't your government designate these resources to support the implementation of the land use plans in the collective territories?

If this is your formula, Mr. President, why don't you lock yourself up with the insurgency to formulate the peaceful agreement long awaited by the Colombian people, or the humanitarian exchange longed for by hundreds of families throughout the country? Or why didn't the Colombian government you preside over lock itself up with all of Colombian society to negotiate the contents of the Free Trade Agreement, the contents of which the majority of Colombians do not know? The "*lock up*" that you recently recommended, is contrary to all the rights of participation which are guaranteed for our people and which you are called upon to respect and have respected, as the visible head of State and the government.

The incidents related to possession of territory in the regional context of the Bajo Atrato should not be overlooked, where the inconsistencies with the role that INCODER has played are notorious, as they permitted the establishment of monocultures of palm trees in the collective property of Afro-Colombian communities, which evidently violates the legal framework created by law 70 of 1993.

Nor can the current scenario created by the Forestry Law be overlooked, as it was recently passed and sanctioned, in which the jungles of the Pacific region, along with all the others, are seriously threatened, due to the fact that the law allows the economic occupation of these forests by external wood companies, with exploitation models and projects designed by people who are not from these territories. This clearly endangers the

regional social organization and restricts our sovereignty over the planning and handling of the territory, given that the sustainable use of the natural wealth and resources of our lands needs to be based on what is proposed in our life plans.

On the other hand, the large scale project of the invasion of the monocultivation of coca also carries negative consequences for our territories and their inhabitants. Nor are we the ones responsible for its promotion and expansion: this is the State's responsibility. Far from contributing to its eradication, the "fumigation" and the cultivation of oil palm have the opposite effect: they consolidate and give incentive to the cultivation of coca.

We therefore agree with you that coca needs to be eradicated, but we also denounce the historical exclusion of the peoples of the Pacific and the inadequate policies enforced by the national government concerning the fight against drugs, which have allowed its expansion into our territories.

The legacy of our ancestors is very distinct. As an Afro-descendant ethnic population, we still live in coordination with the tides, with the lunar phases, and with harmonious relationships with nature in general, which is indispensable to support peaceful relationships between human beings.

We are sorry and infuriated by this threat which has been brought upon us. Your statement to "*Lock them up in here...*" reveals to us the continuation of slavery and racism by the Nation State, given your position as state leader. At the same time, this same Nation State has formally recognized our territories, which consist of 75% of the Colombian Pacific. Given what you said, we have therefore made a pact which is prone to be violated and unfulfilled. But our territory, with so much ancestral legacy and the future of our people, is an internal and autonomous pact of an inviolable and sacred nature, similar to the way we live in accord with nature.

We suggest that you consider instead a policy of replacement, reparation, and compensation for the immense damages that the monocultures of oil palm and coca have caused us, and also the "fumigation," some of the damages of which are unfortunately unrecoverable.

On the other hand, your suggestion violates our right to **Prior Consultation** as outlined in article 330 of the Political Constitution, Law 21 of 1991 from which the Colombian State adopted the Agreement 169 of the ILO (International Labor Organization) for the Indigenous and Tribal populations of the world; Law 70 of 1993 or the Law of the Black Communities; Law 99 of 1993 or the Environmental Law; and Decree 1745 which regulated the process of issuing titles for our collective territories.

In March of 2006 the Commission of Experts on the Application of the Agreements of the ILO formulated to your government the petition for explanations of the reasons why the process of Prior Consultation has not been applied for the planting of the monocultivation of oil palm in the collective territories of the black communities of Curvaradó and Jigüamiandó.

Based on these facts and given the gravity of your declarations, in the name of the Ethnic Territorial Authorities and Legal Representatives of the Community Councils of the South Pacific of Colombia and the Ethnic Territory of Kurrulao, we request that you visit us and schedule a meeting, with the objective of laying the foundations which will constitute the initiation of the Prior Consultation process on the invasion of the large scale development project of the monocultivatoin of oil palm.

Respectfully Yours, Mr. President,

**ETHNIC TERRITORIAL AUTHORITIES AND LEGAL REPRESENTATIVES
OF THE COMMUNITY COUNCILS OF BLACK COMMUNITIES OF THE
ETHNIC TERRITORY OF KURRULAO (COLOMBIAN SOUTH PACIFIC)**

Signed:

- **CAMPAÑA PROHIBIDO OLVIDAR – VALLE DEL CAUCA**
- **CENSAT AGUA VIVA**
- **ASOCIACIÓN CAMPESENA INTEGRAL DEL VALLE DEL CIMITARRA
– ACVC – MAGDALENA MEDIO**
- **COLECTIVO LIBERTARIOS AFROMAGDALÉNICOS –
AFROLIBERTARIOS – DEL PCN EN BARRANCABERMEJA –
MAGDALENA MEDIO**
- **PALENQUE EL CONGAL – PCN EN BUENAVENTURA – TERRITORIO
REGIÓN DEL PACÍFICO CENTRAL**
- **CAMPAÑA SELVA VIVA AUSPICIADA POR CENSAT AGUA VIVA,
PCN, SWISAID, SEMILLAS, CECOIM**
- **PALENQUE KURRULAO – PCN NARIÑO**
- **CONSEJO COMUNIRARIO BAJO MIRA Y FRONTERA - TUMACO**
- **GRAN CONSEJO COMUNITARIO DEL RIÓ PATIA SUS BRAZOS Y
SUS ENSENADA ACAPA – TUMACO, FRANCISCO PIZARRO Y
MOSQUERA**
- **MOVIMIENTO GENTE UNIDA.**

- **COOPERATIVA DE PROFESIONALES AFRODESCIENDIENTES Y BENEFICARIOS DEL FONDO DE BECAS DE COMUNIDADES NEGRA DE COLOMBIA COOPROAFRO**
- **MOVIMIENTO AFROCOLOMBIANO ETNOEDUCATIVO DE LA REGION DEL PACIFICOSUR – MARES**
- **RED CULTURAL DE TUMACO – RECUTUM.**
- **CONSTITUYENTE DE NARIÑO.**
- **CONSEJOS COMUNITARIOS URBANOS DEL MUNICIPIO DE TUMACO.**
- **ASOCIACION DE CONSEJOS COMUNITARIOS Y ORGANIZACIONES DE LA COSTA NORTE Y CENTRO DE NARIÑO – ASOCOESNAR.**
- **ASOMUJER Y TRABAJO DE LA COSTA CAUCANA.**
- **COAGROPACIFICO.**

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