Sparks in the Territory that Enliven Community Foodways in the Face of Climate Chaos.

RIAC: EU (Growing Justice, CAN) México (UIMQroo, Indigenous community of Tihosuco, VIDA-AC, CAJAC Comunity) Nicaragua (CII-ASDENIC, UCA SR, Cooperative Décimo Aniversario) Colombia (No hay como Dios) Jóvenes de Territorios en el Norte EU (Lola Hampton-Frank Pinder Agroecology Center) Jóvenes de la Asociación Andes: (Perú, Bolivia, Colombia, Brasil), Union of Agricultural Work Committees Ramallah West Bank Palestina, Youth University Collective of the Indigenous Coca Community of Mexcala, Jalisco Mx.
Welcome:
Presentation of the Community Agroecology Network (CAN) staff
By Yadira Montenegro:

Good morning it is a pleasure and an honor to find each other in this space with youth of different territories, to learn about, share, and converge in community from even in this virtual space. We open this pre-encounter with the theme: Sparks in the Territory that Enliven Community Foodways in the Face of Climate Chaos. In the name of the International Youth Network in Community Agroecology RIAC and the Community Agroecology Network (CAN), we give a cordial welcome to the youth in the RIAC network, to the invited youth who accompany us to continue to grow the sparks that enliven the collective dialogues for defending agroecology, food sovereignty and community territories.

Yadira Montenegro, CAN:
I work with CAN and I accompany the RIAC youth and the solidarity supply network of AgroEco. I’d like to present as well my CAN co-workers: Rose Cohen, Executive director who is accompanying us from Santa Cruz, CA. Carmen Cortez, Associate Director, Watsonville, CA. Agnes Jimenez our communications manager from San Cristobal de las Casas Chipas Mexico. Minelia Xiu general program manager of youth in commercialization- CAJAC in the Yucatan Peninsula, Lucelly Ek assistant project manager for CAJAC in the Yucatan Peninsula. Thank you for being here. We are one honeycomb in the same Meliponary that continue to weave in these paths.

Minelia Xiu, CAN:
As an organization CAN is a network with its base in Santa Cruz California EEUU. We are a network that accompanies community processes in the Americas specifically: Colombia, Nicaragua, Mexico, and the US in California. We collaborate with producers, cooperatives, immigrant and indigenous communities, and academia with the objective to share knowledge, cultures, and ecologies where the community is located. We search for the construction of power from the collectivity to make changes to the agro food systems which
is fundamentally what we do with our allies and collaborators. We accompany actions and organizing processes in indigenous and campesino communities, to defend these lifeways and dignified livelihoods with justice so that it is apt for future generations in rural and urban areas.

Pre-encounter theme: Eider Vega
Montes de María- Colombia

“In Sparks in the Territory that Enliven Community Foodways in the Face of Climate Chaos.”

In the face of Climate Chaos: From this collective space we have begun to reflect on the natural element of FIRE as an ancient and important practice in our agri-food systems and the negative effects that global warming is causing, generated by the poor management of nature and ecosystems, by those who pollute the environment by the large emissions of carbon dioxide, from those who intentionally burn forests to open extensive areas of soil for the planting of monocultures, farms and mineral extractive companies, to create chaos or evictions in the territories.

This theme represents to us: sharing reflections regarding the current context in which we find ourselves in this climate crisis and how ancestral knowledge is put before these crises, where youth continue cultivating the land, caring for and sowing our seeds, conserving ancestral practices to cultivate in an environment where all forms of life in the territory are respected. From this space we see the relevance of fire as an important element in the regeneration of nature and in the production of food, for example (the Milpa: slash, slash and burn) fire is a practice that is carried out with knowledge from our ancestors.

The Sparks in the Territory:

It is the work of youth in their territories, it is cultivating the land, it is planting the garden, regenerating the soil, cultivating the forests, having healthy food, it is the fire that feeds us and allows us to light the stove and cook food. is the sharing of experiences and knowledge that enlivens the knowledge of our traditional practices and knowledge that is interwoven with other territories. It is the spark that allows us not to remain silent in the face of injustice, it is to defend ourselves against the different forms of oppression, not to allow
ourselves to be stripped of our knowledge and practices, it is to raise our voices and connect with experiences that lead this path.

Thank you

**Why the Pre-encounter:**
Harold Molinares, San Ramón- Nicaragua

The Pre-encounter meeting is a space that has been coordinated prior to the Exchange that will take place in 2024 in Peru (Andes Association as host organization). It is a motivation for the youth to see each other in person after 4 years.

- The aim is to have a first approach with the youth of the RIAC and with youth from other organizations that are present here today, it is a pleasure to be able to share who we are, what we do and our visions of this network. At the same time, learn about the work that you are carrying out, which complements us within a collective effort from different countries in the North and South and between weaving these efforts to strengthen us together.

- We will talk about the Exchange, which will be taking place in March 2024 in the Andes Peru Association, which will be announced to us today, to introduce us to where we will be located in this sharing of experiences and knowledge between the regions, and learn about the topics that will be discussed. returning to dialogues between youth connected to the land, which will allow us to establish conversations between different territories to articulate intergenerational and agroecology efforts to promote joint actions. Thank you.

**RIAC Member Organizations:**
**Darling Rayo, UCA San Ramón:** representing the youth of the Union of Agricultural Cooperatives, Matagalpa-Nicaragua, with the participation of more than two hundred young people organized in the cooperatives.

**UIMQROO:** The Intercultural Maya University in José María Morelos, the students who participate are from different semesters of the educational program in engineering of agroecological production systems, the majority of the students have work experience in a traditional way in the field, these practices of Soil management is through organic fertilization to avoid contamination. Students learn to make liquid and solid preparations to nourish the soil and plants, pest control, polycultures with native or creole species, workshops on plots with producers in the communities and research in
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agroecology, application of knowledge with ancestral practices, conservation of natural resources with the purpose of promoting sustainability and food sovereignty.

No hay como Dios is a campesino organization, where fifty young people who are dedicated to agroecological production participate. Cooperativa Décimo Aniversario, Matagalpa- Nicaragua. For several years, partner and president of the Cooperative, affiliated with the UCA San Ramón, the membership of the cooperative is 76 members (the majority are young) it is an agricultural and livestock cooperative. Services founded in 1992. The goal is to grow in the integration of young people and women in the organization.

VIDA-AC. Agroecological Connection and Development, Mónica and Eli greet you from the FEMCAFE cafeteria, the VIDA organization is a campesino and coffee organization, located in the state of Veracruz-Mexico, it accompanies approximately 800 families, some of the activities they carry out are: tourism peasant, solidarity savings, traditional cuisine, coffee production from seed to cup. The activities are carried out under four strategies: food sovereignty, agroecology, solidarity economy, health and spirituality, women, men and young people who participate mainly in coffee, tourism and community promotion participate in the activities. We place all activities at the center of good living, it is about ensuring that in all activities there is a focus on gender and social inclusion so that there is a dialogue between the knowledge among the elderly and the youth and children in these processes.

ASDENIC-Nicaragua, Katherine Martínez, I am representing the organization CII-ASDENIC, working in the north of the country, we emerged in 1992, since 2010 the focus is more directed at youth, the themes that we work on are entrepreneurship, agroecology, security food with young people from urban and rural areas to create alliances and alternatives, is what motivates us to be part of this network because the principles of agroecology and the environment are shared.

Invited Youth Participants:

Center for Agroecology Lola Hampton & Frank Pinder. Professor Jennifer Taylor, works at the Lola Hampton Agroecology Center at the University of Florida, it is a space where we value and work on paths of agroecology, in the recovery of the knowledge of indigenous peoples. In these spaces, young people know strategies: seed storage (workshops), soil care, and other
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workshops on soil management will be held in November. I am very excited to be here today to meet them and also to know how to integrate students into this organization.

Collective for the Mexcala University: Leonel Claro Loza and María de Jesús: we are located in the Rivera de Chapala in Jalisco, it is a project that we are building, it is a university for the fight of life and land, preservation and care of the environment, preservation of the territory, our functionality in the territory is to preserve agriculture, the use and custom that our grandparents left us of how to cultivate, harvest and make our own organic inputs, we are guests and it gives us great pleasure to know what they do, we thought before that only we take care of the environment, the land of pollution, but we see that in Latin America there are sister communities that think in the same way, brotherhood and communality unite us as indigenous communities. University of Rivera Chápalo, in western Mexico in Jalisco.

Jóvenes de CAJAC: Juan Velázquez, Uriel, Alejandro, Liss Mukul from Campeche Quintana Roo, is a community of learning and practices that integrates young people who seek to strengthen their roots in the territories, they work with crafts, meliponia, agriculture, they seek to ensure that young people stay in communities, rescue practices and customs, traditions, 6 organizations from the Peninsula and Chiapas participate.

RIAC VIDEO Presentation.
Ana Poot, announced the video that was made with audios, images, recordings contributed by the youth of their work that they are carrying out in their territories, in agroecology and food sovereignty of the people, care and protection of the environment, rescue of practices ancestral, seed conservation, organic fertilizers, intensive bio gardens, care of the value chain that ranges from caring for water, soil to feeding families, youth ventures where young people from urban and rural areas connect.
https://drive.google.com/file/d/1rvNWkGweAgviKibili881nlZiEAX26ER/view?usp=drive_link

Reflections about the RIAC Video

Harold Molinares, Nicaragua:
What unites us and due to the context of the video presented is the part of climate change and the preservation of biodiversity and healthy eating, but I want to emphasize something that this year was very strong, it was the issue of drought, we had almost a month of high temperatures and this year the
months of high temperatures extended until August, this is a concern worldwide, in other countries, in Europe, in Mexico there were floods. So I think there is a general concern, what we are doing in our communities somewhat counteracts these effects of climate change and that is what we are looking for with all the work we do at the RIAC.

Leonel, Mexcala
I agree with what comrade Harold says, we in our community normally wait for the waters in May and since we are near Lake Chapala our climate is pleasant, but this year there were great droughts, the rains began until July, so the heat was strong They are heats that we had not experienced. So it is something that we have to raise awareness as an organization, as a collective, as a cooperative that Mother Nature is asking us for help because there are times when instead of taking care of we neglect the forests and large ecosystems. We in the state of Jalisco have a great struggle with agave (tequila) and avocado crops that are cutting down large forests and it is something that we must raise awareness among other people about this great problem that they themselves are often causing. For us it is not acceptable to cut down because our trees are sacred, but outside the territory there are people who sell their forests, sell their land, sell their water for capital, which is why 13 years ago this conflict began in which large capital came to buy land to plant monocultures. That is why we want to create a community university that is connected to the ancestral knowledge of our cultures and we want to focus on young people so that they are the ones who continue fighting in the future. I always say that transmitting that knowledge that we have to people who are unaware that they do not have the awareness of planting and caring for a tree is the best thing we can do.

Eider Vega- Colombia
We at No hay como dios have been experiencing complications with the issue of high temperatures and what has caused us is that many of our crops were delayed, the organization and the community are affected by this issue and then I also believe that in Colombia We have suffered with this issue and not only us but many organizations that also make a living from agriculture.

Yadira Montenegro-CAN
How the issue of climate change is really affecting living in our territories that has to do with the rise in temperatures and how this capitalism is leading us to this climate chaos and how we can really invigorate the community issue to not allow this type of arbitrariness As they mention monocultures, extractivism that are harmful to our ecosystems.
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Presentation of the History of RIAC: Yadira
Story map [https://arcg.is/1y1yrf0](https://arcg.is/1y1yrf0)

RIAC-Jóven: It is a movement that transcends borders, where rural and urban youth, project leaders, students, promoters, producers, who work the land, committed to agroecology, food sovereignty in their indigenous territories, participate, which makes visible their struggles for the defense of the territory. From this space we seek to strengthen these intergenerational, global collective dialogues between regions from the north to the south. To position the voices of youth where power relations are questioned for patriarchal, capitalist, colonialist reasons, which is the evil we seek to dismantle from our own lives and the territory. From this movement, these collective dialogues continue to continue resisting, articulating efforts to defend food systems, livelihoods and there is justice between generations.

History of the RIAC cont: In 2011 CAN accompanies two coffee producing organizations in the North of Nicaragua (UCA San Ramón) and Mexico in the state of Veracruz/Ixhuatlán del Café (VIDA-AC) with a food security and sovereignty project. At that time, coffee-growing families were facing different crises: food, environmental and economic, as a result of coffee rust problems and low coffee prices at the local and international level, which had an impact on food insecurity problems in the families and youth of These territories were leading them to emigrate from their communities due to the lack of opportunities in their localities. The project was carried out with the purpose of diversifying food production in the areas of orchards, patios and in coffee plantations with agroecological practices, as well as strengthening the leadership of young people in coffee-growing communities.

To the extent that the project walks with the youth, CAN and the organization's project managers determine that the young leaders in the project must attend the annual meetings to learn about the processes that were being carried out in the organizations to complement the experiences, knowledge and how youth are becoming stronger in their community leadership. In this same year, youth were called to the first International Exchange in Santa Cruz California, naming “Youth for Food Sovereignty” where leaders from the UCA San Ramón, VIDA-AC projects and young people from the urban gardens of Watsonville participated. a first moment to get to know each other, open these learning
dialogues, get to know each other and recognize the importance of meeting each other as a Youth Network. Starting this year, international exchanges are born, which have been happening regularly year after year in person until 2019. We stopped in the 202nd year to date due to the pandemic and post-pandemic, however this was not an obstacle to continue meeting, we moved to the virtual format until this date.

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The International Youth Exchanges: It is a space that allows to bring together the voices and collective reflections of youth to share knowledge and experiences of the struggles they are carrying out in their territories where dialogue, reciprocity and complementarity of these efforts that are underway in the territories prevail. for the defense of agroecology and food sovereignty.

Place the network in a broader conversation of these civilizational changes of global crises that are happening in the world today.

Strengthen as a political movement to question and transform power relations, in which an anti-capitalist, decolonial, anti-racist world is sought where life is put at the center in all forms of life.

Monthly Sessions: The network throughout these 12 years has been growing and in the 2019 exchange the need to create a space in which the dialogues were more continuous was determined to strengthen the actions (protocol). We worked with an annual plan coordinated from this space, where the collective reflections and operational themes that give the strength and vitality of this network are seen. The network membership is made up of young delegates from organizations, territories or communities and technical liaisons.

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About our Logo: Darling Rayo.

It is an honor to be able to talk about our identity, our logo. It is important to mention that our logo has been hard work where we have been recovering the memories from different spaces of participation that the members of the RIAC have generated in a participatory way, where we wanted to reflect the approaches that unite us within the RIAC: generational approach, focus on the territory, focus on peasant rights, focus on agroecology and on our identity and community.

I hope our logo gives you a better idea of what we are as an organization and as an agroecology network. I want to thank you for this space that we continue to be those sparks in the territory, that we continue working to ensure food in our territories.

Declarations & A Shared Kitchen: Katherine Martínez

The statements are a document to express our values, our challenges and how we as young people are facing all the oppressions that emanate from the system in which we live. We also seek to highlight the legacy of our ancestors. As young people we are aware of reality and we can contribute from our knowledge and also from practice and be an example for our communities.

One of the spaces that we value a lot at the RIAC is the shared kitchen. In this space we cook, taste and share healthy foods. It is a space that we have preserved in all the exchanges on the network and highlights all the food knowledge that they have left us. our ancestors.

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Asociación ANDES

The Andes association will give us a tour of the territory and we welcome you. The group of colleagues is going to take you around our multi-diversity space and so that you can observe the space a little, we still have it under construction, but by March we hope that we will have the accommodation and reflection spaces ready, from here we would mobilize to the communities.

To move forward with this presentation Yesica and the team are going to share the agenda and the strategy and format that we are working on for the
meeting in March, in addition to showing you a little about the place. Young people are in full sowing, so you will not see many young people in this presentation, this exchange is to see an indigenous food system and that young people can now feel part of this and can be resilient to these global changes that we are facing.

The idea is that they can get to know the Potato Park community, it is also very important to conserve our agricultural diversity. Nowadays, most of us young people forget where we are from, our culture and our traditions. The important thing is that young people can connect with Pachamama, Mother Earth, our principles are based on good living.

Presentation of the pluriversality facilities. In the potato park we have quite a few varieties of this crop and we are going to share with you at the meeting how we have been creating an ordinance for the territory without GMOs. We are also going to share the good life of our grandparents. The dynamics of the meeting will be through a walkers' workshop, it will not be a traditional workshop, as we touch on certain topics we will move within communities, we will learn about their experiences of good living. So that young people feel more identified with our culture and our indigenous food system.

We are going to visit very important places in the potato park, ceremonial places of the Incas and pre-Incas and observe the wild relatives that we have in the potato park. We are also going to share with you our bartering experience. In short, what we want to share is our Andean work. We wait for you!

Closing message of participation from the Andes organization.
A pleasure to be with you, to be able to talk and to know what work we are going to do day by day. Thank you, brothers and sisters, we are going to welcome you with a lot of heart to teach future generations how we live in the potato park.

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to be those sparks in the territory, that we continue working to ensure food in our territories

Responses in the plenary session on the presentation of the Andes organization

- It will be necessary to bring offerings (bring something representative of each culture)
- If you want to exchange seeds, it can also be done with great care.
- The weather in March is not so cold, not so hot, but always in the Andes we will be up to 4,000 meters above sea level and we reach 10-15 degrees Celsius.
- We will discuss the camping tents with the organizing team to see how many we can get.
- Everyone is excited to attend.

Presentation by:
Yasmeen El-Hasan y Hala Barahma Union of Agricultural Work Committees Ramallah, West Bank Palestine (UAWC).

Food Sovereignty Under Occupation

Yasmeen El-Hasan I represent the Union of Agricultural Work Committees, it is
an honor to be in this space. We hope that this is a beginning to start getting to know you. I am going to share a little history and then I am going to give the floor to Hala Barahma to share about the themes in agroecology. I would like to start with a poem: We have this land, we have what we need to live.

The land is the basis of everything we are, of Palestinians. The Palestinian community is rooted in the land, intertwined in ecosystems. I am not saying this to be poetic, rather it is something very literal. Our relationship with the land is symbiotic, this idea is the basis of our agroecology. It is not about what we take out of the earth rather it is what we give to the earth. When Israel attacks us, they destroy our lands, they steal our lands, it is not something that impacts us economically but rather it is an attack calculated to destroy the indigenous indigenous ways of caring for the land.

The state of Israel is a settler colonial state, the goal is to settle the land and to eliminate or displace the Palestinian indigenous communities, the basis of any settlement project is to steal the land. The dispossession of indigenous lands, we in Palestine are the indigenous community, this is at the center of the colonial settler state of Israel. This means that any organization, individual or movements that fight against settler colonial oppression becomes a direct threat to the project of colonization. We work to support small producers and their rights to land, their sovereignty and access to natural resources and fight against the exploitation of the colonial project.

Our work includes land reclamation and rehabilitation, integration of a water hazard system, recovery of native seeds, knowledge sharing and many more. As I have said, the land is at the center of the colonial project. In recent weeks Palestine has been attacked by Israel, this aggression against us as the indigenous people of these lands has increased.

I am not even talking about the thousands and thousands of people that have been assassinated in Gaza, 3,000 children have been assassinated in a population of 2.5 million. What we can assure is that 100% of the population in Palestine is in a food security crisis. It is a very fertile land full of natural resources. We don't talk so much about food security but about food sovereignty, because if we had sovereignty in these lands we would have secure food, but they are stealing our lands.
There are 10,000 producers who cannot access the land and speaking of the West Bank where more than 60% of the land is not accessible. This attack on Palestine focuses on the rural zones of the West Bank. They have divided us into three parts a, b and c, the rural part, the urban part and c is where the agricultural lands and towns and most of the natural resources are located.

In the last two weeks 600 people have been displaced from zone c, this is not being seen or heard on the news, what we are hearing are 7,000 people who have been murdered in Gaza, So this is a double attack, the murder of these people and the displacement of the people in the West Bank. This is a land grab, they have displaced more than a million people in Gaza, For example, people are refugees and they are already being displaced again and in the West Bank they are focusing on rural communities.

I share that the situation is very serious, what is being seen in the news, the situation is really much worse, I have no words to describe the constant pain that we have been experiencing, I want to thank you for being here to share our story and that this fight It has become global and we are part of such a large community that supports even if there is time we can talk at the end of the political actions that are being carried out to support the people of Palestine.

Hala Baranhma, UAWC

I live in the West Bank. I am a director in the UAWC, I want to thank you for the space and share a little about the history, talk about the climate and agriculture of the region, we are located in the Middle East where it also includes Siria. Palestine has different climates, 20,000 square km, it is a unique area and very large biodiversity, due to its ecosystems the community is very diverse and so is its agriculture.

When the state of Israel began its occupation half of the Palestinian population became refugees within the same territory or displaced to other parts. At that time there was a very great decline in agriculture. When this aspect is lost we also lose many things that are part of our culture and we begin to disconnect from it, agriculture is also part of our cultural identity, it is something that connects directly with the earth as a symbol.
Since then, this dispossession has also created divisions and we have seen that currently different sectors where the state of Israel has now been occupying a large part of the territory there are Palestinian communities who continue to do agriculture however we all live under the occupation of Israel, in the West Bank We have lost access to land and water and to be able to dig wells.

When people found it very difficult to continue with agriculture, we saw in 1990 that even so the economy is dominated by Israel. With these restrictions, agricultural practices can hardly be viable, however, there are various crops that persist to have diverse varieties of trees, legumes and grains. Due to these conditions, it is a great challenge for people to organize themselves. We live here but it is very difficult to move between communities and for the same reason it is difficult for farmers to work on their own lands.

UAWC is an organization based on agroecology To support farmers who have confiscated lands, there is an initiative that started a seed bank in 2010 and now they conserve more than 60 varieties, they no longer only collect but reproduce those varieties and they have been supporting different cooperatives in this part of the seeds. and offer training on how to care for them. The importance of creating support networks is being seen more and more in the West Bank. Continue to build this resilience to do this more and more in Palestine. Agroecology is not only a form of work practices and care for the Earth but is a tool for building resilience and building other worlds!

**Reflections by RIAC on Presentation:**

**Student from UIMQROO**
What was shared about Palestine is very important, at the university we are very aware of the situation. We’ve been studying what is happening. The Mayan People and Mexicans in general have been a history of oppression of indigenous communities. In the case of the Maya people there has been an impact and even repercussions in who we are. Before it was looked as something negative for the people to speak Maya, until now this is just being revindicated, our history. So it is good to learn that there are also others who resist and that there is a shared struggle against colonialism, oppression and empires. As a youth it gives me great hope that there could be a more just world and this connects precisely with agroecology, since it's about healing the world and not destroying it.

**Ana Poot, Comunidad Tihosuco**
Admirable way of resisting, a lot of strength 💚
Yasmeen El-Hasan, UAWC
The existence of youth is also resistance
Yadira CAN
Solidarity for the Palestinian people
Graciela Tierras Milperas
Because of the situation that they are going through with wars and what is really regrettable is what is being experienced due to the situation, the colonization of the lands and human lives and that it is also humans that are causing other humans death due to misunderstandings. All that is left is to have faith and courage to get through these very difficult situations.

Yadira CAN
Nos podrían compartir algunas alternativas de qué alimentos se cultivan las familias palestinas en tiempos de crisis? como lo hacen.

Hala Baranhma, UAWC
In Palestine or the West Bank the People are trying to strengthen small local projects and also cooperatives because there is still a lot of dependence on Israeli markets, although now in times of war food prices are rising and it is difficult to access these markets. Now they are supporting small producers, keeping small producer markets open and markets that connect other communities. The exchange of seeds and a focus on villages are also sought and the implementation of “eco” or “sustainable” villages where people depend on the food they produce. They are working with agroecology to make these towns more resilient.

Harold, UCA SAN RAMON
Solidarity and prayers, always to find the peace that we all want

Liss Mukul CAJAC
Resist and then revive and strengthen our agroecology, but above all defend our territory.

Hugo/Tierras Milperas
Thank you very much for your participation as one of the representatives of Tierras Milperas. We want to say that our solidarity and strength is with the people of Palestine, It is impressive how the hegemonic financial forces commit to genocide. We are very ashamed of that. We also know that the main
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liberation is the liberation of the people through food and we are betting on that and on the reproduction of nature, here we will be supporting them.

Yasmeen El-Hasan, UAWC

- One of the most important ways to support Palestine is to break the monopoly of the media narrative, something that helps a lot is to amplify the Palestinian voices that are experiencing this war, they can share it on their social networks.
- It is very important to clarify the demands that are being made by the Palestinian people, the first is the ceasefire
- Put an end to the attacks but also maintain concern that we do not forget the people when the attacks stop. People are urgently in need of water and food. We are focusing on this immediate need for a ceasefire, to open humanitarian aid corridors. End the occupation, we cannot allow this apartheid to continue reproducing, until this occupation is put to an end we live in an existential threat.
- The most important thing to do right now is to make noise, talk about Palestine. Talk about indigenous liberation, put pressure on people to stop their attacks. We are terrified, we have a very strong belief, it is not just a dream, we believe that we are going to achieve liberation, resilience, and our fight is a global fight. I thank you very much and we are also united in solidarity with you.

Shared Links:

A relevant article about a youth cooperative in Palestine and the social solidarity economy:

International petition by La Vía Campesina
Here below is the latest PETITION issued by La Vía Campesina to Stop the Genocide War Committed by Israeli occupation against Palestinians and to safeguard civilians in the Gaza Strip. Every action counts in this moment.

Petición internacional de La Vía Campesina
Below we reproduce the last statement issued by La Vía Campesina to stop the genocidal war committed by the Israeli occupation against the people of Palestine and to safeguard civilians in Gaza strip. Each action counts at this moment.
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Our statement on Israel's use of starvation as a weapon of war in Gaza: https://uawc-pal.org/news.php?n=3615028&lang=2

Public action toolkit: https://docs.google.com/document/d/1hpHkM9KlH5Yn3xq7nk9xfPtIkWZDbIWNCKD8xt5DBx0/mobilebasic

(primarily US-focused, but broadly relevant resources)

Instagram post with accounts to follow: https://www.instagram.com/p/CySCPAprJ9M/?igshid=MTc4MmM1YmI2Ng==

UAWC's Instagram account: https://instagram.com/uawcpal?igshid=MzRlODBiNWFlZA==

Closing of Encounter
What do we take away from this meeting? What has been your experience after hearing what we do as RIAC and what do we expect for next year's in-person meeting?
Ana Poot, Comunidad Tihosuco
I feel very happy and content because there are many young people. Last week I was in a forum and there were many adults and they said that there is no hope and in this space I see many youth organizations and I see a lot of strength and it causes me joy and hope that We will continue to resist despite capitalism and despite the fact that they come to invade us, with the help of our grandparents we will continue walking, I believe that we have resisted for many years and we will continue to resist. I hope to see them in person and share.

Harold Molinares
Thanking everyone is a fruitful day today, the topics that have been addressed have been of great interest and that feeds us into what we do in our organizations. That gives us strength to work for young people.

Liss Mukul, CAJAC
I am very happy to see many young people participating. I am very grateful for the space and that the colleagues have shared their feelings with us and to be able to offer them our support.

Katherine, CII-ADENIC
I am very happy to have shared this space with you, we hope to see you soon in the in-person exchange. Everything that has been shared with us today is very interesting.

Darling, UCA SAN RAMON
Being grateful for the space, it is always very good to share so many feelings that in the end keep us united in solidarity. I very much look forward to seeing you later at the in-person meeting.

CLOSING: Hugo/Tierras Milperas
Thank you for your support. It has been a difficult time for those of us who have also lived here and fortunately we are now in another, much calmer stage and what would follow is to update ourselves on what we have done and what our steps have been in the last thing we have experienced, our actions and others. We see that this solidarity is necessary in the different towns and our own actions. Now we are planting in a slightly larger space, the transition has been complex because we are part of a peasant community and moving is not always easy. Your support was very important for us and now that we see that the Palestinian people are going through a shameful reality, it is necessary to
support and raise voices of disagreement and through union and we are united as peoples, we will be able to make visible what the capital wants to do. invisible. The young people from Growing Justice could not be present, but they asked us to share their word and here we bring it.