



**PACIFIC ALLIANCE
EFE PROGRAM**

REPORT

July 2020

Indigenous Communities, Education for Employment, and Relations with the Extractive Sector

SUSTAINABLE DEVELOPMENT AND SKILLS FOR EMPLOYMENT IN THE
EXTRACTIVE SECTOR OF THE PACIFIC ALLIANCE



Colleges and Institutes Canada
Collèges et instituts Canada

Canada



**Alianza del
Pacífico**



The Pacific Alliance Education for Employment Program (PA-EFE) is funded by the government of Canada (Global Affairs Canada). This regional 6-year Program (2016 to 2022) is implemented by Colleges and Institutes Canada (CICan), the Canadian association for technical and professional institutes.

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Report written by Eliana Gallardo Paz, Indigenous Communities and Gender Equality Specialist for the PA-EFE Program and the CICan Pacific Alliance Education for Employment Program team.

Casa de Adobe

Poem written and recited by
Katty Nellyt Tabilo Rivera, Student from the
Centro de Formación Técnica
Región Coquimbo, Chili

El silencio fue a mí como yo al tiempo.
Mi piel de adobe polvillo al viento.
¿A dónde se fueron las voces que ya no escucho sus ecos?

Tan solo retumban las vigas, aullidos sordos al viento.
Aquí me extendí a los pies del valle a esperar al viajero.
Solo hoy recibí visitas,

Mañana me vuelvo al entierro.
Tómese un cafecito de algarrobo, que no se apague el bracero.

A mí que me dejen libre, ya no hay tiempo pa consuelo.
A mí que me dejen libre que quiero sentir el viento, la lluvia, el trueno, el
rayo.
Volver de donde yo vengo, de la paja, el barro, la quincha.

Que no me cubra el cemento.

Flor de Añañuca

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PREFACE

The Pacific Alliance Education for Employment Program's second thematic forum 'Indigenous Communities, Education for Employment and the Relationship with the Extractive Sector, financed by Global Affairs Canada, was a very successful and productive event that brought together over 200 delegates, including leaders and representatives from colleges and institutes from across Canada, as well as 32 delegates from the four Pacific Alliance countries (Chile, Colombia, Mexico and Peru) - leaders from 7 different government ministries, the private sector as well as civil society, including representatives of Indigenous communities, as well as Indigenous students.

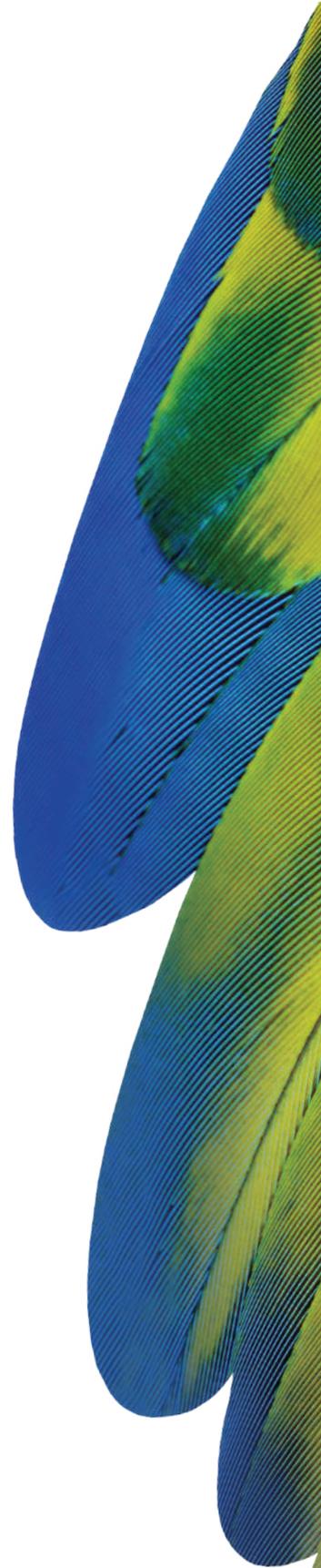
This three-day Forum that took place in Saskatoon, Saskatchewan, Canada from November 4th-6th, 2019, allowed the Pacific Alliance delegation to have a first day focused on the relationship between the extractive sector and indigenous communities, and then on days two and three to actively participate in College and Institute Canada's 11th Annual Indigenous Education Symposium, which last year addressed the overarching theme of TAPWEWIN (which means the truth in Cree) and ReconciliACTION, and also helped commemorate the 2019 Year of Indigenous Languages.

Colleges and Institutes Canada (CICan), the national voluntary membership organization representing publicly supported colleges, institutes, cégeps and polytechnics in Canada and internationally, is committed to making Indigenous Education a priority, and is proud to have an Indigenous Education Protocol, to underscore the importance of structures and approaches required to address Indigenous peoples' learning needs and support self-determination and socio-economic development of Indigenous communities.

The following report summarizes the key information, learning and knowledge that was shared by the expert panelists in the plenary sessions at the Forum, as well as the rich exchanges that took place amongst participants during the breakout sessions of the Forum. The report offers an overview of the challenges and best practices that were shared during the three-day event, by educational, government, private and civil society sector and indigenous community representatives from Canada and the four PA countries.

I hope that you enjoy reading this report and will find it to be a useful tool that can be used to help initiate action, and to help improve policy practices and initiatives to better support indigenous communities. I invite you to help disseminate and share this report with all of your respective networks, and help strengthen international dialogue between Canada and the four Pacific Alliance countries around these important issues, building upon the great momentum created last year in Saskatoon.

Denise Amyot, Presidente/CEO, Colleges and Institutes



I was honored to be invited to the CICan 2019 Indigenous Education Symposium that took place from Nov 4 to 6th, 2019 in Saskatoon, Saskatchewan. 2019 was declared by the United Nations as the International Year of Indigenous Languages. Six plenary sessions and five series of concurrent sessions were aligned with important issues such as Celebrating Indigenous Culture, Heritage and History; Integrating Traditional Knowledge; Engaging, Supporting and Mentoring Indigenous Students; Building Strategic Relationships and Strengthening Governance and Leadership. Leaders from colleges, institutes, stakeholder organizations and government, as well as CICan partners from the Pacific Alliance countries (Chile, Colombia, Mexico and Peru) gathered at Saskatoon and presented valuable information, shared knowledge and experiences.

As I write these lines, Canada is in the midst of a mass mobilization of indigenous people across the country in a solidarity protest with the Wet'suwet'en hereditary chiefs who oppose a gas pipeline in their traditional territory. This situation could not better highlight the need for deeper engagement towards reconciliation, to find innovative ways forward so that indigenous peoples rights are respected, and better integrated with the extractive industries so that they no longer result in harm to the land, women and girls.

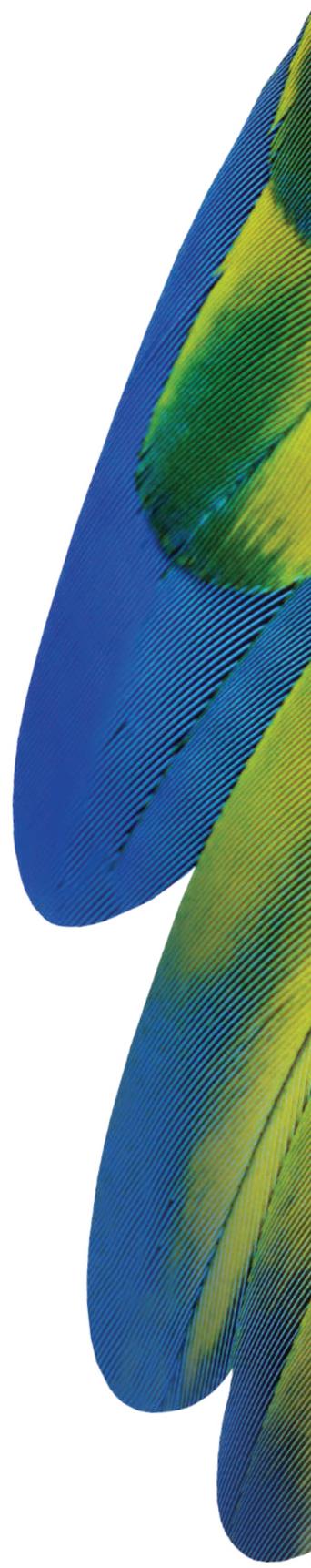
A key development will be the ongoing work to implement the United Nations Declaration on the Rights of Indigenous peoples throughout Canada and accept that doing such will require changes to laws and practices around the extractive sector.

This is especially important given that indigenous peoples in Canada are on average much younger than the general population and we can expect a wave entering the workforce in the coming years. Education will be key and hopefully the priorities will be chosen by indigenous peoples themselves.

Being a woman metis myself, product of the mix of inca and Spaniards bloods, and happening to be an engineer scientist, I am well placed to say we need as much as occidental scientific, traditional knowledge to adapt to climate change and to attenuate pollution caused by inefficient extractive technologies.

I wish that this is one of many more gatherings to come of the same type that will bring closer indigenous peoples of the Americas, and that these encounters will build stronger relationships among indigenous nations.

La Honorable Senadora, Rosa Galvez, Canadá





Chilean delegation



Mexican delegation



Colombian delegation



Peruvian delegation

I. INTRODUCTION



Canadian delegation

2019 was declared by the UN as the “International Year of Indigenous Languages,” with the objective of encouraging urgent measures to preserve, revitalize, and promote Indigenous languages around the world. **Colleges and Institutes Canada** (CICan) added to the events being held around the world, through the 11th Indigenous Education Symposium and the Forum on Indigenous Communities, Education for Employment, and Relations with the Extractive Sector.

There is an urgent need to build relationships that foster resurgence and reconciliation in education. Understanding Indigenous peoples' worldviews, perspectives, and ways of knowing is relevant to all educators and educational policy-makers in Canada and elsewhere.

Canadian Commission for UNESCO¹

The “**Indigenous Communities, Education for Employment and Relations with the Extractive Sector**” Forum was part of a series of thematic forums held from March 2019 on, starting with the [Forum on Gender Equality in the Extractive Sector](#), which was held in Santiago, Chile as part of the strategies and activities under the PA-EFE program that aim at strengthening the dialogue among PA countries and Canada, and the capacities of the national stakeholders involved in the design of policies and **best practices**, including partners from ministries of education, ministries involved in the extractive sector, and the technical training institutions involved in the Program.

Using the same working methodology, this second thematic forum was organized jointly with the Pacific Alliance, in particular with the national coordinators from each country, and the ministries of education from the four countries (through the members of the Pacific Alliance’s Educational Technical Group).

The forum’s organization, the definition of its methodology, and the selection of the participants was a joint effort among these instances of the PA, the PA-EFE teams, and the CICan team, which leads the organization of the Annual Indigenous Education Symposium held every year in Canada.

2019 was the first year that other countries were invited to participate in this Symposium, specifically the countries that are part of the Education for Employment (PA-EFE) Program: Colombia, Chile, Mexico, and Peru. The objective of the Indigenous Education Symposium, called **TAPWEWIN² and ReconciliACTION**, was to exchange innovative practices and share knowledge around education.

The two events were held over November 4, 5, and 6, 2019, in Saskatoon, Saskatchewan, Canada. The first day of the Second Thematic Forum under the PA-EFE Program included participation by 38 people, including 19 men and 19 women from the five countries (Chile, Colombia, Peru, Mexico, and Canada). Around 200 people participated in the second and third day of CICan’s Indigenous Education Symposium.

The thematic forum covered two key topics, over two panels: i) the first panel was made up of representatives from the government, companies, and Indigenous communities from the PA countries, who all presented issues from the sector, as well as the challenges they face in the three-way (government-Indigenous communities-companies) relationship; and ii) the second

¹ *Old Ways Are the New Way Forward - How Indigenous pedagogy can benefit everyone*. A Reflection Paper prepared for the Canadian Commission for UNESCO, by Jean-Paul Restoule and Chaw-win-is, Ottawa, Canada. October 2017.

² TAPWEWIN means “truth” in Cree (the Cree people are an Indigenous group in Canada).

panel covered **best practices**, as well as lessons learned from the historic relationship among these actors in the PA and in Canada, with the aim of proposing alternatives for a positive dialogue that meets the needs of all parties, taking into account the different situations of men and women.

Plenary panels and concurrent sessions were held on days two and three of CICan's Indigenous Education Symposium; specific topics on Indigenous education were presented, based on the experiences of the Canadian technological institutes, the representatives of the Indigenous populations, and of the PA countries.

The presentations highlighted experiences in educational policies for Indigenous communities, training programs by both public and private institutions, and experiences with dialogue among governments, training institutions, and Indigenous communities. This was accomplished over eight plenary sessions and five series of concurrent sessions, on topics that had been mentioned previously in the talk delivered by Senator Gálvez.

Representatives from all four PA countries and from Canada participated in both the plenary sessions and the concurrent sessions over all three days.

This report constitutes a record of the event and aims at providing an overview of the **best practices**, challenges, and remaining tasks that came out of the round-table discussions among representatives from all five countries over the three days, specifically focusing on the takeaways and participation of the representatives of the PA countries.

It is not meant to be exhaustive in nature or to provide details of the entire process; rather, it summarizes the inputs of each presenter and identifies key topics for advancing in the discussions among all institutions and individuals involved.

We hope that in addition to providing a summary of the contributions by each participant, this report will provide information for the countries to be able to advance and prioritize (in terms of agendas and budgets) specific actions to address the expectations of Indigenous communities, within the framework of international commitments made, respect and recognition of their difference and autonomy.

All plenary sessions in the Forum on Indigenous Communities, Education for Employment and Relations with the Extractive Sector were recorded and are available on YouTube [here](#).

II. OPENING



PA delegation and the PA-EFE team

"I learned that native cultures contribute to the universal culture not only in the production of goods, or in the production of food, but also in concepts, in the ways we view life and education."

-Testimonial from a PA-EFE participant



"You can't respect what you don't know. That's why respecting Indigenous peoples means making an effort to get to know their culture."

-Testimonial from a PA-EFE participant



A. Opening Words by Marie-Josée Fortín

The first day was opened with words from Marie-Josée Fortín³, Director of the PA-EFE Program, who highlighted the importance of dialogue and the participation of the four countries in the Alliance (Chile, Colombia, Mexico, and Peru) in an event that is a tradition for CICan and that is held every year; participation was opened up to countries from the PA-EFE Program for this 11th edition, to enrich the discussion with experiences from these countries.

She gave a welcome to everyone and explained the framework of the Forum. She pointed out that the Forum brought together participants on Treaty 6 land, which are the ancestral lands of the Cree, Sauleaux (Soto), Dene, Dakota, Lakota and Nakoda peoples, and the homeland of the Métis people⁴.

She emphasized that we were in Canada to discuss the relationship among the Indigenous communities and the extractive sectors, which is essential to all of our five countries. Although this may be a delicate topic when it comes to the extractive sector, there are many things we can work together on. One of these, to start, is the importance of reducing environmental impact on the land and bringing the viewpoints of Indigenous communities to discussion tables.

She explained that native communities have long been the guardians and protectors of the environment, and the Government of Canada is committed to conserving and protecting nature, the different ecosystems, and endangered species in Canada. She also stated that the Government of Canada is committed to achieving reconciliation with the Indigenous communities through a relationship with rights, respect, cooperation and collaboration as the bases for effecting transformative change.

She asserted that working together benefits everyone: companies benefit from traditional Indigenous knowledge and information from the local communities, which helps them to improve the design and execution of their mining projects. Indigenous-owned companies could provide services as part of the mining projects or carry out their own exploration or extractive projects. These efforts could generate trust, create opportunities for Indigenous communities, and advance the reconciliation and sustainable development processes.

Right after the opening, Brigid Shea⁵, the program's Senior Program Officer, explained the structure of the PA-EFE Program and its management process based on two key pillars, and working closely with the PA's technical groups. Program Officer Maude Fievet then presented to the team, and finally, Eliana Gallardo, Regional Indigenous Communities and Gender Equality Specialist, presented the event's objectives for the three days. In general, she explained that the primary objective was to exchange innovative practices, knowledge, and experiences among the four PA countries and Canada.

In addition, the speakers proposed that the participants reflect on **best practices for dialogue**, agreements between communities and Indigenous communities for Indigenous education and sustainable development in the sector; identify the challenges of interculturality and three-way discussion (among government, extraction companies, and communities); identify best practices for prior consultation, territory, and care for the environment in Indigenous communities; and contribute experiences from vocational training and education of Indigenous men and women in extractive projects.

³ Click [here](#) for the video.

⁴ To learn more about the different Indigenous groups in Canada, click [here](#).

⁵ Click [here](#) for a copy of this speaker's presentation, and [here](#) for the video.

B. Indigenous Peoples in Canada and the Extractive Sector: Recent Trends and Impacts

After this introduction, a PowerPoint presentation by **Senator Rosa Gálvez**⁶ was played, entitled “Indigenous Peoples in Canada and the Extractive Economy: Impacts and Recent Trends.” This included a general framework of Canadian policies with respect to Indigenous peoples, their achievements and trends, and especially the challenges they are still facing.

Karen Péloffy, a lawyer and advisor to the honourable Senator Gálvez, thanked the organizers on the Senator’s behalf for the invitation, and she explained that the Senator has extensive experience as an engineer and university professor and that she is an expert on matters relating to Indigenous rights. The presentation covered four primary topics: statistics on Indigenous peoples in Canada and their relationship with the extractive industry; a summary of the challenges faced by Indigenous people and the extractive industry; the UN declaration on the rights of Indigenous peoples and how this was adopted in Canada; and federal initiatives in terms of Indigenous rights.

The presentation also gave an overview on the situation of the native populations in Canada and their participation as workers in the extractive industry in the Northwest Territories and in the provinces of British Columbia and Quebec.



It included data that showed that the Indigenous population grows at a faster rate than the non-Indigenous population in Canada. The average age of native populations is less than that of the non-Indigenous population; in the coming decades, one in four people entering the labour market will be Indigenous.

With respect to employment in the mining sector, companies that hire

personnel from Indigenous communities will benefit from a better relationship with the communities, and they will have a local labour force, which will improve the quality of the work and increase profitability and competitiveness. Companies that do not adapt to these trends in terms of rights and relationships with the communities will not only have a bad reputation, but also difficulty in moving forward in the context they work in.

According to these data, employment of Indigenous people in mining went up between 2007 and 2015. Of workers in mining and quarrying (stone, rock, and gravel), 12% are Indigenous; however, Indigenous people earn 16% less than their non-Indigenous peers.

Experience shows that agreements with Indigenous peoples are successful when:

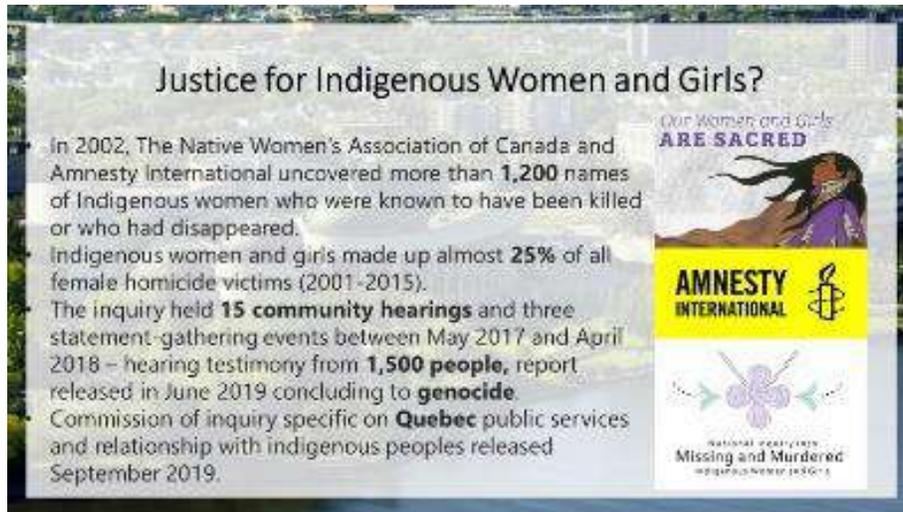
- there is transparent accountability,
- there is equity and social justice,
- community networks are leveraged to foster the community’s capacity in order to combat existing inequalities,
- building capacity in the communities is promoted, and

⁶ Click [here](#) for a copy of this speaker’s presentation, and [here](#) for the video.

- engaging, but not signing hasty agreements and rushing decisions.

There are many challenges, especially in terms of Indigenous women, violence and feminicide.

Karen Péloffy



Others challenges faced in the extractive sector, according to a report by Amnesty International Canada, are the following:

- *Influx of high-wage workers:* increases income inequality among workers, such that many cannot even cover the cost of living or achieve a decent salary;
- *Breaking of treaties:* extractive activity on Indigenous lands - there are fewer and fewer places where Indigenous peoples can practice their traditions;
- *Over-policing and under-protection:* institutional bias creates a feeling of untrustworthiness and of being underprioritized in Indigenous people;
- *Harassment and violence:* a culture of gender discrimination and imbalance, leading to high rates of reporting of harassment and ineffective policies to address the problem.

By working together, companies can benefit from traditional Indigenous knowledge and information from the local communities, and they can improve the design and execution of their extractive projects, while Indigenous-owned companies could provide services as part of the mining projects or carry out their own exploration or extractive projects. These efforts may generate trust, create opportunities for the Indigenous communities, and advance the reconciliation and sustainable development processes.

She concluded her presentation by stating that in Canada, around 500 mining agreements have been signed between the mining industry and Indigenous peoples since 1974, and over 350 in the last decade.

III. CHALLENGES IN THE RELATIONSHIP BETWEEN THE EXTRACTIVE SECTOR AND INDIGENOUS COMMUNITIES, CONTRIBUTION TO ECONOMIC AND SOCIAL DEVELOPMENT



From left to right:
Lucía Ávila, Social management consultant for the extractive sector, Peru
José Rafael Jabalera Batista, Secretaría de Economía, Mexico
Antonio López Lebrun, SAS, Colombia
Carmen Cecilia Flores Carlos, Bartolina Sisa Alto Hospicio, Chili



The first panel was made up of representatives from the governments, companies, and Indigenous communities from the PA countries, who presented issues from the sector from each of their perspectives, as well as the challenges in terms of the relationship between actors from the extractive sector and the communities to achieve an effective dialogue.

Four people took part in this panel:

Carmen Cecilia Flores Carlos, President of the Bartolina Sisa Organization of Indigenous Women, Alto Hospicio, Chile.

Antonio López Lebrun, Director of Projects with Comunidades Armónica, SAS, Colombia.

José Rafael Jabalera Batista, Director-General of Mining Development, Office for Economic Affairs, Mexico.

Lucía Ávila, Social management consultant for the extractive sector, Peru.

A. Indigenous Women in the Extractive Sector

Cecilia Flores⁷ is the leader of the Aymara communities in the north of Chile. Her presentation focused on an analysis of the situation of communities and women in mining areas. The north of Chile is home to the highest concentration of mining companies and the largest copper-mining operations. The presentation showed that extraction has more negative than positive impacts when it comes to employment opportunities. In general, Indigenous women are the most affected due to the type of work they carry out, and it has been the new generations who have sought alternatives in the education and employment realms.

Training options are limited to what is offered at *Liceo Bicentenario Minero*, in humanities and in mining operations; this school prepares people to work in drilling, and as mechanic's assistants, surveyors, and haul truck operators.



The second option is the state-run CFT (Technical Training Centre), the technical university, which in 2019 is offering programs such as Technical Degrees, Predictive Maintenance Mechanic, and Technical Degree in Business Administration. The third option is the Collahuasi Apprentices Program, offered by the National Training and Employment Service (SENCE), a technical agency that is run by the Chilean government under the Ministry of Labour and Social Security and is federally regulated.

This is a two-phase training toward a qualification as a haul truck operator, consisting of a theoretical phase at a technical university and a practical phase in the mine for seven months in total. Finally, there are technical training organizations that offer other programs.

⁷ Click [here](#) for a copy of this speaker's presentation, and [here](#) for the video.



The program that was presented started in 2008, intended only for men initially; in 2016 training opportunities were opened up for women as well. Over ten years, several cohorts have graduated; a short time ago, two cohorts per year started graduating. As of now, there are more women than men overall and of this number, the participation of Indigenous women has grown.

Right now there are more Indigenous women undergoing their practicums, and they will likely manage to sign a permanent contract with the companies.

Some of the challenges and obstacles identified in the training of Indigenous women include:

- handling difficulties and questioning related to culture and even sometimes the community;
- unequal conditions when applying to jobs;
- overcoming the level of competition;
- working in a predominately male setting;
- keeping the standard of performance at the same level as that of their peers; and
- getting places in trainings for career development and improved salary.

Companies also face challenges when hiring women, especially Indigenous women, such as:

- safeguarding the conditions for admission when Indigenous women apply;
- offering fixed numbers of places for training/specialization for women according to a predetermined equitable percentage;
- supporting the development of the operators and addressing the different needs of men and women; and
- consistently maintaining a message of equality directed especially towards men, so that they view their female peers as just as capable as themselves and not as people who are less able than men.

B. The Mining Industry and Ethnic Communities: Women in Black and Indigenous Communities in Chocó - A Case Study in Alto Andágueda.



The representative from Colombia, Antonio López Lebrun⁸, presented an experience from the Chocó biogeographic region, located between the Cordillera Occidental range in the Andes and the Pacific Ocean, in Panama, Colombia, and Ecuador - this ecosystem contains geological resources and ethnic mining communities. The most widespread ethnicity of the native peoples from the Chocó biogeographic region are the Embera, who live in Colombia, Ecuador, and Panama. They live in remote areas, far from urban centres. The black communities live in lowlands, alluvial areas, and rural communities.

⁸ Click [here](#) for a copy of this speaker's presentation, and [here](#) for the video.

The elaborate Pre-Columbian metallurgy demonstrates the mining activity of native peoples over the course of the 27 centuries that predate Spanish colonization. They worked with gold, silver, platinum, copper, and iron. The Gold Museum, run by Colombia's central bank, is a testament to this.

Both of these communities' collective territories are legally recognized. However, the Indigenous reserves and the community councils have little power to control and administer their territories in the face of the siege of illegal mining, illegal crops, and other forms of unlawful activity and organized violence.

The outcomes offer interesting learnings with respect to the agreements between companies and Indigenous and Afro-American communities based on mutual benefit, which include profit sharing by the communities. In these cases, the mines are owned by the Indigenous reserves.

With respect to employment, the project presented focuses its efforts on strengthening the local goods and services supply chain, which provides a benefit to families in the areas, the administrative structure of the collective territory, the community, or sectors thereof.

Best practices:

- Strengthening relations between communities and Colombian institutions
- Supporting management and improvement processes for education and healthcare
- Supporting communities' Life Plans
- Input to authorities during the exploration phase
- Avoiding competition for mineral resources
- Respect and support for Indigenous authorities and culture
- The community plays an important role in environmental monitoring and in monitoring the social impacts of the operation
- Procedures and spaces for dialogue should be established to reinforce the project through conflict prevention and resolution
- Close loopholes to address corruption and protect the community and the project from threats by illegal organizations

Challenges in terms of education:

Although ethnic communities are integrated into the national educational system, they participate in different ways, and with a different emphasis.

- The education available for black instructors is similar to that of other Colombians.
- In practice, Indigenous instructors have a language barrier, and the education available to them is broader in social and religious aspects than it is in natural sciences and engineering.
- The Indigenous reserve at Alto Andágueda has 110 instructors, not all Indigenous, and only four of these are women.
- [Internet] connectivity is only functional in one of the seven educational centres.
- In the past, crews were led and made up of men, but now small-scale mining is primarily done by women.

La Comunidad Negra

Situación de la mujer en las comunidades negras. La familia, Roles internos y externo. Las mujeres prevalecen en el beneficio de pequeñas porciones de las arenas extraídas por la maquinaria de explotaciones aluviales.



C. Challenges in the Relationship Between Indigenous Communities and Mining in Mexico

The presentation by José Rafael Jabalera⁹ focused on a description of the problems of Indigenous communities in Mexico. Mexico is a diverse and multi-ethnic country.



Indigenous peoples that coexist in the country, spread over all states. This equates to more than 25 million people, representing 21% of Mexico's total population.

There is a high rate of internal migration; around eight states are considered net exporters, and five are considered net importers.

In terms of education, there are gaps between the population in general and the Indigenous population. Around 21.1% of the overall population has a secondary-level education, versus 14.6% among the Indigenous population. Similarly, 18.2% of the overall population has post-secondary education, versus 7% among the Indigenous population. This shows significant gaps in terms of the options that Indigenous populations have for education, when compared with the overall population.

The challenges identified in terms of mining and Indigenous peoples in Mexico are:

- implementing prior consultation with Indigenous peoples in the regions where they live and where the mining companies operate,
- generating employment to improve the lives of these communities,
- maintaining local roots and a decrease in migration,
- creating infrastructure, and
- giving training and education opportunities to the population.

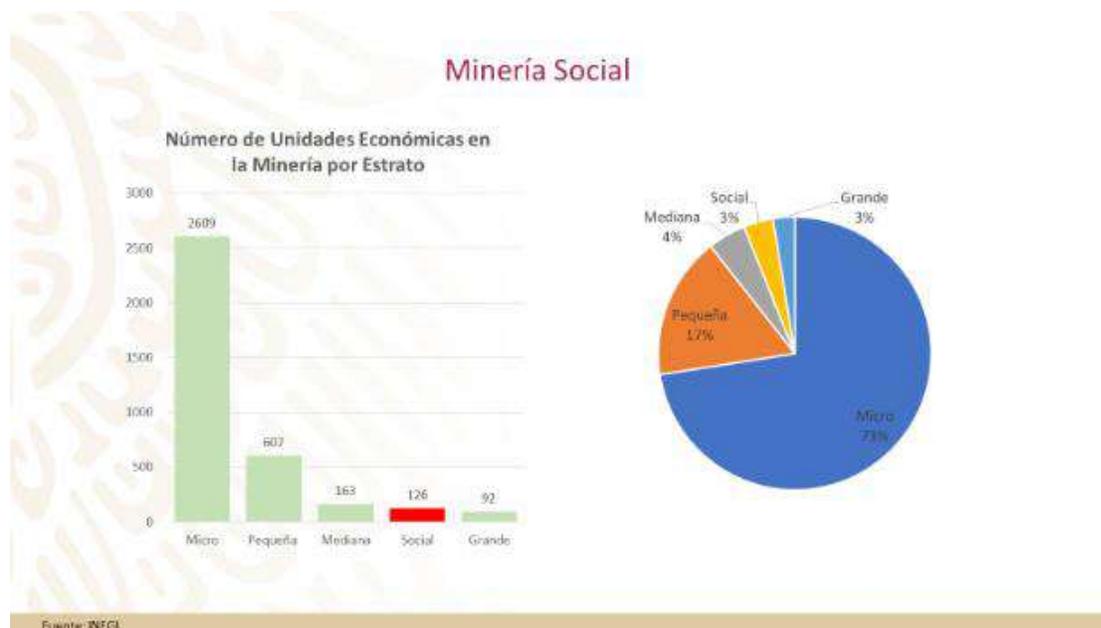
But by far the biggest challenge is the development of sustainable mining that respects the natural and sociocultural environment.

⁹ Click [here](#) for a copy of this speaker's presentation, and [here](#) for the video.

Best practices:

Based on the experience in Mexico, a few best practices are related to the implementation of projects by companies from the sector, vocational education for employment, and development of social mining.

Also important is the application of a social-economy approach, which is understood as the economic activity undertaken by entities from the social sector, based on a democratic decision-making process, social ownership of resources, equitable distribution of benefits among its members, and a social commitment towards the community.



With respect to the geographic distribution of social mining in Mexico, 50% of the 126 economic social-mining units that are registered as businesses are located in four states in the centre of the country: Hidalgo, Mexico State, Michoacán, and Tlaxcala.

D. Extractive Industry and Indigenous Communities: Challenges to Sustainable Development and a Culture of Dialogue

The representative from Peru, Lucia Ávila Fernández¹⁰, presented on the social context of the extractive industry in Peru and the challenges faced. Between 2011 and 2015, the evolution of mining investment shows inputs of around USD 6.378 million. Between 2016 and 2019, this dropped to USD 3.334 million on average.

Peru has a large mining potential, with copper, silver, zinc, lead, and gold being the minerals with the highest levels of production, investment, and potential; production in all of these sectors grew between 2014 and 2018. The country also has significant copper production, which has grown over the past 10 years.

¹⁰ Click [here](#) for a copy of this speaker's presentation, and [here](#) for the video.



However, alongside the growth in production, companies and communities have faced social conflict; 839 conflicts were recorded between 2012 and 2017.

The images on the left are illustrative of the conflicts and the clashes between the communities and security forces.

Some of the reasons for the conflicts have to do with:

- intensive/extensive investment in extraction in rural areas, where there is little or weak government presence,
- inefficient structure for channelling social demands,
- poor representation of local interests,
- reactive actions by the government (executive branch),
- failure to honour commitments,
- lack of attention to demands, and
- poor coordination of interventions and a posture of conflict as an effective tool to get attention (of the government and the companies).

The presenter identified a few challenges in the relationship among the government, civil society, and companies. Challenges faced by the government include:

- planning for public investment;
- system for addressing demands;
- honouring commitments;
- regional coordination;
- synergy among interventions (inter-sector, intra-governmental, and public-private);
- moving from conflict management to social management;
- developing a preventive approach (risks, warnings, tracking); and
- building capacities, developing tools, and monitoring social management in the sector.

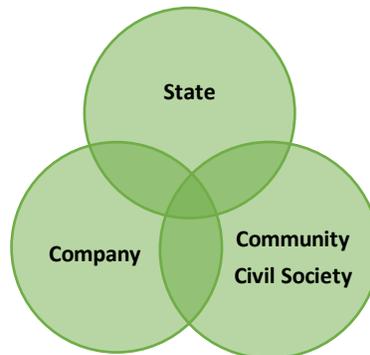
Sustainable development also needs to address and strengthen planning for public investment and demands from the public, fulfil commitments and agreements, address regional coordination, and promote synergies among interventions (inter-sector, intra-governmental, and public-private). The important thing is to move from conflict management to social management through the development of a preventive approach (risks, warnings, tracking), building capacities, developing tools, and monitoring companies' social management.

In terms of the companies, these need to take on the leading role in the promotion of regional development. This means developing mechanisms for the distribution of benefits such as employment, social investment, based on the local vocation. It also includes being lifted into the public eye, mechanisms for ongoing relationships, information, and dialogue.

Communities and civil society must strengthen capacity and local leadership, moving towards a civil society that is proactive, rather than just protesting, involve think tanks, and review individual expectations versus local/community expectations.

These three instances need to establish a common goal towards local sustainable development, within the framework of a shared vision of the territory and the role of mining activity through:

- placing the dialogue outside a setting of conflict, multi-stakeholder dialogue,
- strengthening the legitimacy of the activity in the region, and
- a commitment against corruption.



E. Conclusions of the Plenary Session and Working Groups: Collective Reflection

After the presentations, a question-and-answer session was opened, before moving on to discussions in working groups. The purpose that guided the work was to promote a collective construction, ensuring a participatory atmosphere in the forum, based on the inputs from panellists and the experiences of each participant in each of the themes covered. The primary objective was to identify **conclusions, best practices, and recommendations**.

The following topics were analyzed in the subgroups, based on the presentations from the panels: i) prior consultation with Indigenous communities for local development and development of the extractive sector (territory, natural resources, and respect for the environment; and ii) interculturality and three-way discussion (among government, mining companies, and communities).

The key points from the conclusions of the working groups and participation in the plenary session have been summarized and organized into three over-arching themes: i) Learnings from each country, ii) Best practices, and iii) Recommendations.

Learnings from each country

Canada

- With respect to employment in the mining sector, companies that hire personnel from Indigenous communities will benefit from a better relationship with the communities, and they will have a local labour force, which will improve the quality of the work and increase profitability and competitiveness.
- Companies with poor reputations will have difficulty moving forward with new proposals and projects.
- Indigenous employability in the mining sector increased between 2007 and 2015; however, Indigenous employees earn an average of 16% less than their non-Indigenous peers.
- A different approach is required in mineral development to defend Indigenous rights, for example:
 - *allowing interests in minerals to be acquired incrementally,*
 - *providing settings where timelines and measures for expropriation of lands can be defined,*
 - *assisting in the prevention and reduction conflicts with other values, and*
 - *ensuring that Indigenous interests or landowners' concerns can be addressed proactively.*
- The environment must be preserved in privatization processes for lands, water, etc.
- Based on the experiences with movements in Chile, the most important and basic things are education, recognition of needs, and the timelines of communities.
- It was only in 2017 that technical education was reconfigured in Chile; efforts are being made to ensure the relevance of the programs by linking them with the context.

Colombia

- There are illegal mining companies in the Colombian Amazon region; in this area, the communities protect the environment, but the companies that set up there generally have an impact on the relationship between man and nature.
- Baselines are generated for the local communities, environmental studies are carried out, and stakeholders are identified so they can be actively involved.
- It was explained that private business is mindful of the communities' interests; in this experience, they made efforts to help the communities gain access to education. This not only engages private business, but also the government and the community, to overcome barriers to education.
- SENACE, a very strong institution, has defined parameters to identify social baselines and to include mechanisms to protect communities. In terms of private practices, they have examples of promotion and recovery of cultural practices, to move from respect to contribution.

Mexico

- There are protocols and guidelines in place for dialogue: a baseline study is developed and the capacities of each community are taken into account, such as their methods for decision making and information sharing.
- Three projects are being developed: the Mayan Railway, *Sembrando Vida*, and the Trans-Isthmic Railroad; all of these are located on Indigenous lands.
- The opinions of communities must be taken into account when constructing the Trans-Isthmic Railroad. The government should act as a guarantor for tracking and fulfilment of agreements.
- The legitimate representation of Indigenous peoples must be included in mining projects.

Peru

- The Prior Consultation Act was recently created. All mining projects cause tension.
- A reflexion was done on how consultation serves to mitigate conflicts and favours three-way dialogue and arriving at viable solutions.
- Veto right was approved, which has become an option for communities before social conflicts erupt.
- Transparency is fundamental. The information is very technical; the company is the party that channels the information, and it therefore plays an essential role.

*The representatives from all **five countries** thought that mining projects are feasible whenever communities are consulted, rather than other stakeholders that serve as intermediaries and take on the role of negotiators between the government and the companies.*

Best practices

- A proven best practice is that the governments should serve as guarantors of the agreements made in the consultation process and enforce laws. Governments come and go; communities remain.
- The process works if the agreements are permanent in all sectors and include more than just environmental matters, because sustainable development involves more than just social and environmental aspects.
- Agreements are successful when oversight and enforcement agencies are formed.
- There are legal provisions that include flexible protocols that make it possible for the process to be more than just fulfilling an administrative obligation.
- There are good practices in terms of access to the job market when universities offer technical training programs in mining, with a technical, social, and environmental focus.
- It is important to identify leaders (liaisons) and mechanisms for ongoing communication for the success of the mining operation.
- There are three important principles that have a positive impact: trust, intercultural dialogue, and transparency. Conflicts arise because a certain way of thinking about development is imposed. A balance among visions must be sought.
- In a consultation held with the Indigenous peoples, it was concluded that four- or five-year educational programs need to be offered so that students are well prepared.

Recommendations

- Agreements should be digitalized to improve the dissemination of all agreements that are reached, and they should be institutionalized so that they do not depend on individual people, but rather on institutions and organizations.
- The agreements should be in alignment with the Sustainable Development Goals (SDGs).
- It's useful to open up spaces to evaluate each country's process for prior consultation; real economic benefits are required, including jobs for communities within the frameworks of the provisions set by governing bodies.
- Communities' institutional frameworks should be strengthened to ensure agreements are fulfilled.
- Ensure real economic benefits (jobs for communities); these benefits should remain in place, such as long-term productive organizations.
- The worldviews of Indigenous peoples should be respected.
- The representation of Indigenous peoples is for the common good, and not for individual

interests.

- International treaties are general in nature, and countries should implement their own particular measures so that are clear rules.
- Take Indigenous peoples' life plans into account to align and coordinate important themes such as education, healthcare, and public services.
- Develop production chains based on the primary commodities for local development.
- Interculturality must be recognized as the basis for respect and dialogue.
- We need to move from an anthropocentric culture to a biocentric one.
- Take into account that there is an increasing level of automation in the mining industry, to reallocate people.
- It is recommended to promote the study of science, technology, engineering, and mathematics (STEM) in Indigenous populations.

*To hear the **conclusions** of the working groups, click [HERE](#).*

IV. BEST PRACTICES AND OPPORTUNITIES AMONG INDIGENOUS COMMUNITIES AND COMPANIES FROM THE EXTRACTIVE SECTOR



Pascale Leuroche, MiHR, Canada



Lema Ljtemaye, Pauktuutit Inuit Women of Canada, Canada



Manuel Indacochea, Social Capital Group, Peru



Amaury Oliveros, Undersecretariat of Mining, Mexico

“The forum enabled us to see the similarities between Canada and the Pacific Alliance, since there is an outstanding historical agenda. Intercultural education should enable greater employability, and this goes beyond just getting a job; it should facilitate the development of skills for dialogue.”

-Testimonial from a PA-EFE participant



Sandra Parra, CANACOL ENERGY- CNE OIL & GAS, Colombia



The objective of the second panel was to present best practices and lessons learned from the history of the relationship among governments, companies, and Indigenous communities in the PA and in Canada, and to propose alternatives for a positive dialogue that meets the needs of both parties, taking into account the different situations of men and women.

The following representatives from the five countries contributed to the dialogue with experiences and best practices:

Pascale Larouche, Director of Indigenous Affairs, Mining Industry Human Resources Council (MiHR), Canada

Lema Ljtemaye, Manager of the Department of Socio-economic Development, Pauktuutit Inuit Women of Canada, Canada

Manuel Indacochea, Senior Advisor, Social Capital Group, Peru

Amaury Oliveros, Head of the Market Studies Department, Directorate-General of Mining Development, Undersecretariat of Mining, Mexico

Sandra Parra, Manager of Comprehensive Social Responsibility, Department of Prior Consultation and Lands, CANACOL ENERGY - CNE OIL & GAS, Colombia.

A. Best Practices and Opportunities between Indigenous Communities and Companies from the Extractive Sector

Pascale Larouche¹¹, from Canada, presented an experience on best practices for dialogue and collaboration between mining companies and communities, from the Mining Industry Human Resources Council (MiHR), which is an independent not-for-profit organization that serves as a hub in Canada for research and knowledge management for labour market analysis in the mining sector. This organization drives collaboration among stakeholders, develops solutions, and facilitates opportunities. One of MiHR's objectives is to perform forecasting based on information from the mining sector, in order to attract people to the industry. Canada's Indigenous population is growing, and there is a benefit to working with these communities.

[*Mining Essentials*](#) is a pre-employment training program that teaches essential work-readiness (non-technical) skills validated by the mining industry and deemed to be necessary for employment in the industry. The program includes 360 theoretical hours and 120 hands-on hours. Participants are awarded certificates so they can more easily obtain employment and add this program to their educational profile, such that they have skills for enhanced employability.

One of MiHR's primary focuses is on providing forecasts on supply and demand in the mining industry and the hiring requirements that employers will face in the coming decade, under three different economic scenarios. With this in mind, efforts should be made to attract under-represented groups (Indigenous peoples, women, and newcomers/immigrants).

¹¹ Click [here](#) for a copy of this speaker's presentation, and [here](#) for the video.

History shows that this community was a nomadic people that moved all around the Arctic; however, some years ago [residential schools](#)¹³ were created, and along with that came forced relocation.

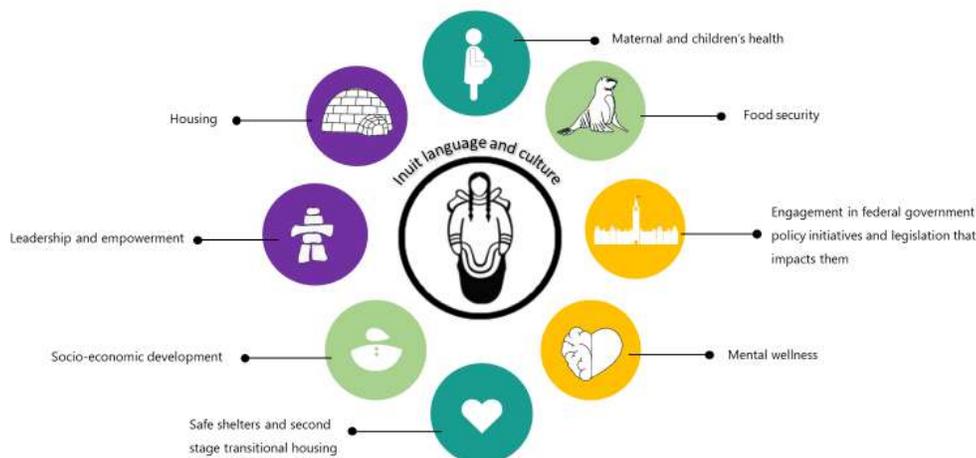
The purpose of these schools was to integrate Indigenous communities into Canadian society; the schools were run by the Government of Canada and a few churches, including Anglican, Catholic, Methodist, and Presbyterian.

More than 60,000 Inuit live in Canada, in 51 communities all around the Arctic; however, almost 30% of Inuit have moved to urban centres. This is one of the fastest-growing populations in Canada. They have ongoing land claims in four regions of Canada.

Inuit women' have many needs and expectations, including: maternal and child health, food security, participation in policy initiatives by the federal government and legislation that meets their needs (impacts them), mental wellbeing, safe shelters and second-stage transition housing, socio-economic development, empowerment, leadership and housing; all with a focus on the preservation of their culture and language.

Lema Ljtemaye

Needs of Inuit Women Today



In the area of economic development, prior research is required on the impact of the natural resource extraction on Inuit women and families in Qamani'tuaq, Nunavut.

Within this framework, a qualitative and quantitative study was carried out on the effects of resource extraction at Baker Lake. The results of the study showed that:

- mining is an important channel for community-level economic development;
- it leads to a higher rate of alcohol consumption;
- there are cases of violence;
- there is a lack of resources and support for the community; and
- there are cases of sexual harassment and a lack of workplace safety.

¹³ For more information on residential schools, please see "[An Overview of the Indian Residential School System](#)", Union of Ontario Indians.

In terms of Inuit women’s economic prosperity and safety in the resource extraction industry, the issue of sexual harassment and workplace violence needs to be identified and addressed.

As such, it is recommended to develop and maintain active partnerships to: i) design standard procedures and policies to address workplace safety, ii) address sexual harassment and workplace violence in the resource extraction industry, and other initiatives necessary to improve working conditions for women.

C. Offshore Hydrocarbon Exploitation and Prior Consultation in Honduras

The third case study was presented by Manuel Indacochea¹⁴, from the Social Capital Group in Peru. The experience was related to work with the Miskito Indigenous group. In the first phase - prior consultation - of an exploration project (geophysical studies), a series of activities was carried out, including:

- initial coordination meetings,
- signing a three-way agreement among all stakeholders;
- execution of the prior consultation with the Miskito people,
- information meetings,
- twelve territorial council meetings, and one general meeting in Puerto Lempira.



As a result, the Miskito People gave their consent for Exploration Phase 1; 17 claims were received by the government and the company; and USD 273,533.01 worth of actions were carried out in this phase, in which 3,000 Miskitos participated.

Transparency and meaningful consultation are at the foundation of consent; simply **consulting “as an obligation” weakens** and puts community support at risk. We must ensure that the population is fully and appropriately informed in order to build trust.

A few **best practices**:

- Translation of informative material to the Indigenous language and testing it out before disseminating it
- Consultation should be seen as a continuous dialogue process, rather than as a single event
- It is advisable to carry out studies to gain an in-depth understanding of the social context
- Advising and guidance from experts in social management and Indigenous peoples are necessary throughout the process
- Policies, corporate plans, and support are required from upper management
- It is best if there is internal collaboration and alignment among planned operations
- The ideal situation is to have a shared vision of the risks and budget allocation

One **lesson learned** is related to Indigenous peoples’ ability to gain financing. Extractive projects generate costs for Indigenous organizations, so it is important that the company provide financing for:

¹⁴ Click [here](#) for a copy of this speaker’s presentation, and [here](#) for the video.

- all expenses related to the consultation process;
- training for Indigenous facilitators, technicians, and leaders;
- post-consultation dialogue and negotiation of claims and benefits; and
- administrative, technical, and legal support for the Indigenous organization.

In practice, this support has been subject to accountability, documentation, and auditing, thus ensuring participation and counteracting any possible criticisms towards the company and the Indigenous leaders.

Another lesson is that consultation is a precondition for the company's social licence to operate. In this area, we need to have:

- international standards;
- consultation with extraction companies;
- a social licence to operate subsequently, within a context of mistrust towards the government and the extraction companies;
- consultation reduces the risk of conflict, legitimizes investments, and creates value;
- it provides an opportunity to be differentiated from other players in the region.

D. First Steps in Mining Consultation in Mexico

Amaury Oliveros¹⁵, a representative of the Undersecretariat of Mining, explained the features of the institutional framework for the mining sector in Mexico. Article 27 of the Political Constitution of the United Mexican States sets out that the Nation has direct dominion over all minerals. As such, the Nation has the right to transmit this dominion to private parties through concessions, turning them into private property. Currently, subsurface concessions correspond to 11% of the country's territory (22 million ha). The Mining Act and its regulations, as well as legislation applicable to the sector, determines the minerals that can be subject to concessions and the duration of a concession, which is 50 years in Mexico, with the potential of an extension for an equal period of time.

There are seven federal statutes that govern specific aspects of the mining cycle, including the General Law on Ecological Equilibrium and Environmental Protection (LGEEPA) and the Federal Royalties Act. There are also nine Mexican standards (known as Normas Oficiales Mexicanas, or NOMs) that are applicable exclusively to the sector, in terms of environmental protection and mine safety.

Key aspects of Indigenous consultation in mining in Mexico

The Institutional Framework on Indigenous Consultation in Mexico (which is internationally binding) was ratified by Mexico on September 5, 1990, and it came into force a year later. Article 6 states that any time plans are made for legislative or administrative measures that may directly affect populations, governments must consult with these populations through appropriate procedures, particularly, through their representative institutions. There are other articles that are also relevant (15.2, 17, 22, 27, 28).

¹⁵ Click [here](#) for a copy of this speaker's presentation, and [here](#) for the video.

Pueblos Indígenas en México				
Establece que México es una Nación pluricultural , sustentada originalmente en sus pueblos indígenas.	Los Pueblos Indígenas son aquellos que descienden de pueblos pre-coloniales asentados en el país.	Conservan sus propias instituciones sociales, económicas, culturales y políticas.	Se establece que la autoconciencia de la identidad indígena es criterio fundamental para garantizar su reconocimiento.	Se reconoce la relación especial que tienen con su Territorio y su capacidad de reconocer Autoridades propias conforme a usos y costumbres.

Article 2 of the Political Constitution of the United Mexican States sets out that Mexico is a pluricultural nation, originally founded by its Indigenous peoples. The same article establishes the right to consultation by Indigenous communities and populations in matters such as education, the National Development Plan (PND), as well as state- and municipal-level plans.

In terms of local legislation, the right to Indigenous consultation is recognized in the constitutions of 18 of the 32 states of the Republic.

In June 2011, there was a constitutional reform related to human rights, in which Article 1 links the Constitution to international human rights legislation, resulting in the Guidelines for Constitutional Interpretation of Human Rights.

In 2019, an amendment was made to Article 2 of the Constitution, recognizing Afro-Mexican populations and communities as part of the nation's pluricultural composition. There are 1.3 million people in Mexico who identify as being of African descent, representing 1.2% of the country's total population.

Free, prior and informed consultation

The first steps of prior consultation are planning and implementation. In the case of mining, this is a procedure that takes time, adaptation, and organizational restructuring with allocated funds. Mexico is currently going through this process.

Mexican regulations include three bodies in a preliminary list of agencies and organizations that would be involved in Indigenous consultation for mining operations: i) the responsible body; ii) the technical body, and iii) the informative body.

There are also challenges, such as:

- creating a General Law on Free, Prior, Informed and Culturally Appropriate Consultation to govern this right at the federal level, in accordance with international standards;
- applying the Compliant Interpretation Clause, in order to harmonize the Mining Act and its regulations with the stipulations in ILO Convention 169;
- continuing to strengthen the organizational structure of the Undersecretariat of Mining to consolidate a Directorate-General, whose exclusive role is the implementation of prior consultation in accordance with international standards; and
- the formulation and implementation of the human rights policy in the mining sector.

Finally, a few final reflexions show that, as stipulated in the National Development Plan for 2019-2024, this new federal administration in Mexico has an unrestricted commitment to “be respectful of the native peoples, their customs and traditions, and their right to self-determination and the preservation of their territories.” In parallel, the Sub-secretariat of Mining has a commitment to consolidate, together with the companies in the sector and the respective communities, mining operations that are sustainable and respectful of human rights.

A second reflexion relates to returning to the *pro persona principle*¹⁶ as a criterion established in the Mexican Constitution and from the most protectionist standpoint of human rights, stipulating that prior consultation should not be seen as an end in and of itself, nor as just a requirement to fulfil in order to be able to operate.

Prior consultation should be a means to ensure that Indigenous and Afro-Mexican populations can exercise their autonomy to decide how they will drive their process of economic, social, and cultural growth in their territories, in line with their worldviews.

Prior consultation in mining is an essential tool to ensure certainty for investments and promote increased productivity, by reducing production shutdowns and protests against the companies.

Amaury Oliveros

E. Community Relations Processes

The representative of the extractive sector from Colombia, Sandra Parra¹⁷, talked about the experience with projects in Indigenous territories. According to her, it has not been easy to create relationships and sustain them over time; the processes are very quick and maturation period is the biggest enemy. However, they have managed to spark a desire to get to know the liaison staff and create a favourable space to get to know the company from inside, in order to build trust and empower the communities from the standpoint of their own sustainable development.



Canacol Energy’s inroads into extraction projects in ethnic regions and/or territories does not follow a pre-set format, nor imposed methodologies, but rather a mutual construction of wisdoms. The best practices were the processes of communicational assertiveness, which led to proactive community and institutional relationships, and that met constitutional and legal regulations, as well as ancestral norms from the standpoint of their worldview. The process started off with an intercultural dialogue rooted in principles of respect and consideration for the other, resulting in mutual respect and an exchange of ideas for living in harmony with the environment, the customs and traditions of the ancestral peoples, and the majority culture, governed by a legal system that enables the constitutional framework and laws.

¹⁶ According to Alma Rosa Bahena Villalobos, the *pro persona principle* is an interpretive criterion of law in terms of human rights, and it consists of preferring the broadest standard or criterion for the protection of human rights, or the standard or criterion that restricts the enjoyment of these rights to the least extent.

¹⁷ Click [here](#) for a copy of this speaker’s presentation, and [here](#) for the video.

The company has been respectful of the international agreements adopted by Colombia, including ILO Convention 169, from the International Geneva Convention of June 27, 1989, adopted in Colombia on March 6, 1991 as Law 21; this is the regulatory document that emphasizes the labour rights of Indigenous and tribal populations and their right to land and territory, to health, and to education.

Best practices

First of all, **entry into the territory** begins long before proposing the project; the period of approach and contact is led by people who know the Indigenous population, and trust is built with them in order to subsequently introduce the company.

A second aspect is **respect for Indigenous self-determination**; at the beginning, the company presents the project and its impacts, and the population decides on the suitability of allowing a project to come to their territory. If the project is accepted by the community, the process of **building mutual understanding** is initiated. This means an understanding of their cosmogony, their worldviews, and their life plans, forming ties built on trust and respect; the organization's structures and leadership are established, identifying individuals and roles, both of men and women, internal relationships and development, as well as the roles of youths, children, and elders. In addition, they identify the roles and scope of management and interests in the company's region.

An in-depth, didactic explanation needs to be given, supported with audiovisual equipment, visits to oil fields, table games, and recreational activities, with the people who are most suitable for introducing the project, in plain language and with the support of other ethnic populations that have had experience with prior consultation for hydrocarbon exploitation.

Two other essential components are transparency and equality. A horizontal dialogue needs to be established for mutual understanding, in the overall theme of their rights as peoples, and specifically to prior consultation. These are basic concepts, but that due to distances, limit economic, cultural and educational possibilities, and it also means that communities do not have access to very many legal tools, which favours the spread of disinformation and the entry of external advisors working for their own gain.

A few of the fundamental topics to be discussed and established in the dialogue are:

- Indigenous jurisprudence or current legislation: it's not only the communities who lack knowledge of the legal framework that could help them, but also many employees of the companies.
- Rights and responsibilities, both constitutional and ancestral: not only internally, but these issues need to be made known to attain more fluid and proactive dialogues.
- Environmental context: the peoples, based on their worldview, attacking deforestation and indiscriminate fishing and hunting of wild species.

Other matters covered in the presentation included land and agricultural activities; strengthening of leadership and empowerment of groups; institutional knowledge and legal tools; and employment training in the required trades. The need to ensure Indigenous peoples' access to employment was also discussed, by training them in topics including technical trades, handling of materials, workplace safety, and food handling.

Finally, the speaker discussed the need to develop metrics for management and impacts that could occur among the groups living in the territory.

Without territory there is no culture and without water there is no life; productive projects are necessary; access to the territory and the use of resources for the growth of both the company and the communities.

Projects developed jointly with compensation for entry into ethnic territory and cultural impact need to be fair, equitable, and suitable to the people's needs, so they can have their own sustainable development in an environmentally friendly setting.

Hydrocarbon projects should not result in relocation of communities, but in a healthy coexistence, sustainability, and respect.

Sandra Parra

It is essential that a calculation method be created jointly to determine the compensation amounts for possible impacts, once verified and identified. This construction must consistently be in line with work to objectively determine not only the resources required, but also the projects that will lead to the possibility of remedying the impacts caused by the operation.

F. Plenary Session and Conclusions of the Working Groups: Collective Reflection

As in the case of the first panel, after the presentations, a question-and-answer session was opened up, before moving on to discussions in working groups. The main goal was to identify best practices and experiences from the countries, as well as recommendations based on the panellists' presentations.

This section summarizes the results of the group work from the five countries and from the discussion in the plenary session, categorized into: i) points of agreement in the discussion and best practices from the four countries, and ii) best practices in terms of regulations and policies in the region. The most important points have been recorded, since they serve as best practices and lessons learned to continue discussions among governments, communities, and Indigenous communities. The conclusions from the groups have been organized into three over-arching themes: i) Learnings from each country, ii) Best practices, and iii) Recommendations.

“Dialogue” is understood as a rational conversation between one or more people. Both parties have this rationality in common.

A contribution from one of the groups

Lessons learned from each country

Canada

- Communities' free and prior consent is necessary. Unfortunately, prior consultation is not always conducted before the project starts.
- In Canada, as in other countries, there are resistance movements, especially in the north-eastern region. This is because the communities do not know what exactly the agreements between the company and the government were so constant monitoring is required.
- Committees and the National Indigenous Council are consulted in the process of curricular development. Cultural themes are included, and monitoring is carried out with the students on the relevance of the curriculum.

Chile

- Intercultural and bilingual education. This has remained on paper only; there are no practices that could be considered successful. Mutually beneficial agreements are necessary; if an agreement brings benefits to all parties, it can also bring them difficulties.

Colombia

- Presidential Directive no. 10 of 2013 establishes the "Prior Consultation Protocol." The application of this directive has made it possible to log the majority of prior consultations held in the country and to advance sustainable development.
- The Constitutional Court oversees respect for the autonomy of Indigenous peoples to make decisions that affect their territories, permitting traditional production activities and respecting local customs and traditions.
- Professional training is done based on a policy of a differential approach, taking into account the interaction of the Indigenous peoples.

Mexico

- The national regulatory framework is under construction, starting with the constitution and international agreements, working on the General Law of Consultation, which applies to different productive activities and safeguards human rights.
- Multi-ethnic and pluricultural education, the right to receive education in one's mother tongue and culture in the constitutional framework.

Peru

- The policy around multicultural and bilingual education in the national education plan for prior consultation as a best practice; compulsory teaching of native languages at the secondary level - based on two axes: bilingualism as a means for learning and the dialogue around the wisdoms of the native peoples, combined with scientific knowledge.
- Indigenous rights are included in international treaties, in the Constitution, and in local regulations. There is a law and a regulation that cover prior consultation, and 52 consultations have been carried out.
- Solutions and agreements are found through dialogue; the participation and representation of both sexes is an achievement.
- The policy of mainstreaming is slow, and without much conviction by the government.
- Indigenous communities work in executive hubs, who apply for projects and receive the funds to implement them directly.

Best practices

- Dialogue on an equal basis means respecting the concept of good living, respecting each community's plan and worldview, and learning to address claims based on this worldview.
- In Arequipa, the needs of both the present and the future are addressed, achieving the communities' acceptance.
- Both parties must respect timelines and means of consultation, from a standpoint of ecology and knowledge and respect for sovereignty.
- Educate around diversity, recognize the other as an authentic "other," both at an institutional level and within households and communities.
- Recover the intercultural function in Latin American universities, human talent in the productive domain, and scholarships for students.
- One good practice is to carry out joint environmental monitoring, and cross-check data to care for the surrounding environment.
- Political representation is key to Indigenous representatives being present in the dialogue in a balanced manner.
- Through best practices, different companies can be organized and created, nominally interdependent (within the value chain) on the initial investing company.

Recommendations

- Promote commercial organization through cooperatives, which would ensure more transparency.
- Posing three questions to different groups during the diagnosis: How do you see the community? How would you like it to look? What are you willing to do to achieve this?
- Volunteerism within the communities needs to be promoted and increased.
- Building people's capacities within the communities needs to be a goal, not just receiving funds.
- Supporting project management in Indigenous communities.
- Small-scale miners need support from mining companies (Indigenous communities in the process of formalization, wherein the companies help the small-scale miners to get formally set up, get trained, and obtain contracts for production).
- It is suggested to sign long-term agreements wherein communities are trained on technical subjects for which there is employment in the companies, so that the training is in line with the demand and employability is improved.

To listen to the conclusions of the working groups, click [HERE](#).

V. KEY TAKEAWAYS: OPENING OF THE SYMPOSIUM



Antolin Celote Preciado, Secretariat of Public Education, Mexico

“Events such as this one give us hope that we Indigenous peoples can keep working towards our worldviews being respected and mainstreamed in the plans and policies of all five countries.”

- Testimonial from a PA-EFE participant



Sergio Zapata, Secretariat of Public Education, Mexico



Marcelino Galindo Vivanco, DIGEIBIRA, Peru

“The struggle and efforts that are being made in all countries in educational processes to keep native languages alive is owing to the fact that to recover languages is to care for the cultural, spiritual, and physical lives of the populations.”

- Testimonial from a PA-EFE participant



Silvia Jimena Ruiz, CRIC – UAIIN, Colombia



The Symposium was opened with words from [Chief Wilton Littlechild](#)¹⁸, President of the Canadian Confederacy of Treaty Six First Nations for over 40 years. He is noted for his work building bridges between Indigenous and non-Indigenous people, and he is a renowned lawyer. He was the first Indigenous person appointed to the Queen's Counsel by the Law Society of Alberta. He brought native peoples' issues to the public's attention when he served as the first Treaty Indian Member of Parliament.

Representing the Pacific Alliance's EFE program, Antolín Celote Preciado gave the Latin American opening of the Symposium with the presentation "**Outlook for the Pacific Alliance.**"

A. Indigenous Education in the Pacific Alliance Countries: Chile, Peru, Colombia, and Mexico

According to the presenter¹⁹, over 500 languages are spoken in Latin America and the Indigenous population accounts for 12.08% of the total population. Around 300 million people live in the four Pacific Alliance countries and of these, 32 million are Indigenous. Indigenous people in Chile include Mapuches, Quechuas, Aymaras, Diaguitas, Atacameños, Rapa Nui, Kolla, Kawashkar and Yaghan.

Forty-eight languages are spoken in Peru, and 30% of its population is Indigenous. In Colombia, 88 Indigenous languages are spoken, and 4.4% of the population is Indigenous; in Mexico, 68 Indigenous languages are spoken, and 21.05% of the population considers themselves to be Indigenous.



In 1920, the population of Mexico was 20 million, 90% of the population was illiterate, and 50% were Indigenous peoples who lived in rural areas. Today, Indigenous peoples in the Americas are fighting for their claims.

In 1921, the Secretariat of Public Education (SEP) was created to teach people to read, write and to Hispanicize, and to bring in Indigenous populations. The "*Política de Castellización*" (Hispanicization Policy) was continuous from 1921 through to 2017 and today, only 6.6% of the Indigenous population speak Indigenous languages.

All Indigenous peoples are still fighting for their claims, as they have been doing since the start of European colonization in the 16th century. Indigenous populations have been resisting, fighting for their lands, their systems of governance, their culture, their education, and their right to use their languages. But above all, they are fighting to be considered legal persons under public law.

Antolín Celote Preciado

¹⁸ Click [here](#) for the video.

¹⁹ Click [here](#) for a copy of this speaker's presentation, and [here](#) for the video.



A few of these movements have been reflected at different times throughout history; in 1994, the Zapatista Army of National Liberation (EZLN) emerged in the Lacandon Jungle. In 2019, the Mapuches protested for their lands and their autonomy in southern Chile. There are 44 Indigenous groups living in the Peruvian Amazon, and this is where the oil deposits are located. In 2018 these groups organized protests and uprisings against the exploitation of their resources. Similarly, in Colombia, Indigenous people are claiming their lands, 90% of which are privately owned.

With this backdrop, the Mexican government's strategies to address cultural and linguistic diversity through education were presented. Mexico is home to 11 linguistic families, 68 language groups, and 364 language variants. In Mexico, 25 million people see themselves as Indigenous, and 7,382,785 people speak some Indigenous language.

The sociolinguistic setting of the students under the Directorate-General of Indigenous Education, under the Secretariat of Public Education (DGEI-SEP) shows the following categories of people: monolingual, speaking an Indigenous language, with some competence in Spanish; bilingual in Indigenous languages and Spanish, with a higher level of competence in Indigenous languages; bilingual in Spanish and Indigenous languages, with a higher level of competence in Spanish; and monolingual in Spanish with some competence in Indigenous languages.

Article 3 of the Political Constitution of the United Mexican States, amended on May 15, 2019, requires that **curricula have a gender perspective and be comprehensive in nature.**

Indigenous languages are incorporated in early childhood, primary and secondary education. The challenges to teaching Indigenous languages are primarily centred around training teachers in the new educational model and accompanying this training with the right approach and ideology.

Nowadays, farmland, water, oil & gas, minerals, and forests can be found in the territories of Indigenous peoples in Latin America. Therefore, any economic project that is put forth must be done only after free, prior and informed consultation based on good faith and that is culturally suitable to the Indigenous populations, as set out in ILO Convention 169.

After the Symposium was opened, the PA representatives who contributed experiences and **best practices** in the different groups and plenary sessions were:

Sergio Zapata, Deputy Director of Educational Support, Secretariat of Public Education, Mexico; **Silvia Jimena Ruiz**, Education Coordinator, CRIC – UAIIN, Colombia; and **Marcelino Galindo Vivanco**, Coordinator, Directorate-General of Alternative Intercultural Bilingual Basic Education and of Rural Educational Services (DIGEIBIRA), Peru.

B. Incorporating the Indigenous Perspective into Training and Curricula

As an introduction, Mr. Sergio Zapata²⁰ presented a summary of Article 3 of the Mexican Constitution, as one of the most far-reaching, since it is the basis for the state's education system; everyone in society is guaranteed the right to education, to contribute towards their development as a person.

It can be stated that there are unitary nation states in Latin America, and this has an impact on the generally partial government policies, which have been characterized as being monocultural and monolingual. Policies of assimilation, integration, and cultural/linguistic homogeneity have been developed, leading to the suppression of diversity and otherness. According to the presenter, as a result, public policies are exclusionary and asymmetrical, causing social, cultural, economic and political inequality.

This presentation addressed the cultural and linguistic context, plus topics such as migration, globalization, information, new social reconfigurations, discrimination, racism, and exclusion suffered by Indigenous peoples, as well as the loss of identity and social cohesion.

Education in Mexico is compulsory, universal, inclusive, public, free, secular, plurilingual and intercultural, and it is overseen by the government. The state recognizes interculturality as part of the new paradigm that contributes elements towards an understanding of the subject (persons); humanism is a central component of the dignification and liberation of subjects. This new paradigm demands structural changes to the system and what we understand as **diversity and interculturality, which:**

- recognizes the complexity of human interaction and the nature of conflicts; imposition/domination of “other”; awareness raising among subjects;
- contributes a greater awareness of their culture, language, identity, social setting and ecological setting (interculturality); awareness raising around living in conflict and the complexity of social relationships, and their complementary nature;
- is focused on self-worth, autonomy, recognition and worth of “otherness”.
- seeks to promote knowledge, recognition, valuing and appreciation of diversity; listening during dialogue as a fundamental principle when interacting with the “other”;
- this implies the acceptance of an awareness of diversity.

Another important aspect of this presentation was knowledge exchange, meaning that to set up a true dialogue with Indigenous peoples, they need to be recognized as subjects. It is only when we respect others as our equals that we can establish a true dialogue, build knowledge, and come to agreements.

Recognizing Indigenous peoples as the roots of cultures with their cosmogony, which is oftentimes far removed from economy-centred philosophies, and closer to that of lekil kuxlejal (“good life”), and to a biocentric nature.

Sergio Zapata

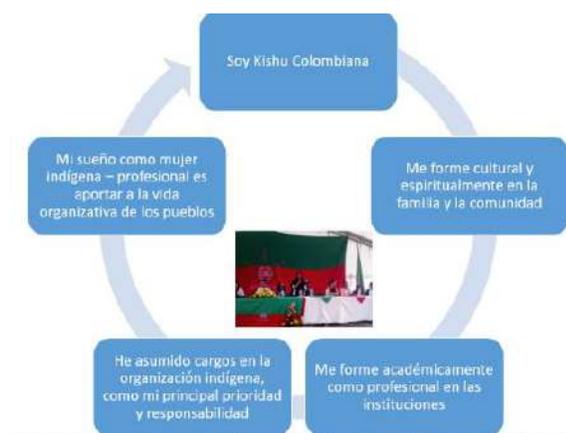
²⁰ Click [here](#) for a copy of this speaker's presentation.



As such, the educational sphere should not only be based on training in technical aspects - which creates a qualified workforce - but rather on education for life, wherein the native peoples take on the leading role based on their self-determination. Currently, Mexico is working on a flexible and diversified training model: it is flexible to adapt to the real needs of Indigenous peoples, and diversified to bring about curricular justice for groups that have historically been disregarded and marginalized, such that their knowledge, logic, and history are incorporated.

C. Plenary session: Empowerment of Indigenous Women in Their Post-Secondary Journeys

Silvia Jimena Ruiz²¹ gave a brief overview of the history of Indigenous peoples in Colombia. According to her presentation, the Indigenous peoples lived in harmony until the time of the invasion, the conquest, and colonization, wherein the native peoples were treated with inequity, discrimination and racism. According to tradition and as recounted by the elders, there was repression, persecution, and even slavery when the policies of the new dominant system were not observed; these policies included Christian religion and education. Many peoples lost their lands and were made to pay taxes such as the *terraje* (rent) and *mit'a* (forced labour).



Today, the training of Indigenous peoples in different knowledge areas, at universities and other training centres, is a priority. The aim is to strengthen the populations through education to strengthen communities and defend life and land, in the professional realm.

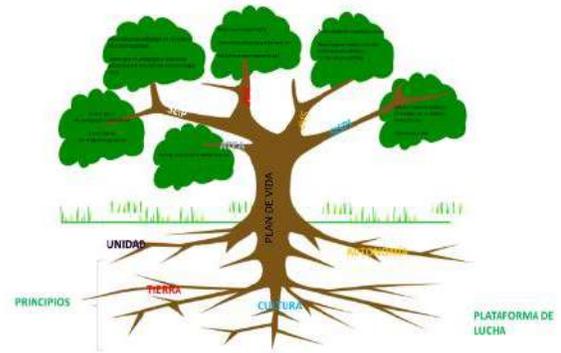
The presenter stated that the purpose of getting trained and educated is greater; it is not only for employment but also for community-based work. Community life is based on the family, community, organized, and institutional setting.

²¹ Click [here](#) for a copy of this speaker's presentation, and [here](#) for the video.

The reasons why training programs have a responsibility towards the community are that a) it is a basic need for people - it seeks balance between professionals and the people who convey cultural practices; b) learning around responsibility and leadership means taking up positions in organizations and strengthening institutional systems, cultural identity, and professional identity; and c) because this is a challenge faced by women as both professionals and as the conveyers of traditional wisdom.

The role of Indigenous women in Colombia

Women are and have been chiefs for millennia, the sources of cultural and ancestral wisdoms, mothers, heads of households, authorities, and Indigenous leaders, and they have studied at conventional universities. In addition, they are professionals in healthcare, education, law, social communication, economics, accounting, administration, and in other areas within the systems that are distinctive to Indigenous populations, such as the Indigenous University.



In their own internal structures and in their life plans, women are authorities in communities; territorial, regional, and national councillors; program coordinators; drivers of change; and advisors. In the external structures and in their development plan, they have served as or serve as presidents of community action groups, councilwomen, mayors, members of departmental legislatures, secretaries of local governments, municipal ombudswomen, judges, and magistrates. Indigenous peoples dream of having their own university that would form part of life, and not just be for the privileged few.

Indigenous women who have dared to study have often been killed, or have seen their partners or children killed, while others have been the victims of social, domestic, or workplace violence.

Silvia Jimena Ruiz

In spite of this, the presenter stated that this should not deter them; they should continue getting educated in the university of life, in the Indigenous university of the Cauca Regional Indigenous Council (CRIC). The Indigenous university should project the dreams of the Indigenous peoples: it should learn, analyse, reflect, and have the capacity to guide, face the humanitarian, territorial, educational, and health crisis; the crises in the economy, governance, social administration; and other internal and external conflicts in their territories.

In the twelve programs offered at the CRIC university, 57% of students are men and 47% are women [sic], which shows that there is greater equality in terms of women's access to education.

Best practices and learnings

Some of the **best practices and challenges** identified included:

- the need to overcome contradictions in the community so that women can study;
- fearlessly taking on household duties as well as organizational and institutional tasks;
- the creation of the Autonomous, Indigenous and Intercultural University (UAI) as an alternative expression of education, whose programs and initiatives are carried out based on the contexts of the [Indigenous] peoples; a university where the majority of students are Indigenous women;
- in a university for life, recovering, valuing, and giving a voice to women's wisdom and

- knowledge;
- the collective construction of knowledge, as a driver for the development of [Indigenous] populations;
- having Indigenous women in leadership roles of political organizations; and
- developing the capacity for research, assembling proposals, systematization of processes, and organizational and institutional relationships with the context.

The main factors that have enabled UAI's **experience** include:

- organization guided by elders;
- a consensus on the definition of a platform for the fight and clear principles that address the dreams of the communities;
- discipline, respect, and accountability by the authorities;
- the confluence of different worldviews;
- a culture that continuously seeks to resist, to never die;
- unity and mobilization of the peoples to reclaim their rights; and
- contributions from a few social sectors, such as ONGs, aid workers, human rights organizations, intellectuals, and academia.



The factors that have inhibited the experience have included the laws in force; policies, plans, and programs by different governments; and the level of cultural, political, and economic discrimination in development plans in general; as well as:

- the exclusion of Indigenous people in public institutions (local and regional government authorities and ministries);
- the dissatisfaction of a few social groups;
- the persistence of armed conflict and drug trafficking;
- the presence of multinationals and the policies of capitalism that impose a way of life that is different than the communities' ways of life; and
- the internal contradictions around the changes that need to be made.

The **challenges and perspectives on educational experiences** indicate:

- a need to maintain unity;
- rootedness in culture;
- consolidation of Indigenous peoples' territorial control and governance;
- profiling and upholding people's particular life plans;
- living in harmony and balance with Mother Nature and ensuring the well-being of all living things;
- not losing spaces for collective education, so that children and youths can continue to be the heirs of the process built by the elders;
- strengthening spirituality as the fundamental basis of Indigenous peoples;
- pursuing professional, technical, and technological training without losing the overall view of the historical and political/organizational process;
- upholding the processes and spaces for comprehensive education in schools, research centres, and universities; and
- getting educated to defend life, and to guide and administer the territory.

D. Concurrent Session: Providing Quality Services and Supports: A Case Study From the PA that Ensures Indigenous Students' Access and Continuity.

Models for educational service at the secondary level.

Marcelino Galindo Vivanco²² explained that skills development at the secondary level of [Intercultural and Bilingual Education \(EIB\)](#) addresses the characteristics and needs of the students from different sociocultural and linguistic contexts. Its implementation is comprised of five pillars that underpin the EIB service's instructional model. It also informs curricular planning, learning management, and formative assessment.

In this framework, the EIB service model ensures the development of skills from an intercultural perspective, meaning that students must solve difficult, complex problems in different sociocultural and linguistic contexts to address local and global challenges.

Another important pillar is the exchange of wisdoms, which includes: a deep examination of the wisdoms, worldviews, technologies, and practices of their cultural tradition, making use of their peoples' learning styles and other knowledge systems; the recognition of the similarities and differences between local wisdoms and worldviews and the identification of problems and proposal of alternatives, based on contributions in terms of local wisdoms and other knowledge systems.



In Peru there are 55 Indigenous groups, in which 48 native languages are spoken. This means that the EIB model needs to ensure the development of communication skills both in native languages and in Spanish, whether as mother tongues or second languages, as well as English as a foreign language.

Language is an instrument that enables us to understand reality and to express our thoughts and emotions, while helping us to reason, create, and recreate knowledge and a specific way of viewing and understanding the world.

Marcelino Galindo Vivanco

Language proficiency is one of the most important elements in the development of competencies.

One of the 11 learning outcomes for the curriculum in force is the development of communication skills in three languages. This is based on a communicative approach, which informs the development of communication skills based on uses and social practices of the language, within different sociocultural contexts. The development of bilingualism is achieved through language instruction.

The model's objective is the development of bilingualism through language instruction. This strengthens students' emotional literacy, enabling them to affirm their identity and understand the world from different perspectives and to develop complex thought.

²² Click [here](#) for a copy of this speaker's presentation.

For more effective language instruction, learning will be approached according to the model's three areas of focus:

- EID area of focus: cultural and linguistic strengthening;
- EID area of focus: cultural and linguistic revitalization;
- The students' mother tongue is Spanish, and their second language is their native language.

EIB secondary education emphasizes the development of socio-productive and entrepreneurial competencies, with the aim of linking the school's teaching processes with the community's sociocultural and productive/economic reality. This link extends to problem areas, needs, and/or potentials, such that the students develop plans of action for social and economic ventures and production, geared towards producing goods and services that are grounded in local sustainable development.



It is productive in nature because it gives a creative sense to human initiative with a transformative perspective, whether economic, social, or of another nature. The meaning of productivity should not be limited to just the action of producing or making things.

From the perspective of native communities, socio-productive projects facilitate humans' relationship with nature and other living things, aiming at generating goods and services within the framework of good living and harmony with Mother Earth.

Marcelino Galindo Vivanco

As mentioned in Pease (PhD in Political Science in Peru) (2019), researchers Bronfenbrenner and Shaffer point out that it is not possible to understand human development without taking into account the influence of the contexts in which individuals function, as well as the influence the subjects exert on these contexts.

In this sense, the pillar of student organization and having them take on leading roles seeks for students to make decisions in a safe, creative, and autonomous way, embracing their personal, social, linguistic, and cultural identity, and developing their personal and collective autonomy. Students organize and participate in collectives, both within the school and in the community, and they can join local, regional, national, and international organizations with the aim of:

- being seen as subjects with standing and rights;
- contributing to the community's development within a framework of good living; and
- being creators and disseminators of the art, culture, language, wisdoms, and worldviews of their people.



These initiatives need to have the continuous support of educators and the community.

The aspect of intercultural coexistence involves the construction of a community wherein different ways of relating to and recognizing each other are produced and reproduced through a dynamic and continuous process of respectful interaction among people, nature, and other living things. It

also involves recovering and strengthen worldviews, spiritualities, and languages through respect, collaboration, and management of diversity and conflicts.

In the Andean-Amazonian worldview, families inculcate in their children respect towards that which gives them life, food, joy, and everything deemed to be sacred, unlike the concept of respect held by Western culture, wherein humans develop their own standards for behaviour, and nature is considered as a resource to be used for their benefit.

Marcelino Galindo Vivanco

In Quechua, the concept of “good living” is based on *Allin Munay*, or “wishing well, feeling well”; on *Allin Yachay*, or “thinking well, knowing well”; and finally on *Allin Ruray*, or “doing good”; these are the pillars on which the thinking of Andean Quechuas rests. These values are closely linked to the national curriculum, which is geared towards the development of skills, which in turn is part of the approach of the EIB model.

Within the framework of intercultural coexistence, respect is an essential practice for creating harmony among all.

VI. INDIGENOUS EDUCATION FROM A COMPARATIVE STANDPOINT: LEARNING FROM THE EXPERIENCES OF THE PA COUNTRIES



Luis Ernesto Mendoza SENA, Colombia

“The biggest difficulty we have in our societies is the understanding and acceptance of the unknown; respectful dialogue and empathy allow us to get to know the other, find common points, and celebrate our differences.”

- Testimonial from a PA-EFE participant



Elena Bastías, Bío Bío University, Chile



Rosalio Tabla Cerón, CONALEP, Mexico

“There are positions that hold that technical/scientific knowledge is equal to popular culture, and of course to ancestral culture, which nowadays, with climate change, has much more to contribute than ours.”

- Testimonial from a PA-EFE participant



Nora Delgado Diaz, DIGEIBIRA, Peru



This panel was central to the Symposium because one representative from each of the Pacific Alliance countries participated in it. The representatives from each of the four countries were:

- **Luis Ernesto Mendoza Suarez**, Professional Training Coordination Office, Directorate-General of the National Learning Service (SENA), Colombia.
- **Elena Bastías**, Director-General of Continuous Education for the Ñuble regions, Universidad Bío Bío, Chile.
- **Rosalio Tabla Cerón**, Secretary of Institutional Development and Planning, National College of Vocational Education (CONALEP), Mexico.
- **Nora Delgado Diaz**, Director-General, Directorate-General of Alternative Intercultural Bilingual Basic Education and of Rural Educational Services (DIGEIBIRA), Peru.

A. The Differential Approach: A Matter of Respect for Equal Dignity and Diverse Cultures

According to Luis Ernesto Mendoza Suarez²³ from SENA, Colombia has one of the highest numbers of Indigenous communities in Latin America. Colombian Indigenous populations are very often among the most unknown on the continent. There are 102 Colombian Indigenous communities. But this is being lost due to the “**ladinization**” process, which is the transculturation of Indigenous peoples to the predominant culture.

In this process, the cultural identity of Indigenous family groups is lost, almost without being noticed or felt. This highlights the need to work in consensus between the educational authorities and the traditional authorities of the ethnic groups. The construction of community-based ethno-educational plans is based not only on planning elements, but also on the relationship and contributions of these peoples to the state, and particularly in the design of municipal, departmental, and national sector-specific plans. In this context, it became necessary and urgent to create laws to recognize the plurality and identity of each community.

[SENA](#) is charged with performing one of the roles attributed to the state: investing in the social and technical development of Colombian workers, offering and delivering comprehensive vocational training, for the participation and development of people in productive activities that contribute to the country’s social, economic, and technological development.

SENA has 14 roles, two of which are geared directly towards people and their social and technical development. These are:

- driving workers’ social advancement, through comprehensive vocational training, to turn them into useful and responsible citizens with ethical, cultural, and ecological values and morals; and
- designing, promoting, and delivering comprehensive vocational training programs for vulnerable sectors of the population.

²³ Click [here](#) for a copy of this speaker’s presentation, and [here](#) for the video.

SENA works based on a differential approach, which is a foundational characteristic, resting on two fundamental principles:



The first is the recognition of human dignity, which is specified in the preamble of the Universal Declaration of Human Rights, which clarifies that dignity is not a right in itself, but rather that the right is the recognition of this intrinsic dignity.

The second basic element of this differential approach is an understanding of culture as every action taken by humans that is geared towards cultivating this intrinsic dignity and that is carried out individually and as a community, forging a cultural identity over the course of several years.

When the convergence of cultures is based on the recognition of equal dignity, dialogue happens as though they were all from the same family. This is because at our core, we are all one: as the Indigenous chief said, just before being led to be burned at the stake on the accusation of conspiring to seek freedom for his people: "I am Earth that walks; the shell of the kernel is trapped, but the vital seed remains free and is ready to keep flying." (Luís Ernesto Espinoza, Chamalú).

The differential approach consists of taking the path that enables dialogue and correcting actions that are not constructive; therefore, the differential approach is not an endpoint, but rather a continuous, consistent, and constant way of living.



Thus, equity, equality, and progressiveness are factors that underpin the strategy of instruction with a pluralist and differential approach.

The Political Constitution of 1991 recognized the country's cultural and ethnic diversity as national heritage, paving the way for the different peoples to achieve autonomy so that they could, among other things, implement their own educational models that are in line with their ways of life (approximately 68 languages and 292 dialects).

This is an obligation of the government, and it should be financed from different sources: the national budget (Educational Fund for Compensation and Contributions, from Statute no. 21 of 1982), co-financing, external loans, transfers to the state (General Shares System), and funds coming directly from territorial authorities.

In Heading III, which deals with the modalities of educational instruction for populations, under Section 3, which deals with education for ethnic groups, and in its Article 55, ethno-education is defined as education for ethnic groups, which is provided to groups or communities that enjoy Colombian nationality but possess their own Indigenous culture, language, traditions, and laws.

This connection must be linked to the environment, the productive process, and the social and cultural process, with the appropriate respect for their beliefs and traditions.

Luis Ernesto Mendoza Suarez

The educational process must enable a population to gain autonomy in the development of their plans, programs, and educational projects, in their entirety.

A few of the principles for implementing a culture of instruction with a differential approach are:

- *Progressiveness*, which is basically the dynamic of the daily processes of Indigenous communities which, in consistently seeking integration, are consolidated and contribute to the development of knowledge in their historical/cultural processes.
- *Solidarity*, which is the natural attraction of the Indigenous community around their experiences, which contribute towards strengthening and maintaining their existence, in relation to other social groups they interact with.

B. Indigenous Education in Chile: A Context-Based Look

The presenter²⁴ stated that Chile is one of the countries with the lowest population in the Pacific Alliance, at 18,729,160, of whom 10% are native peoples. To date, nine peoples have been recognized, and there are four languages that according to ministry of education regulations must be taught in Chilean schools in which 20% of students speak Quechua, Rapa Nui, Aymara, or Mapudungun.

In the past three decades, education in Chile has been geared towards ensuring “quality and coverage.” In is therefore legitimate to ask:

1. How can we maintain an educational system after having advanced in terms of coverage?
2. What do we understand by quality and equity?
3. How can we address diversity?
4. What does education mean to us?
5. Could we think about training? And of course, the matter at hand?
6. Will respect for Indigenous worldviews and culture be based on reproduction or on the dynamism of the peoples?

When thinking about the educational plans of the communities, it is important to consider age ranges. Native communities have a high percentage of infants and youths, at around 30%. This represents an opportunity on one hand and a requirement on the other, since people need to be trained for life in society, based on prospects for the demand for paid jobs on the labour market.

In this setting, proposals have been put forth, primarily for vocational education. In legal terms, on March 21, 2016, Statute no. 20,910 was enacted, under which 15 state-run technical training centres (CFTs) were created, covering all regions of the country. This law includes five fundamental and important pillars: governance, coordination, access, quality, and graduality.

The idea for the technical training centres was born as a response to the desire of the people who live in the territory to have a centre where youths and adults could go to continue their studies, **and that would also help to revitalize their language and promote the value of their worldview.**

That was how the Private-Public Bureau for the Bío-Bío Region came to be; in this bureau, representatives from different territories presented their arguments for the implementation of a CFT in their regions. This group sat on March 10, 2016 and unanimously decided that the CFT for the Bío-Bío Region would be set up in Tirúa and that it would receive an intercultural seal.

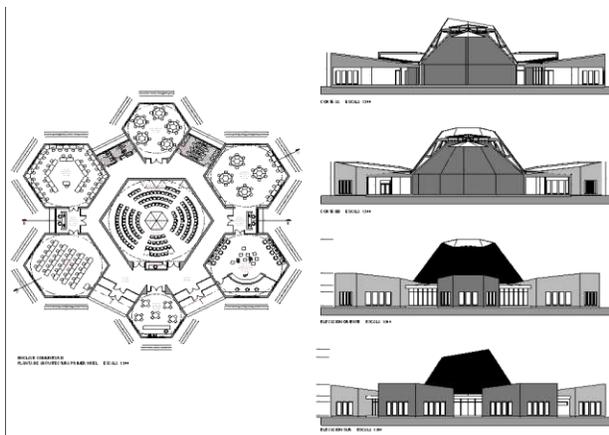
²⁴ Click [here](#) for a copy of this speaker’s presentation, and [here](#) for the video.

The educational model is based on three pillars: social responsibility, interculturality, and identity-based communication.

Elena Bastías

The curriculum is split into technical (scientific and discipline-specific) knowledge, local wisdoms, and the Mapuche Kimün language, worldview and history. The curriculum is based on Leininger's *Rising Sun*, which represents the integration of wisdoms: **ancestral knowledge**, which relates to their worldview, and **local knowledge** - Western wisdoms, which relates to technical knowledge. As a response to these requirements, a series of degrees were proposed:

- Intercultural technical degree in Tourism
- Intercultural technical degree in Nursing
- Intercultural technical degree in Early Childhood Education
- Intercultural technical degree in Natural Resource Conservation



At the same time, an identity-based architectural design was proposed, which gathers the communities' needs and whose preliminary proposal as follows:

C. Bilingual Intercultural Education in Peru

The last speaker for this panel was the Director-General of Bilingual, Intercultural Alternative Education, Nora Delgado²⁵. She explained that in Peru there are 55 Indigenous groups who speak 48 native languages; there are 1,239,389 children, teens, and youths who speak a native language and belong to an Indigenous group.



The legislation recognizes the right of children, teens, youths, adults, and seniors to receive an education in their mother tongue that is culturally and linguistically relevant, i.e. within the domain of their culture, other cultures, and science.

The pillars of the educational policy directed to Indigenous peoples include guidelines on: access, retention, and timely completion; a relevant curriculum and teaching methods that are based on intercultural and bilingual education (EIB); training and development of instructors using the same EIB approach; and decentralized management and social participation.

²⁵ Click [here](#) for a copy of this speaker's presentation, and [here](#) for the video.

In terms of access, retention, and timely completion, national records show that there are 26,862 EIB schools in total, of which 13,505 are focused on cultural and linguistic strengthening, wherein students learn in accordance with their culture, in their native language, and with Spanish as a second language. Another 11,048 are cultural and linguistic revitalization schools, wherein the students learn in accordance with their culture (in Spanish), and they recover their heritage language.

All schools work with a relevant curriculum and an EIB-based teaching method, using standardized spellings and consensually established alphabets for the 48 native languages. In 2019, the standardization processes were completed for the following languages: Omagua, Chamikuro, Resígaro, Iñapari, Munichí, and Taushiro.

This system includes:

- teacher training and development workshops using the EIB approach;
- initial teacher training curriculum;
- approval of the national basic curricular design; and the program for bilingual intercultural early childhood education and bilingual intercultural primary education.

In Peru, 29 teaching centres have training programs offered in eight languages.

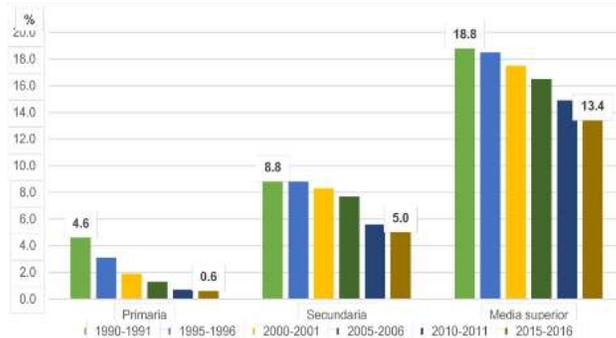
EIB works using decentralized educational management and social participation geared towards the organization of educational services with a territorial focus. Capacity building for staff members as part of EIB management is done through the National Commission on Intercultural and Bilingual Education and through *Tinkuy*, which involves gatherings with native children and other cultural traditions.



D. Indigenous Education in Mexico

Rosalio Tabla Cerón²⁶ began off her presentation with data on the dropout rate in the Mexican education system. She explained that her country has social problems that impact the development of the education system, the most important of which are poverty, inequity, and a lack of inclusion; this leads to dropouts at all educational levels.

Tasa de deserción total por nivel educativo. Nacional, 1990-1991 a 2015-2016 (quinquenios)



Fuente: Elaboración propia con base en SEP, Dirección General de Planeación y Estadística Educativa, y CONAPO. Proyecciones de Población 2010-2050, consultados el 31 de octubre de 2015 en http://www.snie.sep.gob.mx/indicadores_pronosticos.html y http://www.conapo.gob.mx/es/CONAPO/Proyecciones_Datos, respectivamente.

With this backdrop, there is still a long way to go in terms of inclusion, equity, and education around diversity. Small advances have been made in the task of offering quality cultural education that is linguistically relevant to Indigenous populations, as well as in ensuring coverage and providing high-quality, relevant service to the children of migrant agricultural labourers and to persons with disabilities, among other challenges faced.

In Mexico, we have managed to achieve the right to access to education, with gradually increasing numbers since 2005.

With respect to the Indigenous population in Mexico, the 2015 inter-census survey (EIC) indicates that the Indigenous population (just over 25 million) equates to 21% of the national population. The population of people of African descent is 1,381,853, which represents 1.2% of the national population.

The educational landscape of the Indigenous and Afro-Mexican population in 2017 shows that the population that speaks an Indigenous language is 6.5%, and of this population, 12.3% is monolingual, speaking only one native language. In Mexico, two out of ten people consider themselves Indigenous.

The eight states with the highest Indigenous populations are: Oaxaca, Chiapas, Veracruz, Mexico State, Puebla, Yucatán, Guerrero, and Hidalgo.

Problems faced by the Indigenous population in Mexico

There are several factors that impact the economic, cultural, educational, and social inequality of the Indigenous population: the lack of public services, subsistence farming, a high degree of marginalization, and the geographic location of the communities, which are disperse and live on underpaid artisan activities. The consequences of this are a high rate of illiteracy, discrimination, low access to education, poor commercialization of their products, and informal, underpaid employment.

The educational problems faced by Indigenous communities are related to the general educational system, which does not necessarily address the particular **curricular and**

²⁶ Click [here](#) for a copy of this speaker's presentation, and [here](#) for the video.

instructional aspects which require instruction for the Indigenous population, since they do not provide differential instruction, nor specific materials for children and youths.



A large number of instructors have not been trained on teaching and learning methods for Indigenous languages (as a first or second language) that are necessary to communication and important from a linguistic and cultural standpoint. Around 66% of Indigenous education teachers do not speak the Indigenous language, and just over 60% of the Indigenous schools are “multi-grade” (multiple grades in a single group). These aspects show the educational inequity: their monocultural and monolingual character, and a lack of ethnic, cultural, and linguistic relevance. Many Indigenous

communities in Mexico are located in marginalized areas with high rates of poverty; 78.6% of children and youth in Indigenous households and 90.8% of speakers of native languages live in a state of poverty; over 90% of all basic education students and schools are located in areas with a high or very high degree of marginalization.

***Nueva Escuela Mexicana* (“New Mexican School”): principles and proposals for best practices**

The *Nueva Escuela Mexicana* is an educational model that will come into force in the 2021-2022 school year. Under this system, the state will prioritize the best interests of children, teens, and youths in terms of access, retention, and participation in educational services. One of the tenets of this is that teachers will have the right to access a comprehensive system for training, education, and upgrading, with feedback based on diagnostic evaluations. Selection processes will be carried out under equal conditions, and they will be public, equitable, and impartial. It is stipulated that the state will strengthen public teacher training institutions, especially in normal schools and in the curriculum: cross-cutting themes will be ethnic, cultural, and linguistic diversity, design and production of books and materials in Indigenous languages, with cultural and linguistic relevance, etc.



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The strategies for the transformation of Indigenous education include:

- methodology for instruction of Indigenous languages and cultures; and
- scholarships, improvements to infrastructure, research on Indigenous knowledge and wisdoms, dialogue and consultation with Indigenous peoples.

The National College for Vocational Education (CONALEP)

This is a state-run, public decentralized body. Its purpose is the development of qualified human resources through the delivery of vocational and secondary education. It offers job training, evaluation, and certification of job skills, and it provides technical and technological assistance.

CONALEP serves 9,658 students nationally, representing 3.5% of enrolment. Of these, **74% are of Indigenous descent**. In October 2019, the “National Indigenous Students Summit” was held.²⁷ Some of the **conclusions** from this event include: implementing actions that allow for cultural aspects such as traditions and language to be recovered and strengthened, and strengthening of technological programs as a support mechanism.

E. Revitalization of Indigenous Languages

As was mentioned in the Introduction, 2019 was declared by UNESCO as the **International Year of Indigenous Languages**, the purpose of which was to recognize the risks faced by Indigenous languages around the world, and the value this has for the cultures of Indigenous peoples. This panel was focused on celebrating and reflecting on this. One of the representatives from the Pacific Alliance countries provided the following reflection.



Antolín Celote Preciado²⁸, from the Mexican Secretariat of Public Education (SEP), explained that 7,000 languages are spoken around the world, and only 4% of these are spoken by 96% of the entire world’s population. The most-spoken languages are Chinese, Spanish, English, Hindi, and Arabic.

There are some languages that are hardly spoken by anyone anymore, including Chamicuro, which is spoken in the Peruvian Amazon and which had eight speakers in 2008; Dumi, which is spoken in Nepal, also had eight speakers in 2007; worse still, Lynn Johnson is the only speaker of Chemehuevi, which was spoken in the United States in 2018.

In Mexico, 68 Indigenous languages are spoken, with 364 variants grouped into 11 families; of these, 33 Indigenous languages are at risk of vanishing. Kiliwa is spoken in Baja California, **and there only remain four speakers of this language**. Nahuatl is spoken by around 1,500,000 people; however, there are variants of it, such as Cupilco Tabasco, which is at risk and currently has only 30 speakers. Fermín Cruz Álvarez is an Indigenous leader who published a book on Nahuatl words. But, at the National Autonomous University of Mexico (UNAM), 25 foreign languages are spoken including Aramaic, but Nahuatl is the only Indigenous language from Mexico that is taught.

One million Indigenous people live in Mexico City, but the new generations are no longer speaking their parents’ languages. **It is quite possible that in the 21st century, 50% of the Indigenous languages that are alive today will disappear.**

The job of teaching of Indigenous languages and culture belongs to everyone, especially post-secondary education institutions and research centres, but also to the speakers themselves.

²⁷ For more information, go to: <https://www.gob.mx/conalep/documentos/encuentro-nacional-de-estudiantes-profesionales-tecnicos-de-pueblos-originarios>

²⁸ Click [here](#) for the video.

VII. STUDENTS' PERSPECTIVES



Students delegation

"Access to education must be equitable and inclusive, and it needs to be included in the study of our language, the way we communicate, and in our culture

- Testimonial from a PA student

"I have had to overcome a few barriers from the fact of being a woman and being Indigenous, but this hasn't been an impediment. I am making an appeal to companies: just as we have opened ourselves to their world, they should also embrace our world so that we can work together, with respect for our journeys, and our lands."

- Testimonial from a PA student

"I would say to women and to men that we are a part of the environment, because we belong to this setting, because without it we would be nothing."

- Testimonial from a PA student

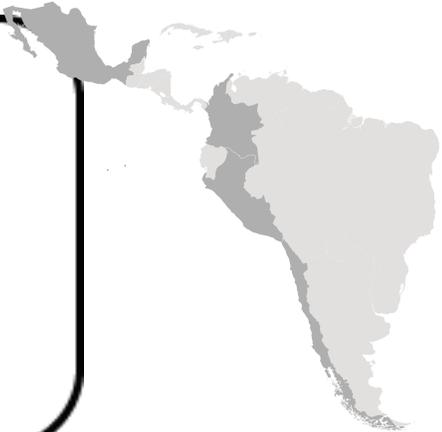


The panel was focused on gathering testimonials and giving a voice to Indigenous students. It was made up of three Canadian students and four from the Pacific Alliance.

Carolyn Hepburn²⁹, Dean of Indigenous Studies and Academic Upgrading at Sault College (a member CICan) in Ontario, and moderator for the session, explained that in the past 30 years, her school has been dedicated to Indigenous education. The goal was to work on a post-secondary education system that would not only support the aspirations of Indigenous students, but that would also foster understanding and recognition of the culture. She asserted that in the time of Truth and Reconciliation in Canada, institutions will be key in shaping the priorities of future generations.

The following is a summary of the seven presentations, as an example of the feelings of the students from the five countries:

²⁹ Click [here](#) for the video.



"As a student, it has become necessary to contribute towards the construction of this new Chile that is rising up and crying out for dignity, and it is a commitment I have made to my community to build a sovereign energy system, in which we prioritize the use of unconventional low-cost household renewable energy sources, creating jobs and progress for our communities.

There is still a long road ahead in terms of development and recognition of our people so we can have a full and dignified life, along with recovery of services and resources that are not in our hands.

We women are important; we are the backbone of human life; we have a future; we have a destiny. I want you to be strong because we are strong, and if we sow the seeds and we die, our children will rise up. My ancestors are in this room and I am not alone."

Recording



Kattya Tabilo Rivera, student,
CFT Coquimbo, Chile.



"I'm going to speak about my reconciliation experiences. I am part of a cybernetics program; I studied psychology at first, but I decided to switch paths and now I am in technology. We have an Indigenous students' association, and my program is led by a member of my community; he understands us and it is easy to talk to him. In order to advance, we need everyone's support so that education is meaningful. Mind you, it is difficult to integrate traditional practices with technology.

We want to reduce the gap between Indigenous and non-Indigenous students. We can have Indigenous education and not only more information, not only content, but information that is meaningful to the population. This requires supporting the teaching staff and the support staff that is committed to the students and to the communities."

Recording



Kirsten Paul, cybersecurity
student, Collège communautaire
du Nouveau-Brunswick (CCNB)
Canada.



"When I decided to go back to school, it was hard because in order to study, I needed to move from my community to the south. The move was not easy because it had a cultural impact on my family. I enrolled in Indigenous studies and when I finally explored the college's resources, I discovered a centre where Indigenous students get together. There, I started speaking my language again, and I supported other students so they could practice their culture despite the distance. We planned events and ceremonies, and everyone was interested."

Recording



Priscilla Bosum, student in
Applied Museum Studies,
Algonquin College, Canada





"The biggest challenged I faced was learning Spanish; my mother tongue is Mixteca, which is a dialect spoken in the municipality of San Simón Zahuatlán. This might seem commonplace to many people here, but it was one of my biggest challenges. Communication with others, and my studies, were very hard. But today, thanks to those efforts and the unconditional support of my relatives and teachers, I have been able to continue on to university. I am eager to learn about every topic mentioned at the Forum and to contribute with my experience."

Recording



Daniel De Jesús Nicolás, student, Universidad Tecnológica de Tamaulipas Norte, Mexico.



"I'd like to thank the God of the Tikunas, although this is the same God that we all worship. I come from the largest river in the Amazon, where we don't have roads. I started working at a tourism centre when I was 13. At that time I saw people who had studied, and I decided I needed to do something to study myself, but I needed to travel for seven hours to get to a school.

As Indigenous women, we must never look down; we need to be proud of where we came from; that's what I say to my countrypeople. There are some young people who are ashamed of being Indigenous. We should not be ashamed of what we are. We will always be Indigenous, wherever we go."

Recording



Rosalba Moran del Aguila, student, SENA, Colombia.



"I've wondered where I can be of use and where I can help. When I was nine, I started playing violin and I have travelled around Canada playing violin. My first audiences were not in large auditoriums, but they were people who were celebrating the departure of a loved one. One gives their art with an open heart, and that helps them to heal; this is what I learned; that one needs someone to hold their hand and show them that they are not alone. I wondered where I could go to serve humanity, and this led me to university. I can teach those children who go home and everything is a mess; they will have their violins."

Recording



Tristan Durocher, student, Saskatchewan Polytechnic, Canada.





"Those of us who come from Kabana Conde feel blessed to belong to this culture, which is very beautiful. I would love for you to know it. I am from the Colka Valley and UNESCO has recognized our dance as an intangible heritage of humanity. I would have liked to bring my costume and dance so that everyone knows it.
It is very nice where I live, in my community we harvest the corn, and we have rituals like the "Chalai" where we are grateful for a good harvest. That's what I can say about my people."

Recording



Nicolle Castelo Quispe ,
student, Instituto de Educación
Superior Honorio Delgado
Espinoza, Peru.



VIII. CONCLUSION



PA delegation and the PA-EFE team

“Each educational space produces symbolic and cultural exchanges, and these spaces are marked by power relationships. This doesn’t only mean domination, so it’s necessary to build educational programs that are founded in equity, with different ways of understanding knowledge management, where rights and respect are paramount.”

- Eliana Gallardo Paz, Indigenous Communities and Gender Equality Specialist for the PA-EFE Program



To close out the Forum, ³⁶two talks were given, one of which was on behalf of the PA-EFE program, represented by Eliana Gallardo Paz, Indigenous Communities and Gender Equality Specialist. In general, these **conclusions** aimed at summarizing a few of the key topics addressed during the three-day event. The second talk was given by Kory Wilson, Executive Director, Indigenous Initiatives & Partnerships – British Columbia Institute of Technology (BCIT).

The first topic relates to the recognition that **we live in a world that is increasingly interconnected, multicultural, and diverse**. Countries that were once populated by one single nation have faced multiple migrations, and the challenge of coexisting with different cultures. This phenomenon has been seen not only in the West, but also in Latin America's native Indigenous communities, over more than 500 years, since the convergence of two worlds on October 12, 1492. Over these past centuries, native peoples have faced many challenges, both in caring for and preserving their own culture and their ways of understanding knowledge and learning, and in living through an ethnocentric colonization process.

The second topic has to do with the fact that we are **pluricultural societies**, and we understand this term as the coexistence of different cultures or ethnicities in a given territory. This coexistence is intersected by different worldviews, knowledges, and traditions. One concept that has been brought to the table is that of interculturality, which we understand as the horizontal, respectful, open, and constructive convergence and dialogue among two or more cultures or "lifestyles," favouring harmonious coexistence, shared learning, the search for consensus and solutions, and integration."³⁷

This definition involves recognizing that pluriculturality is more than coexistence, but it is a convergence, a recognition of the "other" and their value; it involves the construction of societies as a product of the interconnection of different visions, leading to cultural practices that are enriched as a result of this convergence.

To recognize interculturality, it's not enough to break down discrimination. In education, there are still stereotypes about cultures and about the supremacy of some over others; therefore, we need to include this variable on the agenda of educational projects, especially enabling Latin American societies with a diverse Indigenous and Mestizo population to make advances in terms of equity and to address the inequality that these people suffer, especially women and girls.

Teaching models have changed in the educational setting; however, a lack of safety and security in terms of cultural, gender-based, and ethnic-based violence still besieges most educational systems. But beyond this, and as has been covered over the Forum's three days, **there have been significant innovative advances, both in Canada and in the Pacific Alliance countries**. Reconciliation among populations is still pending.

The first conclusion is that there is not one single educational model, nor one single way to move towards equitable and respectful systems. Each model becomes a platform for management and negotiation. Each educational space produces symbolic and cultural exchanges, and these spaces are marked by power relationships. This doesn't only mean domination, so the challenge, as we have seen in the testimonials and presentations, is to seek spaces that are suited to each context, and to include protocols right from the start of the construction of educational programs that are founded in equity, with different ways of understanding knowledge management, where rights and respect are paramount."

³⁶ Click [here](#) for the video.

³⁷ "La Interculturalidad para la Cooperación Suiza en Bolivia y sus proyectos: Abordando la diversidad en los contextos" (2016:4) https://www.eda.admin.ch/dam/countries/countries-content/bolivia/es/interculturalidad_ES.pdf

This could lead to positive results that go beyond the pre-established models; it is understood that these models are under continuous development and that they need all parties from the education system, government, training institutions, teachers or instructors, students, families, and especially the Indigenous peoples, so they can work. Incorporating the perspective of Indigenous peoples in education involves changes throughout the entire process, from the development of curricula, to the training process itself.

In this forum, several testimonials were given on very enriching best practices based on the experiences of Indigenous peoples in Canada and in the PA countries, as well as educational experiences, which make us proud and inspire faith in humanity. Educators or those who invest in education know that this is a tool for change and for the preservation of culture. Another topic in addition to the development of technical and soft skills in education is the need to recover the knowledge of Indigenous peoples in terms of caring for our Earthly Home.

There were many learnings and they are also related to the different ways of understanding knowledge; some presentations, such as the testimonials by Grand Chief Wilton Littlechild and others, have shown different realities that are lived on this continent. Indigenous communities have the right not only to the conservation of their territories, but also to have ownership over their educational and life plans.

Finally, it was concluded that there can be no “quality” education if it is based on a culture that is not one’s own. Ancestral cultures are a treasure we want to preserve and develop, and also share, to the benefit of all of humanity.

For Indigenous peoples, this treasure includes the interconnection of everything that has ever been, is, and will be, in the vast mosaic of life and spirit, earth and water, from which we are inseparable, and it covers everything that is designated as Traditional Knowledge.”

Ole Henrik Magga, President of the United Nations Permanent Forum on Indigenous Issues, 2004.

The Forum fulfilled its purpose, which was to open up a dialogue among the countries, to recover and disseminate **best practices**, and to contribute to enhanced knowledge about the peoples that make up the PA and Canada.

In the end, what was hoped for each participant from the PA, and now from every reader of this report, is that in reading it, they feel that this dialogue has enriched them and motivated them to guide them in their work, but most of all, it is hoped that this dialogue will continue in different forms, in the search for TAPWEWIN AND RECONCILIATION.

APPENDICES

Appendix A. Agenda

[Link](#)

Appendix B. List of participants

[Link](#)



PACIFIC ALLIANCE
EFE PROGRAM

SUSTAINABLE DEVELOPMENT AND SKILLS FOR EMPLOYMENT IN THE
EXTRACTIVE SECTOR OF THE PACIFIC ALLIANCE



Colleges and Institutes Canada
Collèges et instituts Canada

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Alianza del
Pacífico