

Mercado clandestine

Of Amphibious Cultures, Container Terminals, and Liquid Tombs: Colombian Stories on Water Bogotá 2019

absence

Julio Carrizosa Umaña, Bogotá. Environmentalist, professor, and author of books on land diversity and development. Member of the Colombian Academy of Exact, Physical, and Natural Sciences and of La Paz Querida.

The Future of Water in La Guajira

The department of La Guajira went through highly complex territorial processes during the development of the armed conflict. Through his experience, Carrizosa will share the results of his research on this topic. He will also provide an in-depth analysis of the historical issues of the department, while examining the future of the region regarding the water crisis.

coloniality

Katherine Bonil Gómez, Barranquilla. Anthropologist, Doctor of History, and professor at Universidad del Norte. Bonil focuses her research on the colonial history, the African diaspora, and the interactions between geography and society in the Magdalena river.

The Bogas: Masters and Slaves of the Magdalena River

The Bogas played a decisive role in the dynamics of colonial trade in the Depresión Momposina region. They are masters of river navigation and connoisseurs of currents and navigable areas. The hands of these black populations allowed the transit of merchandise coming from New Granada between the 16th and 19th centuries. Needed and feared, the Bogas represent ambiguous characters that reveal the river as a space of conflict, helping us understand the various agents of colonial domination.

Elba Mercedes Palacios Córdoba, Cali. Theater actress, Master of Philosophy, an –long-time– student of peaceful actions.

“Chuserío de Chuspas”: Evoking Emancipations among Jungles, Estuaries, and Wetlands

As heiress of riverside people, she invites us to “sentipensar” life. Elba Mercedes shares the experience of remembering families with roots between seas and rivers of the Pacific Strip. She narrates whispers, voices and bellows of memorialized biodiversity areas, in anchored ancestralities, in the capital of Valle del Cauca. On cement shores, in re-existence, she justifies talking about a conceivable equity in this western side of a Colombia that commemorates being a “Republic.” Thus, she learns from living in connection with ancestralities as munac: a woman of black descent in Cali.

knowledge

- **ancestral**

Gonzalo Julio Mindiola, Barranquilla. Indigenous Kankuamo from Sierra Nevada de Santa Marta. Student of Law at Universidad Popular del Cesar.

Sowing Water in Sierra Nevada de Santa Marta

Gonzalo describes the essential and always invisible work of the natives of this region to "sow the water" through the exercise and intention of the ancestral thinking of the indigenous people of Sierra Nevada. His knowledge comes from his childhood experiences at the farm La Montaña, to the southeast of Sierra Nevada. His words recall the interdependence of the bodies of water around the snowy mountain range, powered by the winds that come from the Caribbean and Lake Maracaibo in Venezuela, which become "water feeling" through "air thinking" upon reaching the mountains.

Miguel Dionisio Ramos, his ancestral Yauenkü name, Nazareth Reserve. Actor. Member of the Ticuna Nazareth Reserve in the Amazon.

Water Beings

For the Ticuna indigenous community of the Nazareth Reserve, the connection with water, the river, and the jungle intersects with life and culture, from the ancestral knowledge of their origins, through their trades and jobs, to the issues that have emerged in time and the solutions they have found to face them. Ramos will take us through these topics as if navigating the river, from its source to its mouth: he will explain how the gods fish the Ticuna from the water in a sacred ravine, the ancestral value of fishing as daily work, and the initiatives being implemented to reverse the current pollution of rivers and streams.

- **scientific**

Jaime Forero, Bogotá. Doctor of the École Normale Supérieure de Lyon. Associate Professor of the Department of Physics at Universidad de los Andes. Researcher of cosmology and galaxy formation.

Session I - How Did Water Arrive on Earth? / Session II - How Did We Find Water on Other Planets?

To what extent did the Earth's water arrive from other places? Trying to give an answer to this question, Forero will explain the various scientific theories (still in dispute) that explain the origin of water in our planet. He will also share how science thinks and speaks about water on planets other than Earth, as well as ideas and plans for human expansion to other planetary systems.

- **ordinary**

Alba Milena Gómez, Putumayo. Former member of the FARC-EP guerrilla. Leader in gender issues and organizational aspects of Espacio Territorial Heiler Mosquera and the peace farm of Cooperativa COMUCCOM, in the department of Putumayo.

We Were Nomads and Always Camped on the Riverbanks

Water has a particular life cycle: it falls, evaporates, and rises again to the clouds. Mountain ranges host the best and healthiest waters. Nomadic life in nature, in the midst of war, allowed combatants to create a unique relationship of refuge and care with nature. Gomez's experience as a former combatant gives a perspective of the

guerrilla's relationship with water and how that relationship transformed with the process of reintegration into civilian life.

Julio Marín, Puerto Berrío. Social and environmental leader. Marín knows like no one else the last relic of humid forest of the marshes of Barbacoas in the Magdalena river, department of Antioquia.

There's No Water without Forest, and a Farm without Water Is Not Worth a Dime

He met the forest when he was 13 and adults took him huaca looting, but only at 26 he understood that his life would be forever connected to the last relic of the humid forest of Magdalena Medio, unfortunately making him a witness of a terrifying conflict. Marín independently represents the fight for human rights and the environmental rights of wildlife sanctuaries from his own coexistence with forest beings and the actions they take to prevent deforestation.

María Eugenia Vásquez, Bogotá. Revolutionary, former member of the M-19 guerrilla, and anthropologist.

The Forests after the War

Life after being part of a guerrilla involves transforming habits, routines, hopes and emotions for those who have moved to a new stage. Based on her work with women in the Training and Reincorporation Territorial Spaces (ETCR), Vásquez will recap the experiences of young ex-combatants working around water and the environment, acknowledging and valuing the knowledge of women to understand how life is reconfigured in these spaces. She will also share experiences of knowledge exchange, as happened between ex-combatants and scientists about forests, fauna, flora, and water in the Urabá of Antioquia after the signing of the peace agreements.

amphibious cultures

Amanda Lucía Camilo Ibarra, Mocoa. Bachelor of Basic Education, afro-descendant and Putumayense woman. Committed human, environmental, and spiritual rights advocate.

Rivers: Sources of Life and Ancestral Connection

The Putumayo –biodiverse, ancestral, multi-ethnic, and spiritual– is permeated by water sources that have allowed the development of multiple species. The brightness of its waters and the green of its jungle are a reservoir of life, where its inhabitants, indigenous peoples, afro-descendants, and peasant communities have a connection with ancestral and spiritual forces. However, over the years, these wonders have suffered, wept, and lost their harmony. Amanda invites us to say NO MORE! Putumayo without its liquid marvels would be just a road to death.

Juan Tercero Gamarra, Barrancabermeja. Leader of fishermen in El Llanito, Magdalena Medio. Member of the Association of Fishermen, Fish Farmers, and Afro-Colombians of Llanito (APALL). Juan is devoted to defending the cultural heritage and strengthening fishermen's productive projects.

The Sound of Fish

Gamarra's parents are from the banks of the Magdalena river, from the amphibious culture that lives on water and land. He knows that the bocachico makes a sound, but the comelón and the catfish make a different one, he witnessed the arrival of paramilitarism in the eighties, their dispute with the guerrillas, and the violence that "cut" the river in two with an invisible barrier. Juan narrates the water manifestations

of the marshes and the way in which the shoals that used to unite the afro-descendant, indigenous, and peasant cultures of all the regions of the Magdalena were transformed forever.

Rudolf Hommes, Bogotá. Former Minister of Finance and former rector of Universidad de los Andes. He studies the relationship between the environment, commerce, and the social fabric.

Life by the Water

Through the writings compiled in his book *Pueblos: Providencia* Hommes evokes the relationship of the rural peoples with fishing, water, and disability. His story allows us to experience the daily life of a person with a disability who lives from water and what it offers. It also encourages us to imagine scenarios of communities that live surrounded by water and to understand how their subsistence, both material and spiritual, depends on it.

community

- afro-descendant

Willinton Albornoz Quejada, Ungía. Reading advocate, cultural manager, writer of poems.

We are Liquid in Motion, Water on Water that Bursts and Dances

Riverside people and coast inhabitants have a very intimate relationship with bodies of water. Living in close proximity to liquid forms has become a reason for creation and recreation; they have transformed their vital experiences into art proposals that are told, sung, narrated, and poetized. Albornoz shares the process of inquiry and writing that he undertook after traveling and spending time with inhabitants of the great rivers, seas and, bodies of water of Colombia seeking to understand the poetic and spiritual relationships established by black communities with water as a symbolic, mythological, and cultural element.

María M. Campo, Cali. Philosophy graduate, expert in environmental territorial planning and prior consultation. *Otras negras y... ¡feministas!* (Other black women... and feminists!) has been her refuge for political activism.

Holding the Boat

Ethnized-racialized people and civil servants with environmental competencies tell us what water means to them. Based on their testimonies, Campo will discuss what water symbolizes for the quality of life of black people in relation to what it means for institutions. Various comprehensive visions of water become entangled –or strained– in bio-diverse territories of the Pacific region of Colombia. How long will the boat hold? This is a question about the ability to wait and have patience. What will ethnized-racialized people say? What will civil servants tell us? Will they fit on the same map?

Ángel Perea, Bogotá. Musicologist, cultural journalist, creative producer, actor, and playwright.

Water Radio

In both the Caribbean and the Pacific, afro-descendant communities have an important bond with bodies of water: their ancestral territories amid rivers, valleys, mangroves, and coasts generate a special connection between the environment and culture. This relationship has originated aquatic instruments such as the marimba, which produces

an aquatic sound created by the jungle and the tropical forest in the Pacific region. As if in a radio show, Perea merges this knowledge and stories with musical pieces that allow us to understand these connections and experience these sounds.

- **indigenous**

Julio Fierro Morales, Bogotá. Geologist, Master of Geotechnics. Member of Terrae and professor of Engineering at Universidad Nacional. Provides technical support to organizations and institutions that ensure environmental care based on the knowledge of the subsoil and its interaction with the land.

The Water Cycles of Communities

In 2016, Corpoguajira and the National Association of Environmental Licenses (ANLA) authorized Cerrejón to divert the Bruno stream to maintain its mining production. Fierro recounts his experience with the Wayúu communities to recover the stream channel by using scientific studies of water and soils in La Guajira, as well as the processes carried out with communities of Caquetá related to the water cycle and its interdependence with various ecosystems, from groundwaters to the paramo.

Fabio Valencia, Mitú. Indigenous Makuna; legal representative of the Pira Paraná Indigenous Council of the first Indigenous Territorial Entity (ETI), registered with the Ministry of Interior.

Ayawas and ~Robi ~Kubu Created the Water

Valencia represents the Hee Yaia Keti Oka knowledge of the jaguars of Yuruparí, recognized as intangible cultural heritage of the nation and humanity by UNESCO, showing how the Ayawa and ~ Robi ~ Kubu were the creators and negotiators of wild fruit trees, animals, water, and everything that exists in the jungle. It was they who gave the indigenous people of the Pirá Paraná river the order of Rodori to safeguard the Amazon through their practices and knowledge intended to revitalize nature.

- **riverside**

Weildler Guerra Curvelo, Riohacha. Anthropologist. Winner of the National Culture Award 2001-2002. Manager of the Cultural Agency of the Central Bank of Colombia. in San Andrés.

A Tour of the Ranchería River

Is it possible to make a biography of the Ranchería river? The rivers and basins of our country are defined by multiple views of the actors that converge in them and by the historical tensions reenacted around them. The history of the Ranchería river can be told from the slow flow of its waters to the Caribbean Sea, which in their journey now interrupted by a dam condemned to oblivion travel through the lands of the singers of the Province and remind us of the mythological aspects that lie beneath the conceptions of water conceived by the indigenous people of the region.

Orlando Carreño Robles, Valledupar. Sociologist of Universidad Popular del Cesar. Expert in historical memory and conflict issues in the Caribbean region.

Memories of the River in Santa Cecilia

The river was a place to meet and share everyday life for the community of Santa Cecilia, in the municipality of Astrea, Cesar. It all changed with the arrival of palm crops to the region. Today there is a smell of stagnant, cloudy water caused by the new fertilizers that drove away the abundance of fish. The massacre brought pain to those who survived and transformed a cultural landscape historically built by its inhabitants. Carreño will tell us the story of a community that is currently fighting to dignify the

memory of its murdered leaders, reconstructing the fragments of a group of people deeply affected by the war.

dis/trust

Rafael Colón Torres, Bogotá. Brigadier general of the Marine Corps, of the active reserve of the Colombian Military Forces. Former commander of the special forces of the Colombian Navy, of the First Marine Corps Brigade of Montes de María, and former commander of the Naval Force of the South.

War and Strategy in the Rivers

Water is the theater of war: it is the place through which everything that feeds it and makes it strong travels. Its currents are living arteries where there is room for life and death. General Colón's words explain how wars are fought through water, while allowing us to delve into the possibilities of building peace scenarios from the meanders, coasts, and mangroves of the communities of Tumaco, in Nariño, and La Libertado, in the Caribbean Sea.

Alfonso López, Chimichagua. Fisherman and president of the Fishermen's Association of Chimichagua, Cesar.

Between Ecological Protection and Fishing

In 2018, Juan Manuel Santos visited Chimichagua twice. Chimichagua is located three hours from Valledupar, where we find Ciénaga de Zapatosa, the largest body of water in Colombia and second largest body of water in Latin America. The community felt uneasy with the former's president interest in visiting the town: the purpose of this trip was to announce the RAMSAR declaration of the marsh, an ecological protection project that was not consulted with its inhabitants and that disregards consequences for fishing, a traditional trade that provides sustenance to more than 7,000 families in the region, many of whom still remember with fear the times when paramilitary groups took full control of life in this area.

Juan Pablo Ruiz, Bogotá. Economist, environmental consultant, and mountaineer. Member of the technical committee of the National Environmental Forum. Juan Pablo has climbed the Everest twice.

Negotiating the Forest Reserve Subtraction in Caguán

Juan Pablo was part of a commission for the Middle and Lower Caguán, a tributary of the Caquetá river, in the peace negotiations conducted during the government of Belisario Betancur with the ex-guerrilla group FARC. Said commission negotiated an environmental planning model for the entitlement of land to be awarded to individuals and Community Action Boards, seeking sustainable management and optimal use. The model required the conservation of the forest strip along the river to ensure its care. Juan Pablo will share the experiences of socialization and negotiation with the FARC and the inhabitants of the area.

eviction

Jorge Ruiz, Cartagena. Raizal and native of the Getsemaní neighborhood in Cartagena. Community leader.

Memories of an Evicted Neighborhood

Five generations precede Jorge in taking ownership and giving sense to the local life of an area that is today threatened by mass tourism. As part of the fight against

gentrification, his conversation elicits the deep cultural meanings formerly connected with the traditional market. In its relationship with Bahía, Getsemaní was an open gate to the cultural influences of the Caribbean, including the “salsa dura” of Richie Ray and Bobby Cruz. The relationship with water has been decisive for the identity of Getsemaní locals. Even if the trade of the riverbank carpenters exists today only in collective memory, the expulsion from the neighborhood is not in their words a definite fate.

Leonard Valesillas, Barú. Community leader. Legal representative of the Barú B-20 Community Council.

No Water in the Middle of the Sea

The sea is the territory of the afro-descendants of Barú. Being “barulero” is defined above all by the ancestral knowledge of its fishing grounds, rich in marine fauna, whose location is passed on from generation to generation. Leonard recounts the conflicts over access to Barú’s fishing areas and ancestral territories brought by the opening of the Corales del Rosario and San Bernardo Natural Park and the eviction of the native population by industrial and hotel projects. Just ten kilometers from the opulence of Cartagena, Barú struggles to provide drinking water to its inhabitants.

extractivism

Enylce Bernal, Puerto Asís. Leader of peasant social organizations of the San Miguel river in the department of Putumayo, border between Colombia and Ecuador.

We Have a lot of Water, but We Cannot Drink It

As of 2002, industrial oil spills from oil tankers have polluted the environment from the Puerto Vega-Teteyé border territory to the international waters of the San Miguel river. Since then, Enylce and other women and peasant organizations have redirected their projects towards water protection. Her efforts strive to reduce oil extraction and provide agricultural opportunities to farmers, dissuading them from planting illegal crops and encouraging them to become protectors of streams, wetlands, rivers, and lagoons. Enylce’s community recognizes itself as a victim of war and a witness of environmental deterioration and destruction.

Carlos A. Morales, Sumapaz. Historian. Carlos researches the history of agrarian struggles and the armed conflict in Sumapaz. Environmental and peasant rights activist.

Sumapaz: Land and Territory

Sumapaz is known for its historical tradition of agrarian struggles, for being one of the scenarios of the armed conflict in its purely political version during the twentieth and twenty-first centuries, and for hosting the largest paramo in the world, a fluvial star that supplies water to the center of the country. Morales explains that the conflicts in Sumapaz today are no longer for the possession of the land, but for the territory, its planning and use, and for the presence of the peasantry in the paramo and the arrival of large mining-energy projects.

Paula Ungar, Bogotá. Biologist. Researcher of environmental conflicts, Humboldt Institute.

The Moors, Extraordinary Territories

The paramos of Colombia are extraordinary places: they house a huge number of unique species in the world and play an essential role in the provision of water for most

Colombians. For a few years, the state has enacted laws that considerably restrict the human use of these ecosystems, even when indigenous and peasant communities have inhabited the paramos for centuries. Their industrial production of potatoes and onions supplies much of the country and some paramos contain significant reserves of gold and coal. These socially and ecologically diverse ecosystems are the source of many conflicts regarding their care and protection.

shapes of silence

Clemencia Echeverri, Bogotá. Artist. Master of Plastic Arts from Chelsea College of Arts, London. Clemencia has worked as a professor of Arts in undergraduate and master's degrees at Universidad de Antioquia and Universidad Nacional de Colombia.

The River Buries the Evidence

The river is a barrier in Colombia that with its power and volume has become a voice that speaks of the difficulty, the limit, the impossibility to converge. As a sound that joins movement, the collision of water against rocks builds an internal noise: the voice of the river that tells its story. There is an invisibility similar to that of war, and the river's corporality –which drags bodies and disappearances– is a force that has also carried the conflict in the country, an issue that Clemencia has studied, revealing pain and loss.

Carlos Fernández, Bogotá. Anthropologist and dialogue facilitator devoted to examining and designing paths in everyday life for the profound transformations that come with peace-building and cultural change.

Making Silence to Listen to Each Other

Dialogue is not a sequence of monologues in which people simply take turns to speak, nothing valuable happens, and everyone stays the same. Dialogue opens opportunities precisely because there is silence: that sometimes awkward moment, empty of discourse, when we let others question us to recreate and transform ourselves. At the same time, silence is usually a battlefield where looks, gestures, nonverbal forms of communication, and symbols are the resource that helps us surrender or escape.

María Victoria Uribe, Bogotá. Anthropologist who studies violence. Cat lover, orchid grower, and cartoonist (when she has time).

Rivers in Colombia Are Liquid Tombs

In Colombia it is a common practice to throw the bodies of murdered people into rivers in order to get rid of the evidence of crimes. The inhabitants of the banks of the Cauca, Magdalena, Atrato, Putumayo, and other rivers have seen countless bodies floating downstream. Some riverside people watch them pass; others have tried to rescue them by bringing the bodies to the shore to bury them as unknown identity persons in the local cemetery. Most Colombians remain indifferent to this heinous practice that has left only silence and desolation in its wake.

fire

Carlos Rodríguez, Bogotá. Biologist and director of Tropenbos Colombia, where he has carried out projects for several decades focused on generating knowledge for the conservation of the Amazon rainforest.

Fire and Water from the Indigenous Vision of the Amazon

Fire is a crucial element in the creation of life; it destroys it and produces it at the same time, both from the history of land formation and from mythology. However, the current fires in the Amazon are not natural. They are the result of anthropic intervention, which has caused the deterioration and drought of the soil, disobeying the way fire has been handled for thousands of years in the Amazon. Rodríguez shows us that, in turn, history from the indigenous vision talks about the hunger of “mamá candela,” the fire mother, and explains how ancestral knowledge can teach us to calm her hunger.

tools

Alba Ávila, Bogotá. Doctor of Physics from the University of Cambridge. Alba is an associate professor at Universidad de los Andes, where she conducts various research projects, including “Water monitoring in Colombia,” directed by Juan Camilo Cárdenas, dean of Economics.

The Science of Water Well-Being

Only the inhabitants of a region truly know its territories, reap the benefits, and face the disadvantages of its economic activities: it is they who must measure the health of its environmental resources. Ávila talks about how to create low-cost technologies to help people who do not have advanced scientific knowledge gather data and make measurements on water quality as an early warning, thus proposing specific actions for the use of environmental resources, in agreement with local governments.

Julia Miranda, Bogotá. Lawyer specialized in environmental law. Director of National Parks of Colombia.

Water Factories

National parks such as Chingaza, Sumapaz, Los Nevados, Las Hermosas, and Tayrona are essential for the protection of the sources, basins, and wetlands that make part of the country’s water production system, which is needed both for consumption and energy production. Miranda will talk about the challenges these ecosystems face in the context of illegal and long-established productive activities such as agriculture or livestock. She will also discuss the relationship between parks, reservations, and collective territories. Julia will assert the importance of the National System of Protected Areas, which involves the participation of various entities and the civil society.

Édgar Ruíz, Bogotá. Economist. Former Manager of the Aqueduct and Sewer Company of Bogotá and consultant on water treatment issues. Édgar supports community processes for the access and management of water resources.

Washing Bathrooms with Drinking Water

Where does the water we use to wash dishes, flush the toilet, and mop floors go? Despite the annual amount of rainfall in Bogotá, in the absence of mixed and efficient systems, everything in the city is washed and cleaned with drinking water from the paramo that then runs, used and contaminated, into the Bogotá river. Ruíz will explain the technical and environmental operation of Bogotá’s water system: Where does the city’s water come from? What happens to it after it goes down the drain? In what ways is it (or is it not) treated? What effects does it have on the river?

participation

Ángela Benavides Cerón, Medellín. Lawyer. Ángela is responsible for human rights and business issues at Empresas Públicas de Medellín (EPM). She has worked on ethnic, gender, and human mobility issues.

Human Rights and Business. Contributions to Sustainable Development

Based on her experience in the development of an agenda for human rights and business, Benavides has built a knowledge that seeks to foster the improvement of dialogue between communities and companies, promoting a more honest and participatory relationship between these two parties, thus encouraging a sustainable development of the territories where companies carry out their projects, many of them related to the use of water resources.

Jerson González, Bogotá. Environmental engineer. Jerson worked in Chingaza in water management for Bogotá and the surrounding region.

Rural Settlement Aqueducts as Local Governments

Small aqueducts of districts and rural settlement serve as tools of social organization and territorial management. Based on his experience as researcher and water management professional, González illustrates cases that show how water works as an element that brings together diverse social actors because it raises a need as a vital resource: to organize politically around it. For instance, community action and settlement aqueduct boards can be seen as local government systems, whose social structure depends primarily on water access and conservation.

Dolly Cristina Palacio, Bogotá. Expert in development studies. Researcher of socio-environmental networks at Universidad Externado de Colombia.

Water Knowledges Come from Different Sources

The defense of paramos, wetlands, and community aqueducts is the starting point of Palacio to show how different perspectives, disciplines, and experiences dialogue for a participatory construction of knowledge. Supposed antagonists such as the Aqueduct and Sewer Company of Bogotá and the Territorial Network of Community Aqueducts of Bogotá and Cundinamarca gathered with academic allies. Together they worked on developing proposals intended to strengthen a collaborative water management that acknowledges the context of southern Bogotá.

Sandra Vilaridy, Bogotá. Marine biologist and ecologist, connoisseur of the Ciénaga Grande de Santa Marta as a socio-ecological system and its resilience mechanisms.

Today's Water Is Not Yesterday's Water

Ciénaga Grande is the kidney of our country and the mouth of the Magdalena river. For decades it has been altered by infrastructure and economic usufruct projects. The marsh is dying. However, it is not too late to leverage the regulations on water ecosystems and revive its restoration held back both by the actors of the armed conflict in the late nineties and by the difficulty to update public policies for amphibious territories. Vilaridy explains how scientists, local inhabitants, ranchers, and palm-tree growers have prepared proposals for a management plan: listening to them and implementing their proposals is an urgent task.

natural heritage

Marta Isabel Gualdrón, Barrancabermeja. Biologist. Maria Isabel has worked for twenty-two years with Cormagdalena in Barrancabermeja, department of Santander.

The Perpetuity of Environmental “Goods”

The restoration of wetlands and the improvement of the relationships between their users, including the population whose sustenance is linked to them, particularly fishermen, is key for the governance of water and artisanal fishing. After more than twenty years of experience in comprehensive management of strategic ecosystems and restoration of ichthyological assets in the Magdalena river, Gualdrón seeks the recognition of artisanal fishing and wetlands as cultural and environmental heritage to guarantee the sustainability of these socio-ecosystems.

inter-species policy

Úrsula Jaramillo, Bogotá. Biologist and ecologist who firmly believes that we must stand by the principle that water governs humans and not the opposite.

Environmentalism in a Tropical Country

Although Ciénaga Grande de Santa Marta and La Mojana are legally declared wetlands, they behave differently. Colombia is a dynamic and diverse territory of water. Jaramillo promotes the need to acknowledge the singularities of amphibious ecosystems and cultures in territorial development planning based on the current ecosystem reality. The growth and conservation of these ecosystems require the explicit recognition that cities such as Bogotá or Cartagena are built on water territories, as well as the implementation of guidelines for their development –or future interventions– that include measures to inhabit them.

Diego Andrés Martínez, Bogotá. Philosopher and environmentalist. Water coordinator at the National Center for Health, Environment, and Labor, Agua Viva.

Water Is Not a Private Resource

Water is a relational concept. As such, diverse community models for its defense have posed a philosophical problem that goes beyond economic benefits. How can we build a relationship with water and nature that supports models of well-being for humans and non-humans? Based on his experience, Martínez discusses how to give a new value to public resources through the understanding of community models such as popular consultations and aqueducts in Cauca, Caquetá, Nariño, Antioquia, Meta, Huila, and Tolima.

Alexander Rodriguez Mena, Quibdó. Lawyer and member of the body of Guardians of the Atrato River. Member of the Greater Community Council of the Atrato (COCOMACIA).

Guardians of the Atrato River

Female and male community leaders oversee compliance with Judgment T-622, which acknowledges the Atrato river as a subject of rights and recognizes the biocultural rights that institute the river as a living entity that sustains many forms of life and culture. Said judgement states that the river has the right to protection, conservation, maintenance, and restoration. The Atrato river is the second river in the world that has received this type of concession, opening a legal route for more rivers in Colombia to be similarly recognized. Rodriguez will share the innovative achievements of this legal tool.

Astrid Ulloa, Bogotá. Anthropologist and professor of the Department of Geography at Universidad Nacional de Colombia. Astrid believes it is essential to consolidate the various notions about water and the rights of water as a living being.

Water Policies

The conflict over water is heavily determined by power relations, cosmogonies, and conceptions that transform the connection between natural and social aspects. The increasing pressure on ecosystems deepens these conflicts and results in deterioration, scarcity, inequality, and injustice in access to water. What can we learn about reciprocity and negotiation from the cosmological perspective of indigenous peoples? How can we think of water as a non-human entity with rights?

resistance

Harold Pardey Becerra, Cali. Communication and journalism professional of Universidad del Valle. Harold has published, among others, the books: *La Ciudad de los Fanáticos*, *Crónicas callejeras del doble punto*; *Radio Zudaca Sursystem*, *Crónicas de viaje subjetivo*, *Krónicas ambulantes Malicia Zudaca*.

The Seven Rivers of the Calicalentura

Pardey proposes a radio-fanzine that breaks the frontiers of fiction and non-fiction, mixing freestyle, chronicle, sound system, and vaguemia (harmony between leisure, bohemia, and academy) blasting as cultural resistance through the seven rivers of the calicalentura, blessed by Yemayá in her commitment to street spirituality along the cosmic coast of the South Pacific.

Jonathan Luna, Huila. Popular educator and community organizer who works with *Jaguos por el Territorio* and the design collective *La Colmena*.

Yuma Resists

In La Jagua, located between the Magdalena river (YUMA, river of friends) and Suaza, there is a population that fights against El Quimbo hydroelectric project. Older and younger people have resisted through ecology, archeology, anthropology, and community art. Their rural, indigenous, and peasant identity as river people has been strengthened with the recognition of the basin and the body as territory, the valuation of fishing and its geo-choreographies, the recovery of the tropical dry forest through composting, food sovereignty, the photographic inventory of biodiversity, the defense of the community aqueduct, and the dismantling of the dam.

Narcilo Rosero, Buenaventura. Leader of the Buenaventura Civic Strike Committee and the Buenaventura Water and Life Defense Committee.

How Often Does Water Reach Buenaventura?

Narcilo has collected all kinds of documentation that records the history of the port through the fight for the right to water and public utilities. An untold story that has been recognized and digitized by the Center for Historical Memory and is available free of cost to all citizens. The paradox of the nine river basins that provide 10,000 m³ of water per second to the sea and the lack of permanent water supply will be part of the stories Narcilo will share, as well as the achievements made by the social movement in the 2017 civic strike.

rhetoric of dialogue

Francisco de Roux, S.J., Bogotá. President of the Truth Commission. Priest and former Jesuit provincial. Philosopher and economist. Founder of the Development and Peace Program and creator of the first peace laboratory in Colombia.

Dialogue as a Peace-Building Tool

Dialogue between citizens and communities is crucial for peace building and sustainable territorial development. De Roux has promoted projects that seek to protect marshes, forests, and native species. He has also led peasant economy projects and associative loans as economic alternatives for communities affected by the conflict and as a tool to encourage the return of populations displaced by violence to keep both the territories and their inhabitants alive.

Lorena Luengas, Bogotá. Artist and museologist. Lorena was part of the curatorial script team of the Museum of Memory as curator of the water axis.

Poetry and Violence in Nueva Venecia

In Ciénaga Grande de Magdalena there is a town in the middle of water, built on stilts and whose streets are covered with canoes and paddles. Before the conflict, Nueva Venecia, a group of 400 houses in the Sitionuevo township, was part of the many territories dominated by armed actors in the nineties. From these waters now emerges the poetry of Jesús Suárez, who mixes everyday life with life within the conflict. Luengas talks with Jesús –in his absence– to recount what war does to these spaces.

Rodrigo Romero, Bogotá. Social communications professional with expertise in facilitating collective processes and social narratives. Rodrigo has facilitated dialogue processes in different organizational, territorial, and public contexts. He is currently part of the Improbable Dialogue Platform (PDI).

The Technique for Dialogue between Opposites

How can a society prepare for dialogue between opposites in a context of extreme polarization? For more than two years of implementation of the “Improbable Dialogues” (JP Lederach) in Cesar, Meta, and Caquetá, the PDI has tested three key points to build dialogue techniques in these contexts: building trust, finding common ground, and collective action. Romero will explain the technical characteristics of this method and its potential results.

Helena ter Ellen, Netherlands. Helena has conducted studies in languages, international politics, intercultural communication, and deep ecology. Creator of Re-Connecting: Laboratories of Truth and Reconciliation in the Womb of Mother Earth, a project that supporting the Truth Commission.

Being and Listening Like the River

One of the challenges of the Truth Commission is to rehumanize and recreate the sense of a “we” in order to restore the social fabric and repair the invisible threads that connect us to each other and to earth. Helena will explain –from deep ecology, theater, and healing rituals– how human pain, the pain of war, and the clamor of the earth are interwoven. She proposes a deep and compassionate listening from the soul of the river.

Peter Ptassek, Gelsenkirchen. Ambassador of Germany in Colombia. Diplomat and Doctor of Philosophy.

Dialogue in the German Transition Process

The processes of transition to peace are complex and long. The German case shows us how dialogue is essential to consolidate and reunify a country that has suffered the consequences of war. The experiences of Germany in addressing its history and establishing an open discourse about its past can contribute to establishing guidelines for dialogue for the peace-building processes in Colombia. Ptassek seeks to provide tools based on the German experience to talk about dialogue, acknowledge the past, and promote social reconstruction.

María Alejandra Vélez, Bogotá. Environmental economist, professor and researcher at Universidad de los Andes. María Alejandra uses experimental and behavioral economics tools to understand the management of natural resources in rural communities.

Ask an Economist

Experimental economics allows us to understand the basic motivations of the actors in a specific situation and their decision-making processes. For instance, are people more or less selfish when water is scarce or when it is abundant? How can we promote collective action to manage a resource such as water? How do we preserve forests, the places of nature where water is born?

Are there any other doubts or issues we should discuss about water? Vélez will gladly answer these and other questions only for half an hour!

sounds

Andrés L. Guerra Mendoza, Valledupar. Sociologist. Andrés is a researcher at the Conflict Memory Center of Cesar. He is a vallenato music performer and a member of the group Los Kankuis.

From Love to Death on the Badillo River

Traditional vallenato music fuses with reflections on the dynamics of the conflict in Cesar. Andrés will talk to us by singing: Oh how the butterfly fiddles at the riverbank, but nothing in the world is as beautiful as my love. How do these songs, inspired by the natural-rural environment of traditional juglares that conjured the passions and pains of love, help us today to reflect upon the ravages of the armed conflict? The Badillo River witnessed my love for you; today, however, it witnesses death, deprivation, and environmental degradation.

Walter Hernández Romero, Barranquilla. Indigo person, musician, and social communications professional; member of the musical and visual collective Systema Solar. Director of Vokaribe Radio in Barranquilla.

The Power of Sound Transformed into Music and Radio Waves

As a collective, Systema Solar has created songs and video clips that broadcast the pulse of Mother Earth, connecting us with precarious and adverse but powerful realities to raise awareness about our relationship with nature and our role in its protection. They work tirelessly to make their own radio, fostering spaces for dialogue and the participation of voices that dare to narrate life from the community perspective. They tell stories about forced disappearances when rivers were used to discard bodies, presented in the voice of relatives of the victims, or the inhabitants of Barranquilla, a city that does not understand its relationship with the surrounding water.

Helberth Meléndez Carrillo, Bogotá. Musician and researcher of traditional practices. Peasant and indigenous music performer; member of El Supersón Frailejónico.

Water Is Our Compass

We huddle and chatter along the roads; what looked like a cloud is today a swollen river; the water of the spring is memory and voice of the earth, its kaleidoscopic blood throbs more and more. Traditional music and the sounds of the earth have been growing, resisting, and safeguarding the sustainability of all living beings. How can we make an agreement with the territory and its complexity through song? Our beautiful water is the compass, the heart of this word; our hands are the droplets of a river we build. Let the word of water sprout from its secret place; let it come with its path and join our feast.

utopias and dystopias

Arturo Escobar, Cali. Anthropologist and environmentalist. Arturo has worked with afro-descendant organizations and is currently carrying out civilizing transition design projects for the Valle del río Cauca region.

A Different Valle del Río Cauca Is Possible!

Valle del río Cauca was a region of forests, wetlands, marshes, dry streambeds, rivers, and springs. This beautiful landscape has radically changed in the last hundred years. Its waters have been channeled, dried, and drained to plant cane, a monoculture, and in the name of "development," leading to the Salvajina dam in 1985, a project equivalent to the modern Hidroituango. The inhabitants of the region have begun to notice the social and ecological devastation caused by this model, wondering if it is possible to recover the water-territory it used to be.

María Luisa Moreno, Bogotá. Political scientist and geographer. María Luisa studies the impact of the armed conflict on nature and its inhabitants.

Landscapes of Violence

Human beings are active part of the landscape; we are not mere spectators because we build historical relationships with the environment. The armed conflict transforms those relationships and their meanings, sacredness, memory, and the cultural practices intimately tied to territories. Moreno will talk about these transformations from the stories of rivers and lakes that have been both witnesses and victims. Controlling populations, recruiting, punishing, disappearing, manipulating, poisoning, surviving, and resignifying in various parts of the national geography: Catatumbo, Vaupés, Bojayá, La Pala (Chocó), La Pelona (Montes de María), Tibú (Norte de Santander), and Sumapaz.

Lina Muñoz, Bogotá. Lawyer. Director of the Master's Degree in Environmental Law and Management at Universidad del Rosario. Lina has worked on the negative impacts of environmental issues for women.

The Escazú Agreement: Utopia of Environmentalism

Environmental conflicts in Colombia are increasing and some people believe there is no solution to these issues. The Escazú Agreement fosters collaborative environmental management and promotes public participation and access to information and justice around environmental issues aiming to protect the most vulnerable communities. This agreement has not been ratified by Colombia and has many detractors. Muñoz will show how this tool creates negotiation conditions between scientists, public officials, the private sector, and communities.

John Jairo Rincón García, Bogotá. Sociologist and geographer. Social researcher of rural, territorial, and armed conflict issues as well as rural sociology and memory.

No Land, No Water

Although water and land disputes have always occurred concurrently with the armed conflict, they are invisible even in cities. Peasants, indigenous people, and afro-Colombians can attest to this because they have been forced to fight for the use and access to water and land; have lived the consequences of the channeling of the Sinú river (Caribbean) and the disappearance of the San Binguo river (Cauca) due to mining operations; fear for the future of the Mayo river (Nariño); and struggle with the effects of the privatization of water and land in Casanare, Valle del Cauca, and Arauca. Rincón narrates the lives of land and water that our country has known while addressing the challenges of the past and the present.

Óscar Saya, Nuquí. Lawyer and advocate leader of North Pacific governance. Óscar focuses on the organizational processes that ensure the permanence of the communities in their territory. He works as coordinator in the municipality of the Jungle and Sea Borders for Peace project.

Communities Will Last while Food Lasts

Óscar will tell us how the autonomous, voluntary and collective process of the Interinstitutional and Community Group for Artisanal Fishing (GIC-PA) has been the ordinance and regulation mechanism used for the protection of the coastal marine space of the North Pacific Coastline, becoming an example of responsible use of the fishing resource based on artisanal practices. These protected entities and areas currently face the possible arrival of the Puerto de Tribugá megaproject.