TECHNOLOGY OF THE DIASPORA:
INSPIRATION AND ASPIRATION

2nd Meeting – Report
Cali, Colombia
May 2017
Written by:
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David Murillo, and Paula Moreno
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“I am fundamentally an optimist. Whether that comes from nature or nurture, I cannot say. Part of being optimistic is keeping one's head pointed toward the sun, one's feet moving forward. There were many dark moments when my faith in humanity was sorely tested, but I would not and could not give myself up to despair”.

NELSON MANDELA

"Progress is never permanent, will always be threatened, must be redouble, restated and reimagined if it is to survive”

ZADIE SMITH
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Our Path

Cartagena was the setting for the First AfroInnova Meeting – “The Power of the Diaspora” in December 2016. In that meeting, the topic of a technology of solidarity was discussed, which would be based on the power of love as the foundation that permits Africans and their descendants to reinvent and redefine their humanity within a framework of continuous inequality. The second meeting was held in Cali in May 2017, where we explored Afro technology and the power of innovation from the margins, the latter which is defined by the MIT’s Community Innovation Lab, a member of our network, as:

“By innovation, we refer to the different mechanisms, instruments, and methods that historically marginalized communities have designed and implemented to respond to systemic barriers, development models, and structural racism. The term also applies to the use of individuals, collective, and territorial assets to promote social change, based in a narrative of self-determination.”

This just innovation was given priority in the Second AfroInnova Meeting – Technology of the Diaspora: “Inspiration and Aspiration”, which was held from May 18th, 2017 to May 20th, 2017 in Cali. The reflections of this meeting are contained in this report as part of the memories that AfroInnova has been making since, with and for the African Diaspora.

Motivation and Purposes

Within the framework of the Afro descendent decade, we want to explore other forms of empowerment in the African diaspora in order to envision our future from a strategic perspective, allowing us to anticipate and add value to the changes we plan to bring about. Ultimately, it is a question of vindicating African roots and descendants as assets and sources of inspiration and power.

The motivation of the second AfroInnova meeting is, essentially, to nurture leaders and relations; to exchange collective learning based on what our realities reflect; to analyze how this wealth of institutional attempts have been constructed over time through exercises of individual and collective power, company engagement, community forms, and, in general, disruptive platforms against exclusion.
To begin this discussion, we present three definitions proposed by participants:

Lucía Mbomío: (Journalist RTVE)

“The diaspora is composed of the children of Africa, who are scattered throughout the world. Such dispersal may have been the result of human trafficking or, more recently, migration. The diaspora, despite the time or miles that separate it from the African continent, shares the same language even though it speaks different languages. This translates into an indelible black imprint that goes beyond the skin and becomes visible in countless aspects like music, gastronomy, traditional medicine, cosmobogy, and even language.

The diaspora has been able to create its own culture in every space it occupies, hybridizing within the existing culture without losing its own identity.

The diaspora has been subordinated in almost all places where it has been established, and precisely because of this there needs to be greater emphasis in visualizing a collective and faithful representation of others without stereotypes.

Perhaps one of the greatest challenges for afro-descendants is to establish common lines of work to transform our own reality.”

Álvaro Arroyo (Manos Visibles Coordinator):

Considering the three historical periods of African Diaspora explained by Susana Edjang in the first AfroInnova Meeting – from the first enslavement and forced transfer of 10.7 million people from Africa to various places in the Americas from the 15th to 19th centuries; to the African colonial and postcolonial times; and lastly to the more contemporary era where forced and voluntary groups sought political asylum and better opportunities abroad, outside the African continent.

Still, to think of the African diaspora as only a group of people who left forcibly or voluntarily, without considering their awareness of common origin, as well as their mobilization to overcome challenges shared through process of collective action, no doubt, would be a very reductionist view of the diaspora and its power.

Rather, the African diaspora is the mobilization of collective identity conscience based on a shared origin that exalts, inspires, and must aspire to consolidate a global force that promotes key transformation in power relations both inside and outside of Africa (the continent) where the consequences of enslavement, colonization, and subsequent events are evident in the current living conditions.”

Aurora Vergara: (Centro de Estudios Afrodiasporicos de la Universidad ICESI)

“The African diaspora is the process of dispersion that arose from the slave trade; it is a condition of subjects and collectives outside of Africa; it is a project of affinity that makes social mobilization possible (Butler; Lao-Montes; Pettersson y Kelly); and furthermore, it presents the following characteristics (Butler, 2001, 191):

- Population dispersion to one or more locations
- Collective methodology associated with the homeland
• Hostland alienation
• Idealization of a return to the homeland
• Constant relationship with the homeland
• Platform for hemispheric identity and action with political, economic, cultural, and social impact in Global Africa.
• A methodology
• Political field of action
• A collection of innovation strategic actions

Aurora invites us not to romanticize the concept, but instead insists that as a working group we need to establish our guiding principles.

**Enriching the concept – the transformation**

The group defined two conceptual pillars: (i) aspiration and (ii) mobilization. Ifeanyi Awachie highlighted migration as a key aspect, emphasizing similarities within migration as well as differences. The original Africa no longer is there, it has been transformed into many Africas. Iván Laranjeira indicated that Africa is composed of 53 countries, coming out of that is also diaspora. That is to say, the diaspora also appears inside the African continent and that should be taken into account. Furthermore, he explained that conflict is one of the most important causes of the diaspora and what’s associated with it, the theme of migrations and refugees.

Susana Edjang (via Hangout) emphasized inclusion as a component of the diaspora. She spoke of afro descendants from outside the African continent. These afro-descendants carry a multiracial aspect, and thus the definition of diaspora should not exclude anyone. Finally, Adriana Barbosa claimed ancestry as an important definition in the diaspora, especially in the sense of protection. She stressed: “Afro-descendants who have experienced the diaspora seek what connects him or her to other people.” The pain is one of these experiences. Ifeanyi Awachie reacted and asked if to be African is something suggesting only pain and oppression. She asked if the definition was always reduced to the negative: would it not be better instead to think of a definition based on happiness or social justice? A definition that include other new elements. Iván Laranjeira suggested that the definition of diaspora include other elements like economic empowerment and the generation of prosperity. New narratives of power are required.

The group agreed on the following characteristics:
• A definition of aspiration
• Integration of the many causes of dispersion (slavery, migration etc.)
• A dynamic definition
• The plurality of the subjective
• The complexity of localizations: “Diaspora on and off the African continent.”
• A mobilization
• A process
• A form of connection
• Opportunity to construct a community network of Afro-descendants that seeks equality in terms of human rights and recognition
• Favoring economic empowerment and new narratives of power

Ivan Benavides, a Manos Visibles advisor, ventured to propose an inspiring definition of diaspora. He suggests:

“diasporas comprise of communities and people who recognize themselves as daughters and sons of the African exodus and actively participate in the fight against any type of discrimination in favor of justice, liberty, and the dignity of their people.”
AFROINNOVA Concept: African Diaspora

“The African diaspora is a set of communities and people with a collective awareness that recognize and connect with one another as fellow sons and daughters of the African exodus to change the narratives of power”.

The group held a broad discussion to reach this concept, which emphasizes three fundamental axes: (i) a set of communities and people, where the connection is not only between individual processes but also on interaction and collectivity. Better said, these connections are founded upon common landscapes and organizational structures shared among afro-descendants in different countries and cultures. We can compare and find similarities for instance Maputo (Mozambique), Buenaventura (Colombia), and cities in the south of the United States, or for example, the favelas in Rio de Janerio (Brazil), Soweto (South Africa), and Potrero Grande in Cali (Colombia). The second fundamental axis, collective conscience, stresses the mobilization of action and recognizes the many forms of discrimination stemming from racial exclusion and how they impact opportunities for many afro-descendent persons. It should be said that this framework does not exclude the involvement of indigenous, white, and mestizo ethnic groups in the construction of the collective conscious and the construction of opportunities and pathways towards equality. All in all, there should be greater effort to provide those who have been stripped of opportunities and decision-making power greater prominence and influence in society.
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**AFROINTELLIGENCE UNIT:**

**Who is who?**

The Afro Intelligence Unit is one of Afroinnova’s initiatives, functioning with the sole purpose to map the diaspora based on digital ethnography. To date, 400 distinct organizations have been mapped and we are always looking for similarities, trends, and opportunities. We expect to close this process within two months, with 500 organizations mapped.

This mapping process includes:

- 400 organizations
- 47 African organizations
- 8 categories
- + 35 countries
- +90 cultural organizations

**Initial Trends**

The following are some of the most relevant trends that are worth highlighting for discussion purposes.

Reviewing the dates in which the mapped organizations were created, the following was found:

To start, between 1900 and 1950, 3% of the mapped organizations were created. These organizations are found in America and Europe, with the majority in the United States and the United Kingdom. From 1951 to 1979, the number of organizations created increased by ten percent. America continued as the continent with most the organizations, with an equivalent of 6% of the total. Organizations established in Europe during this period represented one percent of the total, and organizations in Africa represented three percent.

From 1980 to 1999, the birth of innovative organizations increased. During this period, 15% of the mapped organizations were created. The geographic concentrations were located mainly in America (10%), Africa (3%), and Europe (2%).

This continued for the first 8 years of the 21st century, where most organizations were created in America (14%), followed by Africa (5%) and then Europe (3%).

In the period between 2009 and 2017, 33% of the mapped organizations were created (516 in total). This was the period with the highest concentration of new organizations. The continent where the majority were created in this period was still
America with 15% of the new organizations, followed by Africa with 10%. The latter had a significant increase.

With the above, it can be concluded that the creation of innovative organizations in Africa and the African diaspora has an upward curve, that is, that more organizations of this type are created each year.

The following historical context helps us to contextualize and understand the surge in these African diaspora organizations.

Slavery was abolished in the United States in 1865; however, despite this racism remained evident in the country, other discriminatory laws were passed during the following years generating even greater gaps between blacks and whites, as can be seen below:

“In 1893, the Supreme Court overturned the civil rights law of 1875 that outlawed discrimination and exclusion of African Americans from hotels, theaters, railroad cards, and other public services. Years later, the Court legalized, in the case of Plessy v. Ferguson (1896) the segregation in trains under the premise that segregate parts were” separate but equal” . In 1900, 19 of the 24 northern states denied the rights of blacks to vote and the southern states’ constitutions and statues legally eliminated the rights of African Americans and included segregation laws” (Loudres, 2008).

The African American population, tired of this racial segregation, began to protest and demonstrate their discontent with their second-class status within the United States, this is how, from the 1950s onwards, blacks organized themselves to boycott segregation laws. For example, many civil rights supporters and leaders organized sit-ins at designated places for whites at restaurants or refused to give up their seat on public transportation.

It is important to mention that there were many great social leaders like Martin Luther King and Malcolm X, but their forms of actions were distinct. While King was more of a pacifist and advocated civil disobedience, Malcolm X was more radical because he had “a somewhat critical attitude towards conciliatory positions, and was in favor of separatists that were consistent with the idea that violence had to be responded to with violence.”

Although the two were killed, the legacy of their lives prevailed in the black communities of the United States, as African Americans organized to
continue fighting for equality and respect for their human rights.

The fight for racial equality was not only in countries with a presence in the African Diaspora, in which the United States played a fundamental role, but also on the African continent especially in South Africa. In the case of this African country, the European colonizers had established their own governments segregating the African natives, and become the holders of the economic, social and political power. This practice is known as apartheid and was established in the 1950s.

This situation incited many native Africans to organize to protest the government. Fueled by the National African Council movement, which Nelson Mandel was a part of, they executed acts of civil disobedience at a national level to demonstrate their disagreement with the government.

Despite the various measures taken by the white authorities to stop these protests, black communities intensified their struggle over the next few years until 1994 when the first free elections in South Africa finally ended apartheid.

Another important historical moment in the civil rights movement was the World Conference against Racism, Racial Discrimination, Xenophobia, and Connected Forms of Intolerance held in 2011 in Durban, South Africa. This meeting provided a program against discrimination and was responsible for establishing certain guidelines to avoid and prevent racism. The recognition of these social problems represents a great advance for Afro-descendant communities, since it showed that racial discrimination was cataloged and seen for what they are: a great social problem that has to be fought against. The measures established in this conference to tear down racism served as a guideline, political project, and roadmap for the Afro-descendant movement.

The need for afro-descendants to claim their human rights in the face of different measures of racial segregation brought about community organization to take concrete action. The importance of these social mobilizations is that their main objective was to bring about a change in society. Particularly we can see that the United States and South African cases had concrete results, eventually setting a standard for the world’s afro-descendants to start to raise their voices to express their disagreement with their unequal status. Although today’s forms of protest and social mobilization are different, afro-descendants in the world recognize the same struggles for self-recognition as descendants of Africa with a common and shared unique identity.

The idea of connecting the African Diaspora with its roots has its beginnings in Pan-Africanism, a movement that sought to promote the union of all African countries and also of afro-descendants that are found in different parts of the world. PAN means the union of the members of a specific group to achieve well-being, and AFRICAN is the characteristic that identifies them, in this case, they all come from Africa. (Walters, 1997, pp. 48-49)

It is important to mention that one of the most relevant projects of Pan-Africanism is the African Union, a political organization whose principal objective is to achieve political and economic integration for African countries. A fundamental aspect that has been discussed internally in this organization is the African Diaspora, which has been classified as the sixth region of Africa: “peoples of African descent living outside of the African continent, regardless of their citizenship and nationality, are willing to contribute to the development of the continent and the construction of the African Union”.

The exponential increase in the birth of innovative organizations in the African diaspora responds to both social, political, cultural, and economic facets. The increase of organizations on the African continent and the constant creation of organizations in the Americas, and taking into account that, as evidenced by the trend, this phenomenon will continue to occur, shows that it is becoming necessary to create strategies to connect Africa and its diaspora. With this aim, in the future these organizations will make alliances that allow them to reach their potential and to achieve their objectives in a more effective and efficient way.
As for geographical representation, in the process of mapping innovative organizations in Africa and the African diaspora, 516 organizations were found in Africa, Europa and the Americas. In relation to the geographic distribution of these organizations, 54% were found in the Americas, 24% in Africa, 15% in Europe, 2% were virtual, and 4% of the mapped organizations contained no geographic information. There was only one organization found in Australia and one with influence in Japan. The majority of organizations were in the United States, South America, and Africa respectively.
The following map reflects where the concentrations of mapped organizations can be found.

The areas of interest can be grouped in 13 thematic categories. The following graphic shows the thematic categories by their area of geographic influence.

Culture is the area of interest that is most common to Afro diasporic organizations with 24% falling in this category. America is the continent where the most cultural organizations (15%) are located, followed by Africa (4%) and Europe (3%). It is worth considering that 50% of the virtually mapped organizations are cultural organizations.

After culture, the areas of interest that are most common to Afro diasporic organizations are: i.) education, which represents 14% of the organizations; ii.) research at 13%; and iii.) policy and human rights, that along with development, each reach 12%.

In terms of education, the majority of these organizations are found in the Americas and Africa. Research centers are concentrated in the Americas as well as organizations that focus on policy and human rights. Finally, the majority of organizations focused on development are found in Africa.

In conclusion, 5 areas of interest make up 75% of the concentration of mapped organizations.

Furthermore, 21% is distributed among the remaining 8 areas of interest (entrepreneurship, journalism, fashion, technology, tourism, health, communities, and activism). The remaining 4% of organizations do not have information on whether are not their focus is on one of the 13 aforementioned areas of interest.
Interest Areas in Afro diasporic organizations according to their geographic area of influence

In the same way, 8 categories were created for the analysis of the organizations in order to group the most innovative work themes. Here are the categories and some examples of each:

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- Trueafica http://trueafica.co  
- United Minds www.unitedminds.es  
- Afropop www.afropop.org  
- Cassava Republic www.cassavarepublic.biz |
| Online platforms | - Africa is a country www.africasacountry.com  
- Afropresencia http://www.afropresencia.org  
- Ayiba www.ayibamagazine.com  
- Wiriko http://www.wiriko.org/ |
| Festivals(*) | - Africa Salon www.africasalon.org  
- Feira Preta www.feirapreta.com.br  
- Festival de Cine Africano www.fcat.es  
- African Film Festival www.africanfilmny.org  
- Essence Music Festival www.essence.com/festival#&panel1-5  
- Festival Afroconciencia www.mataderomadrid.org  
- Silicon Valley Africano www.efectonaim.net/el-silicon-valley-africano  
- Afrika Eye www.afrikaeye.org.uk  
- The Pan African Film Festival www.paff.org |
| Communications (traditional media) | - Radio Africa Magazine www.radioafricamagazine.com/es  
- Midia Etnica www.midiaetnica.ning.com  
- Radio Africa www.rao.radio.es  
- Radio Melanina www.facebook.com/melaninaspain |
| Global organizations for women | - Afrofeminas www.afrofeminas.com  
- Odara Instituto de la Mujer Negra www.institutoodara.org.br  
- Geledés www.geledes.org.br  
- Miss Rizos www.missrizos.com  
- Semillas de México www.semillas.org.mx  
- She leads Africa www.sheleadsafrica.org |

(*) Festivals are part of the culture category. Because of the large number of festivals, they are assigned to a separate category.
In this regard, Adriana Barbosa suggested creating a Facebook network and using Workplace as a tool. She points out that we must take advantage of technology and innovation that exists today for AfroInnova’s work. We have now begun to use the digital space, mainly Youtube, as a new channel of exchange. One example of this is Diaspora Black - http://diaspora.black/es/home-espanhol/. It is a digital space that offers solutions for the black population through technology, like a black Air Bnb. Another suggestion was that black demography be included as a topic of the study. Ivan Laranjera calls attention to economic empowerment, which should be based more in technology. In Africa, the use of cell phones has grown exponentially, which facilities transaction by means of mobile apps. Another topic that could be included in this field is cultural industries.

In closing the meeting, an important question arose: What is the role of whites, mestizos and other ethnicities in this collective construction? Paula Morena emphasized that the ethnic issue is also an ethical issue. Ifeanyi reiterated that it being a white African has not been the same as being a black African and Ebele reiterated that the economic leadership map does not reflect the possibilities or capacity of a mostly black continent, where the majority of decisions and positions of power are taken by white, mestizo or citizens of another ethnic groups. William Almeida, on the other hand, mentioned the case of a child of
mixed ethnicity that was not considered black or black enough in many spaces in Brazil, and he mentioned the importance of recognizing that there is an important group of whites and mestizos who recognize and reject identity politics, white supremacy etc. and have contributed greatly to the struggle for racial equality.

AFROTECH: EXPERIENCE TECHNOLOGY

In this space, we discussed the how, that is, how Afroinnova works by sector and what we can be learnt from the strategies used in different contexts to generate transformation, open space, and advancement for the Afro-descendant and African population.

COMMUNICATION

“That is why they have decided to speak for ourselves, they believe that we do not exist and that our voice and thought has not been elaborated”.

Lucía Mbomio
Lucia is one of two journalists of African descent at Televisión Española and has assumed an active role as an activist within both her formal work in Spanish media, but also to help fund initiatives like AFROFEMINAS, RADIO MELANINA. She recently published books on Afro-Spaniards, migration, and interracial marriages. Considering that Lucia works in the audiovisual sector, her objective is to generate a tendency towards communitarian communication with new information technologies. She wants to transform the traditional narratives in Spain concerning black people. She achieves this through the support of journalists and others working in the media industry, urging afro-descendants to tell their own stories and be seen to a wider audience. One of the clearest examples of this is Nollywood, a large platform for afro-decedents that produces audiovisual content for people all over the world, mainly focused on Nigeria.

Lucia emphasized that community television is a way to redefine new paradigms since media is within our reach, with only a cell phone we can start to see and register our processes in these platforms. An example is the documentary that was made during the first AFROINNOVA meeting in Palenque, this material became the bridge to recognize the elements in common between Colombia and Equatorial Guinea showing that, despite being from a different country, there are characteristics and Common traditions that allow them to see themselves and recognize themselves as afro-descendants.

TRAVEL WITH IDENTITY

"We went from having a neighborhood with many needs to a neighborhood that offers employment and opportunities to its inhabitants based on our cultural heritage".
Iván Laranjeira
Diaspora tourism is not only tourism for the economic elite, but should include the wider community. This is the case of the IVERCA Association, founded by Ivan Laranjeira along with two friends from an academic movement, that is determined to change the elitist tourist narrative in Mozambique, specifically in the Mafalala neighborhood. They wanted to establish inclusive, sustainable, and authentic community tourism. For Ivan, the heart of his project is tourism of the periphery, so that visitors and the community alike value the wooden houses and zinc characteristic of Mafalala, the neighborhood where independence leaders promoted education and reduced illiteracy rates even though the country was dealing with a civil war. By way of reflection, Ivan said that given the current situation in Colombia (ending the armed conflict) education is a fundamental tool for building a better country: training young people can generate a true transformation. One of the most representative excerpts of his speech was; 'There are many ways to be and to declare what we are with dignity and depth'.

Ivan recounted how tourism is transversal to education, communication, culture, and architecture. All of this recognition into the historical importance of Mafalala has generated a series of services with a narrative of its own, substantial changes in the neighborhood and byproducts, for example the capulanas (traditional textiles). IVERCA is a self-sustaining business that is looking to enter other parts of the tourism industry, promoting a tourism that reflects community values and changes stereotypes. The main audience of the IVERCA tours are individuals from Brazil, Angola, Mozambique, and Portugal. Their service is exclusive and only handles small groups as to protect the well-being of the community.

NARRATING CONTEMPORARY AFRICA

"We are looking to change the narrative of Africa and the African Diaspora in an innovative way through cultural manifestations".

Ifeanyi Awachie
Awachie Ifeanyi is from Nigeria, the United States, and now also from London. The key focus of her work is in narrating contemporary Africa through curatorship, journalism, and entrepreneurship. While pursuing her university studies, she began to acquire an interest in race, which led Ifeanyi to make her first trip to Nigeria, which allowed her to discover African culture more thoroughly.

The Africa that Ifeanyi knew was very different from the imaginary one that people had of the region. Furthermore, her experience in Nigeria brought her to work to change and address the misconceptions and stereotypes linked to the African continent. She created multiple platforms including Africa Salon and Afropolitian, spaces devoted to producing content and materials made by Africans themselves and afro-descendants. It is important that they speak for themselves so that African culture is not only a subject of expertise for a few specialists.

Ifeanyi developed platforms during her studies at Yale University and SOAS. At these universities she implemented projects like the AFRICA Salon festivals to take down stereotypes with artists like Angelique Dijo and Thomas Mafmufo, masters of African music, as well as urban music artists like Blizz the Ambassador or artists in aesthetics, fashion, and culture...the limitless offerings of a continent showcased for a week ever year...Ifeniyi’s platform certainly extends not only from the United States to London, but we know that in a few years it will extend globally.

CREATING TO TRANSCEND

"We are looking to generate and boost the black population’s socioeconomic position through social entrepreneurship".

Adriana Barbosa
To speak of an “afro” market – a market that reaf-irms its identity with a conscious intention of empowerment and vindication – is what Adriana Barbosa presents to us with the model of the Feira Preta. The afro fair is the largest in the Americas and mobilizes 10 to 15 million people in Sao Paulo. In addition to showcasing black culture and aesthetics, the Feria Preta has generated a greater environment of entrepreneurships amongst Afro-Brazilians.

The demand for African traditions in the market gives significant recognition to afro-descendants in Brazil.

Adriana gives us some analytical insight into the afro market, arguing that it connects entrepreneur-ship training and develops a laboratory for black identity products.

Some big questions remain, including: What is afro-descendants’ role in the market? How do you enter the market with aesthetics and identity? Why don’t we talk about black franchises? She explained that all of this can be viable with technology and entrepreneurship. Today Feira Preta is a platform for black entrepreneurs and it is looking for a real space in the private sector.

"We, as black women, survivors of struggle, we are going to reveal ourselves by our labor rights...to realize that we also exist".
María Roa Borja
María began her presentation strong with a video of four leaders from the Union of Domestic Workers who in turn explained the importance of AFROINNOVA as a space to share their achievements, goals, and power. María emphasized that she was not alone, but always has the voice of her comrades with her who are also fighting against labor exploitation. The results of their efforts have had consequences for all the women who carry out these tasks in Colombia.

The group is made up of more than 350 black women who envision a way of establishing their value in a society where they take care of families, but as it arises: Who cares for these women? Maria emphasizes that the Union was created in 2013 and has recently worked to pass three laws that dignify domestic workers. First recognizing the need for decent remuneration, social benefits packages, and limiting the hours of service.

Today the Union is multiethnic and the most beautiful thing is how it has reinforced the dignity of the country’s domestic workers and has been the inspiration for different movements around the world. Her hope is that the union will continue to create conditions for political policy change and enable alternatives for empowerment, improvement, and entrepreneurship for domestic workers so that they do not speak just to speak. We will visit their first venture in Medellin at the next meeting.

Transforming the margins:

From marginality to social innovation

"We transform the reality of youth from 4 favelas through entrepreneurship and social technology and innovative methodology cultural workshops". William De Almeida Reis
AfroReggae is a declaration, a territorial affirmation, and an extended youth that understands its role in social transformation. As William summed it up, AfroReggae is a platform for social technology, to transform marginality, to value assets in favelas and prisons, and to connect opportunities (e.g. employment agency).

AfroReggae is the vindication of identity, a mobilization of the construction of culture through dance. William grew up in one of the most dangerous favelas in Rio de Janeiro. For him, AfroReggae is an organization that transforms the lives of the people who take part in it, because organization includes those who are the most excluded in society.

Today AfroReggae is not only in the favelas of Brazil. Today AfroReggae is global. It connects with Africa and the diaspora through different programs that work beyond the African theme.

The organization focuses on cultural inclusion to counter the social abandonment within the State. AfroReggae cultural expressions encompass graffiti, dance, and music. AfroReggae does not only work with the favela youth, but also with their families, since they consider that a fundamental element in the process of inclusion.
What’s next?
Afroinnova Strategic Agenda
2018 - 2020

At the end of this meeting, we discussed the perspectives of the working group and explored the following possibilities:

• AFROINNOVA as a space for meeting and dialogue to recognize shared experiences, generate connections, and find spaces for dialogue on the theme of African diaspora.

• AFROINNOVA as an incentive scheme, a global prize, that contributes to the projection of communities and organizations. William Almeida presented this proposal as an opportunity to energize the working group so that a wider community would feel part of the platform. This creates a permanent space that is on the radar, visible and allows us to look globally, encourage, and exchange experiences.

• AFROINNOVA as a movement / space established to find strategies to promote racial equality, with methodologies for facilitation. Focus on co-creation to promote qualified discussions leading to leadership actions with positive impact. Additional focus on the diaspora as a local, regional, global power. This was the view expressed by Adriana Barbosa.

• AFROINNOVA as a platform of cultural exchange and market access. This is the view of Iván Laranjeira.

• AFROINNOVA as a catalyzer of new knowledge and content. Susana Palacios and Lucia Mbomio emphasized this perspective.

• AFROINNOVA as a platform for information. Paula Moreno emphasizes the importance of the Intelligence Unit. That is to say, that information be generated with a strategic perspective to be seen, recognized, inspired, and exchanged for the exercise of shared power.

In order to shape the strategic agenda for Afroinnova 2018-2020, the following working groups are established who will define the agenda for the next meeting:

i. Social entrepreneurship and community innovation
   Responsible: Iván Laranjeria y Aurora Vergara
   Members: María Roa, William de Almeida, among others

ii. Technology, communication, and exchange
   Responsible: Lucía Mbomío
   Members: Susana Palacios, Ifeanyi Awachie, Zakiya Carr Johnson, Ebele Okobi, among others.

iii. Capital and markets
   Responsible: Adriana Barbosa y Susana Edjang
   Members: Abiola Oke, Susana Edjang, Daryn Dodson, among others
WHAT IS AFROINNOVA?

- Brochure 1st meeting Afroinnova:
  https://issuu.com/manosvisibles/docs/afroinnova_-_first_meeting_-_english

- Brochure 2nd meeting Afroinnova:
  https://issuu.com/manosvisibles/docs/the_technology_of_the_diaspora_-_fr

- Working paper Afroinnova:
  https://issuu.com/manosvisibles/docs/working_paper_afroinnova_official_1

- Africa and its diaspora: a global power:
  https://issuu.com/manosvisibles/docs/africa_and_its_diaspora__a_global_p

WHO IS WHO?

- Weekly bulletin Who is who?
  https://issuu.com/manosvisibles/docs/who_is_who_consolidado_en

AFROINNOVA - VIDEOS:

Leaders, experiences and organizations of the african diaspora.
Ver: https://www.youtube.com/playlist?list=PLnNy3rtjkeLqtgk2X8-Ko057dloBdHRUn


- What is a slave and the enslaved? Historian Javier Ortiz Cassiani | AfroINNOVA de Manos Visibles.

- Okayafrika’s CEO, Abiola Oke is a member of AfroINNOVA of Manos Visibles.


- Business Project to Provide Solutions for Social Problems of Manos Visibles.

- Connecting to Solve Structural Problems of the Afro-population of Manos Visibles.

- The Ethnic Struggle for the Rights of Afro-domestic Workers of Manos Visibles.

- Different Realities that Strengthen Ties – AfroINNOVA Group. Lucía Asué Mbomio Rubio of Manos Visibles.

- The Community Movement to Conserve the Cultural Heritage of Manos Visibles.

- Construction of Links from Cultural and Ancestral Manifestations of Manos Visibles.


- Union and collective afrodescendent power for real changes- Abiola Oke of Manos Visibles.