“The great task of Afro-descendants in their future agenda is to move from the power of resistance to the power of transcendence”

Edgard Gouveia, member AFROINNOVA Brazil
Manos Visibles Team
Paula Moreno, President
Diana Restrepo, Vice President
David Murillo, AFROINNOVA Coordinator;
Valentina Lopez, AFROINNOVA Coordinator

Support team:
Alexander Casas Castro, Diana Delgado, Gina Melo,
Giuliana Brayan, Maria Inés Requenet, Marisol Contreras,
Mayra Maturana, María Camila Álvarez, Maite Rosales,
Soraya Mesa, Valeria Brayan y Yoanna Melo.

Members AFROINNOVA 2015-2018
Abiola Oke, OKAY AFRICA (USA- Nigeria)
Adriana Barbosa, Feira Preta (Brazil)
Allotey Bruce, Jamestown Café (Ghana)
Aurora Vergara, Afrodisápicicos Study Center U. ICESI (Colombia)
Bisila Bokoko, Bokoko Foundation (Equatorial Guinea- USA)
Ebele Okobi, Facebook (USA)
Edgard Gouveia, (Brazil)
Hugo Wood, Vice President of Panama
Ivan Laranjeira, IVERCA Association (Mozambique)
Ifeynji Awachie, African Salon (USA-UK)
Janisha Gabriel, Black Lives Matter (USA)
Judith Morrison, IDB (USA)
Lucia Mbomio, Spanish TV, Radio Melanina,
AFROFEMINAS (Spain)
Moises Medrano, Ministry of Culture Colombia
Philip Thompson, Community Innovation Lab MIT (USA)
Shirley Campbell, Poet (Costa Rica)
Susana Edjang, African 2.0 and Royal African Society
(Equatorial Guinea)
Susana Palacios, Colombian Chancellery
William Reis, AFROREGGAE (Brazil)
Zakiya Carr Johnson, ODARA Solutions (USA)

Afroinnova Colombia Participants
Adolfo Copete, Alexis Play, Ali Gómez, Andreiza
Anaya, Brayán Montaño, Christian Rey, Claudia Marín,
David Paredes, Deyanira Valdés, Diana Lara, Dorina
Hernández, Eny Cerón, Erika Palacio, Farída Valencia,
Giovanny Córdoba, Isleany Ángulo, Jeison James
Riascos, Jhon Frey Asprilla, Jhon Jaime Sánchez,
Jimmy García, Karina Agudelo, Katerín García Gil, Keli
Agudelo, Kelly Asprilla, Leondidas Valencia, Mabel
Torres, María Inés Requenet, María Roa, Maryen
Gracia, Mayra Maturana, Mónica Perea, Nayibe
Arboleda, Nellysabeth Murillo, Nerson Córdoba,
Niza Uribe, Plazarte Moreno, Rafael Caicedo, Rafael
Palacios, Rasta Love, Rocio Carvajal, Rosa Iris
Velázquez, Rosana Agudelo, Sandra Bermúdez,
Santiago Valencia, Sergio Mosquera, Shari García,
Sulma Arizala, Teidy Caño, Tomas Medrano, Vanessa
Márquez, William Casierra. Willy Rodriguez, Yeisy
Palacios, Yensy Perea, Yezid Ome, Yobana Millán
Bustos, Yoseth Ariza, Yurani Ángel.

Local partner organizations:
Banco de la República, Casa Kolacho, Centro Moravia,
Esta es mi historia, Escuela de Robótica, Jóvenes
Creadores del Chocó, Museo Muntú Bantú, Red
Departamental Mujeres Chocoanas, Sindicato de
Trabajadoras Domésticas, Somos Arte, Son Batá.
“... this Chocó roundly black, roundly brother, roundly beautiful.”

Shirley Campbell
Quibdó, Chocó is Africa in Colombia. It is a place where one Africa is defined by its Afro-descendant majority; for its recent history of self-government after decades of racial segregation; an Africa full of contrasts, contradictions and at the same time, potential. In our organization's final reunion, Quibdó was the first location of the III Meeting of AFROINNOVA. In Quibdó, there were not only the members of the working group, but more than 100 Afro-Colombian leaders who came from different parts of the country to generate an exchange. It was in this place that the words of the poet Shirley Campbell, a member of AFROINNOVA declared, “... Chocó so resoundingly black, community of our brothers and sisters, and so very beautiful!”

The majority members of AFROINNOVA stepped foot in Quibdó for the very first time. The area brought to mind the people and places of Maputo in Mozambique, or Jamestown in Accra, or some location in Equatorial Guinea.

The third meeting of AFROINNOVA was the opportunity for the afro-diaspora in Colombia to see and get to know its mirrors, reflections and references of Africa and its diaspora in the world. The first step in the upcoming agenda was to meet, greet, and get to know each other. The first day consisted of Getting to Know Chocó, that wild and proudly African Chocó.

Our first stop took place at the Muntu Bantu Museum, a unique museum in The Americas that connects Africa with the Afro-descendant struggle in Colombia.

AFROINNOVA members also visited more than 10 additional places such as the School of Robotics, the Young Creators of Chocó and their dance school for political and citizen advocacy, Kush the African Diaspora warehouse in Quibdó, COCOMACIA (Community Councils of the Black Community), the Departmental Network of Chocoano Women, ice cream shop Native and Quibdo diocese. There was a lot to learn, a lot to do and a lot to create together. That first day we walked, toured, and reconnected with Chocó that exemplifies a small paradigm of Africa in the Americas. Within a few hours, the members of AFROINNOVA felt at home even though they did not speak the language. There was a dialect of gestures and of movement that transformed members not as foreigners, but as familiar faces in the Colombian Pacific.
The second day began with a forum of the two Africas. Sankofa, an Afro-contemporary dance company led by Afro-Colombian choreographer Rafael Palacios, opened the show with “A Complacent Lie.” A performance that reflects on the challenges of black bodies used as political subjects, frequently trivialized, exploited, and exoticized. The closing of the work was the liberation of these black bodies through the conviction of their political agenda and the exercise of their power.

Rafael Palacios, emphasized that, “we dance to not forget. Many communities live from dance, and dance to survive. It is not a dialog that is implemented or removed. Denying the memory and the elements that are tied to our skin color are not possible.”

In the second meeting, our group of experts advanced within the conceptual framework of defining the African Diaspora as “a set of communities and peoples with a collective conscience, who recognize themselves as the sons and daughters of the African exodus to change narratives of power.”

Paula Moreno, director of AFROINNOVA and President of Manos Visibles, said, “Africa lives within us in all its complexity. Africa dwells in me. Africa is present in all its diaspora. In order to advance as a unit and community, it is important to recognize ourselves as a brotherhood and citizen because as a unit and community, all those “hurricanes” that we experience in these times, reposition us, but do not knock us down. Just like our ancestors, they too, were not deterred nor defeated by outside forces. Shirley Campbell, a great poet and member of AFROINNOVA, elevates these same themes in her poetry.”
Sergio Mosquera, a historian from Choco and director of the Muntu Bantu Museum, emphasized how there is an ongoing Afro-epistemicide that has been carried out since the 16th century as a way of making blacks invisible. The methodical destruction of the African knowledge base is reflected in the structuring of power systems on a national and global level with a white supremacist approach.

For his part, Fernando Palacios emphasized the importance of permeating the educational system with black history and knowledge in order to eradicate systematic invisibility. This approach generates the process of reconciliation which allows for a new cultural wisdom that incorporates a distinctive methodology.

In the midst of his reflections, Palacios questions how do we go about changing the current environment where our stories are not acknowledged or incorporated in global history? His response is to “deconstruct those truths that seem eternal and unchanging and rebuild a story that includes us, a culture that does not see ourselves as “subalternates” or as “the others,” but as a community that allows us to build a new multicultural State bringing us closer to an intercultural State reality. To accomplish this goal, it is necessary that educational systems allow an inclusive history be told and narrated from various regions: new sites, new stories, and new symbols.”

Allotey Bruce, reinforces these assertions and also suggests that it is necessary for new educational systems to recognize that people are the greatest resource of the State. Deconstructing current history is necessary and creates new lessons on “how to accomplish” or “how to create.” He invites us to stop trying to live like the whites or under those dominant models, and to really think about how to tell our own history.

Bruce calls upon us to give importance to language in terms of how fundamental it is in forming the identity of peoples. “If we lose language, it’s the end.” Our words are an important patrimony for us because the creation of conscience is shaped from everyday experiences. Coherent reason stems from our actions: acting without fear and with dignity. Within this framework, our panel concluded that we are all weavers of stories and therefore have the responsibility to create a new history from the use of language itself, thus allowing the connection, transformation and creation of a daily awareness.

“If we lose the language, it’s the end.”

Allotey Bruce
We all have a history that starts from interracial unions and therefore these stories shape our identities and concern all of us.

Shirley Campbell affirms, “I am black and proud of it.” Although we live as minorities in Latin America, we have somehow romanticized “Africa.” It is precisely from this ideal, Campbell discovers that we can express these sentiments through literature and she declares, “We blacks cannot afford to ignore our literature and poetry because it is a political statement of our very being, our existence, and our struggle.” Shirley Campbell writes by recognizing herself as black and composes her work from that reality. She writes for those who need her voice. Shirley acknowledges her origins and responds to those who have brought her here and extends the invitation to everyone to raise their voice in self-recognition.

Aurora Vergara, an Afro-Colombian academic, also calls for writing from an Afro-centric viewpoint because it too, is an exercise in the politics of liberation and places us under a strategy of continual self-examination and redefinition of who we are. “From books, new narratives are created that enable us to form open minds.”

We have grown up thinking “that we have no history or that our history does not deserve to be told or repeated” because the traditional mass media (those called Master Patterns) do not tell our story or recount it.

Growing up as a minority creates a sense of loneliness and even damages self-esteem, but it is from there that people recognize that they do have a voice and have something to say.

Rafael Palacios affirms that society puts us as a straitjacket by telling us a story that has been written with an eraser and not with the tip of the pencil. He invites us to relate this new history not from the position of a victim, but from the recognition that day by day, we recreate ourselves as a community by our actions.

As an example of community action, the second panel mentions that one of the current movements is to celebrate the hair, body, and faces of black people. This positive campaign discards the negative narratives of people of African descent. Art, therefore, has the possibility of allowing us to rewrite our history: to dance and to write not only to be seen or read, but to be heard. Thus, intellectual and conscientious artists know that they have a social responsibility to acknowledge and share our roots despite the constraints of daily life. These poets, dancers, and writers have the voice and the platform to speak for those who cannot. They have the privilege of participating as storytellers in our communities. We must prepare ourselves to convey our history and to comprehend the stories that we have created.

“Knowing the past, understanding the present, and preparing to live in the future.” This is how we should address the present; through intercultural exchange so that we can distance ourselves from patriarchy and racism that predominate in contexts of and in the exercise of power.

“How do we change the mentality of exclusion and prevailing narrative?”

“That we don’t have history or that our history does not deserve to be counted or replicated”.

Aurora Vergara
Africa is not a country, it is a continent ... we see many elements that we have in common with these countries, but we do not know them. A process of mutual knowledge is required.

Using his experience in creating an English school called Ebony English, Rodrigo Faustino recognizes that multilingualism is a key to bringing ourselves together. Faustino’s school promotes bilingualism in marginalized black communities in Brazil, with a language learning focus on ethnic and racial empowerment, and connection with the African diaspora in the world. Learning English for black communities in Brazil has the intention to empower, claim ownership, and connect, he says.

How can language help? Language is culture and resistance. How did we get here? How do we survive? Resistance and culture have given us the belief in something more powerful than ourselves. Our culture and resistance must be discussed. Understanding the language of other peoples is vital because it allows us to comprehend how we view the world and how our realities are constructed. We are all part of the same puzzle and therefore, we have to make connections. We can be amazing together.

Janisha Gabriel of the Black Lives Matter movement, calls on all Black people, regardless of where they are located to recognize themselves as a great family. Gabriel invites us to learn several languages in order to have the possibility of communicating, connecting, and sharing our joys and pain.

Janisha Gabriel invites us to recognize our common identity which unites us. We must take advantage of the fact that with globalization, we are getting closer to one another, more connected, and attached. It is within this worldwide scenario that recognizing and appreciating the prominence of African people can lead us to think about a global political position not only from a macro-economic standpoint, but through a micro-view that connects new opportunities as we move forward.
Our culture is “valuable” and we must generate even more worth. Recognizing the current changes in the way we see ourselves and how we appreciate beauty is a good start. It also transforms the value that we give ourselves and self-worth. We can create this new sense of esthetic appeal.

Developing our wealth by building assets and increasing economic power is essential for our society. Creating a financial system where wealth benefits communities and leaves lasting indicators is crucial.

After a lively exchange, a few conclusions from the forum were:

• Be aware of who is creating, programming, and implementing our agenda. It is important that we are able to go beyond and anticipate a plan organized by others who may try to determine our future or think they know what is best for us.

• Generate small changes that will help us increase sustainable transformations, recognizing and learning from our similarities and differences.
AFROINNOVA COLOMBIA: EXCHANGE OF EXPERIENCES
The members of AFROINNOVA were tutors from 5 work groups, each with more than 20 Afro-Colombian leaders and members of the Manos Visibles network. The subject groups were: (i) Afro Entrepreneurship; (ii) Tourism and Youth; (iii) Memory; (iv) Health and Gender; (v) Political Art and Communications.

HEALTH AND GENDER WORK GROUP

Health is a fundamental element for development. A sick population or a community with unhealthy practices will have less of a possibility implementing improvements to their socio-economic living conditions. In most areas where Afro-descendant populations live, women face particular risks in terms of health, which must be addressed using specific approaches. This work group focused on their own experiences related to health and women of African descent.

Included in this group were members of the National Network of Afro-Colombian Women, Kambiri, the Afro-Colombian Association of Women AMUAFROC, and Afro-Colombian physicians who came from developing programs such as the Youth Network of Chocoano Women. These physicians seek gender equality and the eradication of violence against women in their respective areas of the country.
The entrepreneurship, tourism, and Afro-youth roundtable was aimed at strengthening entrepreneurial initiatives that emphasized the Afro-identity. Within this framework, the group sought to share successful international experiences that promote well-being and identity strengthening that in turn, generate recommendations that strengthens business and allows a consolidation of a market vision, improving income generation, and employment opportunities for the Afro population. Working within the AFROINNOVA context, the entrepreneurial roundtable shared two international experiences that related their story and their business training: IVERCA and Feira Preta.

IVERCA is a youth organization founded in 2009, by students and professionals that focuses on tourism and other related industries. Their aim is to promote tourism, culture, and environmental causes in Mafalala, a district of Mozambique. The country's identity is centered around Mafalala because of its geographical location despite the fact that the area is impoverished and not included in Mozambique's development process.

IVERCA is engaged in entrepreneurship, basic sanitation, and helps young people join the labor market. In addition, IVERCA has a large research center to expand the documentation of its local history. By recording the past and present, Mafalala's assets are promoted incrementally thus transforming the IVERCA organization into a group of “Storytellers.”

The possibility of getting to know other countries is also an opportunity for globalizing our experiences. Gaining knowledge of other cultures, languages, and countries creates more favorable conditions for adding value to and creating a new and different economy.

Feira Preta, on the other hand, is a fair that promotes Afro micro-entrepreneurs. It has become a solution to a problem for those who live in an area where there are few jobs to be had and where residents are forced to compete with one another in a scarce work environment. The fair is a model of resistance created by the black population.

Feira Preta has succeeded in getting companies to start thinking about black people as creators of valid enterprises and this, in turn, has begun to give micro-entrepreneurs economic recognition on Brazil's public agenda.

Feira Preta began keeping track of entrepreneurs who made products for the black population and despite the opposition (collecting signatures to prevent the fair from operating and requiring the fair to move to different locations), it is now the biggest black fair in Latin America.

In response to the success of the fair, Feira Preta began to see new entrepreneurs and business people. Most of the black-owned businesses are formed by entire families participating in the venture and 50% of the entrepreneurs are women.
The history of Africa, its people, and its descendants has been narrated from the perspective of the enslaver, the colonizer, and recently, of developers. These groups present Africa as a wild place that requires intervention by countries and external entities.

The State has the obligation to guarantee the fundamental rights to education. However, in education, there is a reduction of cultural diversity in learning, and this narrow view only responds and caters to the interest of a majority population group; thus strengthening a hegemony that grants privileges and ignores the social, political, cultural, critical, and economic contributions that all its members have made.

Societies constituted by many others, demand a critical memory, that can re-signify the wisdom present in social representations imposed since colonial catholic times; that in their psychic deficiencies, undermine efforts to promote social cohesion that consciously or unconsciously contribute to the self-elimination of groups that look to shore-up privileges for themselves.

Understanding the patrimony of countries is not only about economic competitiveness, but also about the use of social capital and cultural richness that continually manifests itself in the ancestral dialogue of knowledge. A rich society and culture should be celebrated throughout a country. This

mission should be performed with forcefulness and moral obligation; governments are aware of the need for societal and cultural inclusion, peoples who are governed and society as a whole demand it. Prioritizing the individual can be achieved by working together as a team to accomplish goals that will bring about profound change.

**MEMORY ROUNDTABLE**

The history of Africa, its people, and its descendants has been narrated from the perspective of the enslaver, the colonizer, and recently, of developers. These groups present Africa as a wild place that requires intervention by countries and external entities.

The State has the obligation to guarantee the fundamental rights to education. However, in education, there is a reduction of cultural diversity in learning, and this narrow view only responds and caters to the interest of a majority population group; thus strengthening a hegemony that grants privileges and ignores the social, political, cultural, critical, and economic contributions that all its members have made.

Societies constituted by many others, demand a critical memory, that can re-signify the wisdom present in social representations imposed since colonial catholic times; that in their psychic deficiencies, undermine efforts to promote social cohesion that consciously or unconsciously contribute to the self-elimination of groups that look to shore-up privileges for themselves.

Understanding the patrimony of countries is not only about economic competitiveness, but also about the use of social capital and cultural richness that continually manifests itself in the ancestral dialogue of knowledge. A rich society and culture should be celebrated throughout a country. This

mission should be performed with forcefulness and moral obligation; governments are aware of the need for societal and cultural inclusion, peoples who are governed and society as a whole demand it. Prioritizing the individual can be achieved by working together as a team to accomplish goals that will bring about profound change.

**WORK GROUP OF POLITICAL ART AND COMMUNICATIONS**

This roundtable is based on two premises: Communication and the Political Art of Afro-descendants

Communication is a primary method to transmit ideas, knowledge, and create a particular narrative about a region and its population.

Political Art is the artistic and cultural activity of people and their relationship and autonomy with politics. Art and culture are indispensable in strengthening the socio-cultural identity of African peoples and their descendants.

This group worked in two directions. The first path sought to highlight the importance of making art in order to create political controls as outlined by Janisha Gabriel from Black Lives Matter. Moises and Lucia spoke more about Afro-communication. Lucia walked us through examples of racist ads that have been found in the Spanish media. She explained how the ads have come to define the way in which
afro-people are seen in Europe and in the rest of the world. She also shared some activities that she considers a way to break the racist hegemonic discourse. Activism, creation, involvement, and visibility are viable methods to bring about change.

“We don’t need that someone open spaces for us, we can open them for ourselves.”
One of the objectives of the Afroinnova program is to connect innovative community experiences with leaders in Africa and its Diaspora. We have developed a map of strategic connections illustrating an organization or leader, members of expert groups that form alliances, and topics that may be supported for future projects. This mapping idea is founded on the knowledge and information of individual Afroinnova leaders and based on this data, actions are implemented and contribute to the enrichment of each initiative that is developed. de la diáspora africana, haciendo una lectura del momento histórico por subregiones.

AFRO-PROSPECTIVE

Our first meeting took place in the city of Cartagena and Palenque. The objective for this group of experts was to become acquainted with one another and to create a discussion about the current state of affairs within the context of how to think about power more strategically.

The second meeting was located in the cities of Buenaventura and Cali. The topic involved “inspiration (take a look at ourselves, recognize each other, and come together) to aspiration,” a space in which we define the diaspora using three strategic themes:
1. Culture
2. Technology, communications, and exchange.
3. Capital.
In the final meeting, we discussed how we could construct “Afro-futurism.” A part of this meeting emphasized what our future may look like working within the framework of power. We have to build our own narrative of influence, authority, and control. For this reason, it is important to gather together to make connections that go beyond our personal sphere.

**RECOGNIZING Ourselves AND UNITING**

The third meeting of the Afroinnova group gave us the opportunity to develop bilateral conversations that generated alliances and interactions among the different members of the group. As a result of these exchanges, Adriana Barbosa discovered that she and her partner from Ghana, “have the same purpose and sense of leadership to help in whatever is necessary.”

Similarly, María Roa pointed out that “Rodrigo told me about his English school and I also related the experiences of female domestic workers. Rather than seeing things differently, I can identify with his story and apply it to my own background. We share similarities that allow us to reflect and communicate mutual knowledge.”

Edgard Gouveia Jr. walked through the Botanical Garden with Shirley Campbell and they spoke about the importance of strengthening communities and generating systematic change. They asked questions like, “how does this system work? How do we get into this system? How do we make it more effective?”

Lucía Mbomío concluded by stating that “it is important to understand that we are human beings first. Sometimes we jump into a cause because we identify with, understand, and empathize with the people we are trying to help. In other words, our activism is personal and not something separate.”

In a symbolic closing ceremony, an AFROINNOVA pin was handed out with words that symbolize the commitment we were undertaking:
After discussing what the priority topics are that should be addressed in the working group, we concluded that there are three areas of interest that will be developed. They are as follows:

**Innovation and technology**: Anticipate the future, which in some contexts is already present, that will affect the labor market and could increase the possibility gaps of Afro communities. It is necessary to discuss the technological transformations from a strategic framework, to prioritize, anticipate and prepare for our future agenda and not be left behind. Even, to anticipate own innovations that we need.

**Economic capital and entrepreneurship**: Generate a capital base that enables a map of investments in afro sectors and territories, also completing the entrepreneur base that generates a conscious consumption of the black population and the dynamisation of a market. The economic power from a strategic perspective and scale that influences the other critical areas of afro communities.

**Narratives (Art and culture)**: create a global knowledge model of black culture and history, the objective of this platform is to be a global history portal. Create other tools to make visible cultural processes dance, music, art, travel, and show us in the world. Speak to the diaspora about Africa of its diaspora, with an advocacy strategy and transformation about how they tell us, how we tell ourselves and that’s how it influences in the exercise of local, national and global power.

**WHAT’S NEXT?**

After discussing what the priority topics are that should be addressed in the working group, we concluded that there are three areas of interest that will be developed. They are as follows:

**Innovation and technology**: Anticipate the future, which in some contexts is already present, that will affect the labor market and could increase the possibility gaps of Afro communities. It is necessary to discuss the technological transformations from a strategic framework, to prioritize, anticipate and prepare for our future agenda and not be left behind. Even, to anticipate own innovations that we need.

**Economic capital and entrepreneurship**: Generate a capital base that enables a map of investments in afro sectors and territories, also completing the entrepreneur base that generates a conscious consumption of the black population and the dynamisation of a market. The economic power from a strategic perspective and scale that influences the other critical areas of afro communities.

**Narratives (Art and culture)**: create a global knowledge model of black culture and history, the objective of this platform is to be a global history portal. Create other tools to make visible cultural processes dance, music, art, travel, and show us in the world. Speak to the diaspora about Africa of its diaspora, with an advocacy strategy and transformation about how they tell us, how we tell ourselves and that’s how it influences in the exercise of local, national and global power.
AFROINNOVA - SERIE DE VIDEOS:
Leaders, experiences and organizations of the African Diaspora.
Playlist: https://www.youtube.com/playlist?list=PLnNy3rtjkeLqtgk2X8-Ko057dloBdHRUn

Africa and its Diaspora: A new global power?
• Susana Edjang - Magisterial Conference in Cali by Manos Visibles.
• What is a slave and a enslaved? Historian Javier Ortiz Cassiani | AfroINNOVA Program of Manos Visibles.
• Okayafrika’s CEO, Abiola Oke is a member of AfroINNOVA/Manos Visibles.
• Building new narratives, new realities. AfroINNOVA Group of Manos Visibles.
• Business projects to provide solutions to social problems by Manos Visibles.
• Connect to solve structural problems of Afro population by Manos Visibles.
• Ethnic struggle for the rights of Afro women who works in domestic service by Manos Visibles.
• Different realities that strengthen links - AfroINNOVA Group. Lucia Asué Mbomio Rubio from Manos Visibles.
• The community movement to conserve cultural heritage by Manos Visibles.
• Building links between cultural and ancestral demonstrations by Manos Visibles.
• The power of the Diaspora: Connection - Research - Knowledge. Aurora Vergara by Manos Visibles.
• Union and collective Afro-descendant power for real changes - Abiola One by Manos Visibles.

WHO IS WHO
Weekly bulletin that seeks to make visible the success and the Afro-descendant leadership with scope and global power. Profiles of the Diaspora.

Who is Who - Spanish Version:
https://issuu.com/manosvisibles/docs/who_is_who_espanol

AFROINNOVA WORKING DOCUMENT OF THE SECOND MEETING
Spanish Version: https://issuu.com/manosvisibles/docs/la_tecnolog_a_de_la_diaspora_-_ins

AFROINNOVA WORKING DOCUMENT OF THE THIRD MEETING

Versión Inglés: https://issuu.com/manosvisibles/docs/afro-prospectiva_3rd._meeting

FIRST MEETING REPORT
Spanish Version: https://issuu.com/manosvisibles/docs/afroinnova_-_1er._encuentro_-_espa
English Version: https://issuu.com/manosvisibles/docs/afroinnova_-_first_meeting_-_englis

SECOND MEETING REPORT
Spanish Version: https://issuu.com/manosvisibles/docs/relatoria-afroinnova-espanol

AFROINNOVA Colombia
https://issuu.com/manosvisibles/docs/mesas_de_trabajo

Health and Gender Work Group: https://issuu.com/manosvisibles/docs/salud

Work Group of Afroentrepreneurship Tourism and Youth: https://issuu.com/manosvisibles/docs/mesa_comunicacion

Memory Roundtable: https://issuu.com/manosvisibles/docs/memoria

Political art and communications: https://issuu.com/manosvisibles/docs/mesa_comunicacion
AFRO INNOVA
GRUPO DE INNOVACIÓN COMUNITARIA PARA LA DIÁSPORA AFRICANA

www.manosvisibles.org/afroinnova
@afroinnova