



REGRESSIVE AGENDAS AND THEIR IMPACT ON HUMAN RIGHTS AND DEMOCRACIES IN LATIN AMERICA AND THE CARIBBEAN

Bogota, May 19 to 23, 2024

actalliance

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”Guatemala+5”

EVENT'S REPORT

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INDEX

Executive summary

6

Introduction

8

Course of the meeting Guatemala +5

10

Prioritization of concrete actions

34

Analysis of fundamentalisms

40

Conclusions

42



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6

1 EXECUTIVE SUMMARY

The “ACT Alliance National and Regional Dialogues: Regressive Agendas and their Impact on Human Rights and Democracy” was held in Bogota, Colombia, from May 19-23, 2024. The event gathered representatives from ACT Alliance national forums, communities of practice across Latin American and Caribbean countries, churches, and faith-based organizations from North America and Europe, as well as the Alliance’s General Secretariat.

In total, 35 leaders from 16 countries participated, developing an agenda focused on three main objectives:

- 1. To update available information and promote analysis on the impact of regressive agendas,** as well as the impact of the confluence of fundamentalisms on democracies and the recognition and realization of human rights in the region.
- 2. Establish general guidelines for addressing these issues within ACT Alliance,** based on critical dialogue about how regressive agendas impact democracy and human rights, with a special focus on the influence of intersecting fundamentalisms.

- 3. Define concrete actions for ACT Alliance to counter regressive agendas** affecting rights and fundamentalisms in the region, aiming to make significant contributions to the societies of Latin America and the Caribbean.

The plenary discussions, thematic presentations and co-creation workshops allowed to advance in the internal cohesion of ACT Alliance's challenges identified in the countries and the region, as well as to elaborate a work path, with concrete and achievable actions in the short and medium term. Based on research and results of the forums, participants contributed to a consensual understanding of fundamentalisms and how they negatively impact the fulfillment of rights and the lives of people in social, political and cultural contexts. The confluence of religious, political and economic fundamentalisms was recognized as one of the greatest challenges affecting democracy and agendas that promote human rights based on the principles of equality, solidarity and inclusion. Gender justice, climate justice and socio-economic justice are the areas in which fundamentalisms hinder the progress achieved by the joint work of civil society in the most effective way. To counter fundamentalisms and regressive agendas, it is necessary to generate actions from the different diakonia (i.e. ecumenical diakonia), using the tools developed by communities of practice and regional forums in a collective and articulated effort.

Based on a critical and proactive dialogue, the meeting also provided an opportunity to reflect on the functioning of ACT Alliance in LAC. A series of useful inputs were collected for the Global and Regional Secretariat and the regional forums to enhance the advocacy of representatives both within their organizations and in the interaction with external actors, including sectors that think differently. The internal strengthening of the existing forums and communities of practice was advocated through the implementation of strategies for the optimization of human and material resources, communication and programmatic efficiency, expansion of the base of member organizations, as well as commitment to the agendas established at the national and regional levels. Inputs were also collected to feed the programmatic lines of the ACT Alliance that will serve as a basis to guide the articulated work.

Finally, concrete actions were prioritized, recognizing the capacities of the ACT Alliance to respond to the challenges of fundamentalisms in their environments. Through a deliberative process, five lines of action were established:

1. Information and communication
2. Training and sensitization
3. Research and theological elaboration
4. Advocacy
5. Alliances and networks

For each line of action, a committee of responsible persons was formed to design and promote the implementation of the actions established within a time schedule.



Foto: ACT/Pablo Burgos

2 INTRODUCTION

The **ACT Alliance National and Regional Dialogues: Regressive Agendas and their Impact on Human Rights and Democracy** (hereinafter: Guatemala+5) took place on May 19-23, 2024 in Bogota, Colombia. The approach to the issues raised during the meeting was based on previous work carried out by ACT Alliance members in the region, among them:

- The reflections and discussions of the national forums.
- A virtual regional dialogue.
- The face-to-face meeting known as "Guatemala +4".
- Research carried out by subregional forums and communities of practice (CoP).

All these inputs served to deepen the consensual understanding of fundamentalisms and regressive agendas, and how these phenomena have been affecting the enjoyment of rights of different populations, including women, LGBTIQ+ people and indigenous communities in LAC.

This report summarizes the development of Guatemala+5, recapitulates the concrete actions within the five strategic lines and offers an analysis of the reflections on fundamentalisms and regressive agendas.



Foto: ACT/Pablo Burgos

3 COURSE OF THE MEETING GUATEMALA +5

Participants

Guatemala +5 gather representatives of churches and faith-based organizations from countries in South America, Central America and the Caribbean, where ACT Alliance is present through the forums and the CoPs.

Among the organizations that participated in the meeting were: *Servicio Evangélico de Diaconía* - SEDI (with presence in Argentina, Uruguay and Paraguay), *Iglesia Presbiteriana de Colombia*, *Iglesia Evangélica Luterana en Chile* - IELCH, KOIKONIA (Brazil), *Iglesia Evangélica Luterana de Colombia* - IELCO, Diakonia Sweden (Regional Office), *Fundación Protestante Hora de Obrar* (Argentina), *Asociación Internacional de Comunicadores Cristianos* - WACC (Colombia), *ACT Iglesia Sueca*, *Centro Regional Ecuménico de Asesoría y Servicio* - CREAS (Argentina), *Iglesia Luterana de Nicaragua* - ILFE, Lutheran Synod of El Salvador - JOTAY (Guatemala), *Organismo Cristiano de Desarrollo Integral de Honduras* - OCDIH, *Asociación Cristiana de Educación y Desarrollo* - ALFALIT (El Salvador), *Centro Evangélico de Estudios Pastorales en Centro América* - CEDEPCA (Guatemala), Bread for the World (Regional Office for Central America), *Comisión de Acción Social Menonita* - CASM (Honduras), *Servicio Social de Iglesias Dominicanas* - SSID (Dominican Republic), *Concilio Cubano de Iglesias* - CIC (Cuba).

In addition, delegations from churches in the United States and Canada participated, particularly from the Evangelical Lutheran Church in the United States - ELCA and the United Church of Canada. European churches and organizations were also represented: ACT Church of Sweden (Sweden), Mission 21 (Switzerland), Kerk in Actie (Netherlands). Finally, members of the General and Regional Secretariat of ACT Alliance in Latin America and the Caribbean (LAC) participated in the meeting.¹ In total, 35 people, plus four external support staff, were part of Guatemala +5.

Methodology

The methodological development of the meeting was carried out by the ACT Alliance Regional Office in LAC together with ACT Church of Sweden and an external facilitator. The facilitator team led the activities, such as discussion spaces, co-creation workshops, collective reflections and integration among the participants.

Agenda

May 19

During the welcome dinner, the ACT Alliance General Secretary, gave a presentation on the following topics **“Meeting in Diversity: Diversity, Respect, Theology and Dissent within the ACT**

Alliance". Based on a diagnosis of the global and regional situation in LAC, the Secretary offered guidelines on the conceptual and practical approach to fundamentalisms within the mission and work of ACT Alliance. The intervention covered the following approaches:

- At the Guatemala +4 meeting, critical issues for LAC were discussed, such as democratic setbacks, direct attacks on democracy and the rule of law, and human rights violations. Since then, new interpretations have been developed on these phenomena, especially on the confluence of fundamentalisms. It is essential to revisit the concept of fundamentalisms and put it in the context of dissent within ACT Alliance at the regional and global level.
- ACT Alliance is composed of various faith-based organizations, each with its own structure and mandates. This often leads to confusion about the roles and responsibilities of member organizations such as churches, church-related NGOs, and diaconal departments, each with different governance structures, missions, and ways of operating.
- As an alliance, ACT interacts with ecumenical movements and interfaith organizations, occupying political, social and cultural spaces. Although ACT Alliance does not have within its mandate and does not seek Christian unity (this mandate is carried out, among others, by the World Council of Churches), it promotes Christian principles engraved in ACT Alliance five core values: compassion, solidarity, inclusion, respect and justice.
- ACT Alliance's mission is not to perform theological interpretations, but to draw on Christian values to guide our humanitarian, advocacy, human rights protection and development actions to respond to the challenges of vulnerable populations who lack the exercise of human rights.
- ACT Alliance, in a decisive way, promotes inclusion and equality, recognizing the richness that diversity brings to humanity. "There is no humanity without diversity".
- It is crucial for ACT Alliance that religion shall not be instrumentalized in humanitarian actions. We respect the doctrines of each member church and act on the basis of unconditional service to people, promoting justice, compassion and inclusion without discrimination.

May 20 (day 1)

In a symbolic act, the General Secretary and regional members, received the reports of the National Dialogues and an extended Analysis of the ACT Alliance National and Regional Dialogues. This document is presented as a valuable analysis of the entire process held in 2024 with ACT members in the region and contains a proposal to continue working on a Theory of Change.

After the symbolic act, the thematic agenda began, focused on providing conceptual elements for a deeper understanding of fundamentalisms and regressive agendas. The representatives of the

South America Forum (FESUR) summarized the main results of the Guatemala +4² meeting and gave a presentation on the research: **“Fundamentalismos, crisis de la democracia y amenaza a los derechos humanos en América del Sur” (Fundamentalism, crisis of democracy and threat to human rights in South America)**³. Key conclusions of the research were:

- About the origin of the study: In Guatemala +4, global threats such as right-wing populism, fake news and ultra-right movements in the United States and Brazil were discussed. Following the Uppsala assembly (2018), it was decided to form an articulation in South America to address these concerns in a systematic manner.
- About the method: The research included focus groups in Argentina, Brazil, Peru and Colombia, and an extensive literature review.
- About the content: The study identified an organized reaction against advances in human rights, especially in gender issues, with a conservative religious matrix supported by non-religious (i.e. economic) sectors. Fundamentalisms seek to legitimize a capitalist political and economic project, affecting education and the judiciary. The relationship between neoliberalism and fundamentalisms was highlighted, and how these present and sell ideological security in a context of socioeconomic uncertainty. The ten response actions contained in the document were highlighted, including self-criticism and the creation of observatories to expose the conservative camp.
- About the content: The study identified an organized reaction against advances in human rights, especially in gender issues, with a conservative religious matrix supported by non-religious (i.e. economic) sectors. Fundamentalisms seek to legitimize a capitalist political and economic project, affecting education and the judiciary. The relationship between neoliberalism and fundamentalisms was highlighted, and how these present and sell ideological security in a context of socioeconomic uncertainty. The ten response actions contained in the document were highlighted, including self-criticism and the creation of observatories to expose the conservative camp.

The speakers concluded by emphasizing the urgency of acting in the face of the growing wave of economic, political and religious fundamentalism in the region.

In the discussion that followed the presentation, the following points were highlighted:

- The usefulness of the study in different contexts of diakonia work was emphasized (i.e. the research helped internal conversations about fundamentalisms in Mission 21).
- It was mentioned that the research is a letter of presentation of ACT Alliance in the region and can serve to inspire other research.
- It was insisted on the use of communicative tools for its dissemination with youth audiences and allied or interested organizations (this suggestion was latter incorporated as one of the prioritized actions).

- The notion that the advance of fundamentalisms is not natural and is supported by the power and financing capacity of conservative sectors was reinforced.
- The question was raised about the relationship between the understanding of fundamentalisms as an expression of a crisis and how this relates to the responses that churches and faith-based organizations can offer in the face of this phenomenon. In this line, it was pointed out that fundamentalisms transcend the religious, encompassing also political, economic and cultural aspect.
- The relationship between the critique of neoliberalism and the political proposal contained in the study was explored (This topic resonated in subsequent conversations about fundamentalisms and regressive agendas, and was also reflected in concrete actions, especially related to advocacy).

The presentation and discussion gave rise to delve into the current reading on fundamentalisms, through a presentation by the General Secretariat to present the arguments on the origin and functioning of fundamentalisms in the theological and social context of the ACT Alliance. The central points can be summarized as follows:

- It is essential to understand the current context, characterized by intense expressions of various types of fundamentalism in North and Latin America, motivated by economic interests, such as the sometimes indiscriminate use of natural resources that affects the most vulnerable populations, including indigenous groups and Afro populations.
- We live in a polarized world; this polarization is often justified by culture and tradition, and is reflected in the churches and also in the ecumenical movement, where fear of losing members or funding generates silence and divisions (dissent).
- Fundamentalism and polarization are not natural phenomena, but are planned and driven by the global extreme right that instrumentalizes religion to justify actions of exclusion and discrimination, relying on its economic and political power. This is seen in political leaders of several countries, influenced by advisors linked to religious movements that seek to justify and massify their vision of the world.
- The ACT Alliance, focused on ecumenical diakonia and service to others without any discrimination of race, gender or position of power, must take an active role in changing unfair structures and promoting justice, solidarity and inclusion. It is essential for ACT Alliance organizations to confront fundamentalisms and work in programmatic areas such as humanitarian action, climate crisis and displacement, without being trapped by perceptions contrary to human rights and biblical principles, always keeping in mind that ACT Alliance brings together churches and organizations based on faith and also on human rights.
- The fight against the confluence of fundamentalisms and polarization requires a joint effort of ACT Alliance members, working in local and global contexts, and strengthening dialogue and understanding of these challenges that must be translated into concrete

actions in the collective work agendas at the regional level and their resonance at the international and global levels.

The participants' interventions added both theoretical and practical elements to the discussion. They raised concerns about maintaining ACT Alliance's mission amidst disagreements while upholding its principles. There was also a call for continued dialogue on same-sex marriage and sexual diversity within the churches, without splitting the Alliance. The importance of investing in global spaces like the Summit of the Future, despite agenda divergences, was discussed. And finally, advocacy's importance was highlighted, quoting Hélder Câmara, to focus on addressing root causes of poverty rather than just alleviating symptoms.

In response, the General Secretary emphasized that ACT Alliance, part of the ecumenical movement, focuses on diakonia based on inclusion, respect, solidarity, and compassion. They do not advocate for same-sex marriage specifically but respect legal frameworks and do not discriminate based on sexual orientation, focusing on humanitarian work, sustainable development, and community resilience. ACT Alliance may exclude organizations that violate its code of conduct; and advocacy in global spaces like the United Nations is crucial to promote an inclusive voice and gender justice, despite disagreements with some aspects of the system.

The last item on the agenda of the morning of Day 1 consisted of the presentation of two significant experiences in Colombia, in the context of the impact of fundamentalist narratives and agendas on human rights **“From texts to life, from theory to skin: Connecting with reality in Colombia”**.

In the first intervention, the director of the Oriéntame Foundation, summarized the Foundation's work to guarantee the right to a dignified abortion in Colombia and in other parts of the region (i.e. Central American countries such as Guatemala and Mexico).⁴ Throughout its operation, the Foundation has repeatedly received threats from fundamentalist groups, especially religious ones. However, its struggle to guarantee women's rights has led to several achievements, i.e. placing the issue on the public agenda and including the right to a dignified abortion in Colombian legislation.

Corporación Claretiana Normal Pérez Bello - protagonist of the second intervention - is a non-profit organization that supports the social, economic and political development of vulnerable communities within the framework of the Colombian armed conflict. It also promotes capacity building for resilience and development based on the values of ethnic and Afro-Colombian communities. The deputy director of the Corporation, highlighted the challenges of humanitarian and social work based on climate and social justice in remote areas, where the members of the Corporation and the communities receive threats from illegal armed groups, which makes it difficult to implement projects for community organization.

The discussion following the presentations highlighted the impacts of fundamentalisms on progressive agendas, emphasizing the challenges faced by human rights organizations in Colombia and the region, and the need for self-care, protection strategies, and community organization to confront armed conflicts. The Claretian Corporation mentioned collaborations with faith-based organizations in social work, while the Oriéntame Foundation highlighted disagreements with churches due to differing values. The importance of sustaining the struggle for rights in adverse contexts, such as Nicaragua and El Salvador, and the need to protect social leaders was stressed.

Many participants recognized the courage and efforts of both organizations in striving for a more just and equitable society.

The afternoon session presented the results of the national and regional dialogues held in LAC, titled "Analysis of the National Dialogues and the Regional Dialogue." Although the document was shared beforehand, the plenary aimed to summarize the analysis, highlight regional convergences, and encourage further contributions to understanding fundamentalisms and regressive agendas. This information would aid in decision-making regarding the Theory of Change (ToC). Key points of the analysis were:

- **Objective and Methodology:** The Theory of Change framework was used to map organizational contributions. The discussions aimed to enhance the analysis with participant input. The dialogues are an ongoing process rather than a final deliberation.
- **Results:** Member organizations proposed strategies like advocacy, education, interfaith collaboration, and capacity building to address rights violations. The vision for change focused on human rights and promoting fair, egalitarian, and inclusive societies in LAC.

In the ensuing discussion, contributions enriched the forum analysis and collective reflection on fundamentalisms: The importance of analyzing in depth the relationship between fundamentalisms and cultural and social diversity in LAC was discussed. Recognizing the regional context, it is more accurate to refer to the effects of economic, political and religious fundamentalisms on cultures and societies than to speak of cultural fundamentalism.

- The importance of carefully analyzing the relationship between fundamentalisms and cultural and social diversity in LAC was emphasized. Recognizing the regional context, it is more accurate to refer to the impacts of economic, political, and religious fundamentalisms on cultures and societies, rather than speaking of cultural fundamentalism.
- Several speakers called for the perspective of economic justice not to be lost sight of. It is precisely economic justice that gave rise to reflection on regressive policies in LAC. In a region characterized by economic and social inequalities, economic justice offers a perspective for a broad and context-sensitive understanding.
- In the same vein, it was pointed out that in different countries (i.e. Argentina), economic measures are often justified with a theological background, arguing that "present suffering will lead to future welfare". This argument has a religious-theological background that legitimizes economic policies of inequality, and is closely related to right-wing fundamentalist agendas.
- The importance of keeping in mind other perspectives for the analysis was raised: the transversality of the effects on vulnerable groups such as women. In this sense, the approach to fundamentalisms must include perspectives from environmental, economic and gender justice, but not as isolated phenomena, but in intersectionality.

- It was mentioned that the weak presence of the democratic aspect in the document should be reinforced. The perception of a setback in citizens' rights, although implicit in the responses, is not clearly expressed and requires greater clarity.
- In this sense, mention was made of the challenge that the ACT Alliance is facing in the light of the low levels of people's concerns about the weakening of democracy. This, in relation to the trust that people place in the military at the regional level (second institution after the Church). It was argued that, in the perception of many people, democracy has not solved their problems, and in countries such as Guatemala, some people prefer to return to military regimes because they believe they will provide security and solve their immediate problems. Recognizing the capital that churches have in terms of institutional trust, a call was made to work from within, from inside the churches, since people trust the church and organizations such as ACT Alianza, despite our shortcomings. Plurality was recognized as a key factor, but the need to solve the immediate problems of the people was invoked.
- Reference was made to the importance of ecumenism and diakonia (ecumenical diakonia was the term used in the construction of concrete actions) not as methods, but as essential dimensions of ACT Alliance's mission that directly counteract fundamentalisms. A call was made to further deepen these dimensions in the work based on the inputs gathered from the forums.

As the last item on Day 1's agenda, readings on fundamentalisms from North America (USA and Canada) and Europe (Netherlands, Sweden, Switzerland) were presented. These interventions highlighted various approaches to understanding regressive agendas that impact individual rights. Key points included:

- It was clarified that the view of fundamentalisms in North America presented responds to the reading from the churches represented in Guatemala +5 and not necessarily from the ACT Alliance forum.
- The colonial heritage and the mentality of discovery, as well as the influence of the cold war and political conservatism were highlighted as the main factors influencing the construction of fundamentalist narratives in North America.
- Reference was made to the opposition to equal marriage and the defense of the Second Amendment of the Constitution in the USA, the promotion of creationism in schools and Christian nationalism. In addition, the rejection of climate change was mentioned with the use of religious arguments ("it is in God's hands").
- It was pointed out how these discourses and agendas have influenced Latin America, mainly through financial support and the transfer of ideologies.
- The political and economic pressure of the US and Canada on Latin American countries was also emphasized.

- ELCA actions on issues such as human rights, inclusion of the LGBTIQ+ community, opposition to Christian nationalism and repudiation of the doctrine of discovery were highlighted. The existence of an advocacy office in Washington was mentioned and different types of ELCA relationships with Latin America were exemplified.
- From the United Church of Canada, reference was made to the influence of fundamentalisms, especially in politics and economics. The actions of the Conservative government were mentioned and the struggle for LGBTIQ+ rights was highlighted.
- Canada's responsibility for the actions of its mining companies in Latin America was also discussed.
- The response of the United Church of Canada on issues of immigration, economic, racial, gender and environmental justice was addressed. The United Church's commitment to the defense of human rights and the fight against hate and hate crimes was emphasized.
- The similarities and differences in the perception of fundamentalisms in Europe and Latin America were discussed, as well as the role of the churches in this context.
- The influence of the nationalist ultra-right in political, economic and social agendas in different countries, the lack of a theology for peace (i.e. in the Church of Sweden) and the need to include faith-based sectors in progressive programs were highlighted.
- The importance of international cooperation and transparency in the agenda of the European Union was also mentioned.

May 21 (day 2)

The morning session continued with reflections on fundamentalisms affecting gender justice. The Gender Program presented on **"Global Perspectives on Fundamentalisms' Impact on Gender Justice and Contributions of the Gender Justice Program."** Key points included:

- About the origin of the ACT Alliance Gender Program: In response to demands to address the issue of gender, theology and diakonia, the Gender Program began in 2019 as an innovative initiative in conjunction with the Swedish church, and is funded by SIDA (the Swedish International Development Agency). Although faced with a reduction in funding, solidarity within the ACT Alliance has allowed them to continue to seek funding with other ACT members, to continue working to meet the program's objectives.
- On religious foundations and gender: In essence, religion promotes a relationship with the sacred, seeking protection and assuaging fears. However, throughout history, religion has been hierarchized and used to justify paternalistic and patriarchal systems. This has led to the creation of theological discourses that promote a patriarchal structure, justifying different types of violence and wars, in which different types of affectations to women converge.

- On why the discussion on gender justice is important: Although it is a very complex issue, it is important not to shy away from difficult discussions, especially around the issues of gender and justice. In particular, in the ACT Alliance this topic has become relevant because of its approach to diakonia based on inclusion and rights of people without any kind of discrimination. Therefore, from the General Secretariat and the Gender CoP, different strategies were created to address these issues, such as collaboration with groups that produce theological knowledge and the promotion of dialogues that include different actors, organizations and feminist networks, seeking a way of dialogue between groups with divergent views.

In the ensuing discussion, it was proposed to broaden the discussion on gender to include the male perspective and to work towards a broader understanding of gender justice. In addition, the importance of using religion and theology to motivate struggle, resilience and hope, rather than to instill fear, was emphasized.

With the aim of enriching the approach to religious fundamentalisms from academic and institutional perspectives, two presentations were given by external experts under the title **“Fundamentalisms and their impact on Latin America and the Caribbean.”** The main arguments of the presentations and the discussion that followed can be summarized as follows:

- Interpretation of the Bible: The difference between a literal and a contextual interpretation of the Bible was discussed. Fundamentalism adheres to a literal interpretation, while a critical theological perspective advocates a contextual interpretation that considers the historical and cultural context in which the Bible was written.
- Moral superiority: It was argued that fundamentalism promotes the idea of moral superiority based on a strict interpretation of the Bible. This includes the belief in the unique heterosexual family model (reference to the God-fatherland-family narrative) as the only correct form of family and the condemnation of other forms of sexuality and family as immoral and inferior.
- The relationship between fundamentalisms and political, economic and digital power was brought to the table, highlighting how these discourses can limit human rights guarantees.
- The issue of how digital platforms and algorithms can amplify problematic discourses and polarize society was addressed. The regulation of these contents is an important challenge, also for faith-based organizations.
- In this regard, the need for better theological training for religious leaders to avoid extremist interpretations and promote inclusive dialogue was emphasized.
- In line with previous discussions on the Theory of Change and local perspectives on fundamentalisms, the importance of an inclusive dialogue to understand different perspectives and reduce polarization in LAC societies was highlighted.

- The need for alliances between progressive religious actors and civil society in the defense of human rights was made explicit.

This block concluded the presentations and conceptual discussions on the confluence of fundamentalisms and regressive agendas that allowed for new interpretations to be added to a collective understanding of these phenomena and their practical approach in LAC and the global North.

The Gallery Walk activity, which followed, aimed to bring participants closer to the experiences of the national forums and CoPs. The methodology included a brief presentation by the Gender CoP, Youth CoP, Brazil Forum, Swefor-ACT Church of Sweden and Peru Forum and continued with visits to spaces with the results of the national dialogues in each country represented.

To strengthen ACT Alliance internally, through the methodology known as fish bowl⁵, rounds of questions were held on the functioning of the Alliance at regional and global level, challenges for the forums and CoPs, as well as on the strategic stakes in the context of the organizational dynamics in view of the General Assembly to be held in October 2024 in Yogyakarta, Indonesia.

The most important aspects were discussed around:

- What is needed to improve the development and life of the forums?
- How can the CoPs and forums be strengthened?
- Members' commitment to the Alliance.
- What motivates members to work in ACT forums? What are the reasons for declining participation?
- How do participants see the ACT Alliance between now and 2030?
- What could be done, at the regional team or Global Secretariat level, to coordinate such a large and diverse network of organizations?
- Possibility to have the membership model open to other organizations.
- Ten years from now, how is the Secretariat thinking about the financing of the ecumenical movement?
- Latin America and the Caribbean are being severely affected by climate change. What level of response will the ACT Alliance have in the region to respond to the crises we are facing?
- Where are the members and what is the importance of interreligious dialogue in the Secretariat?

- What are the real possibilities of including Spanish as one of the official languages of ACT Alliance, as this generates exclusivist dynamics to be a member of the Board of Directors or the Assembly?
- What are the possibilities of creating or operating as a consortium at the regional level?

The afternoon of day 2 was dedicated to systematize the understanding of the challenges for the strategic lines of ACT Alliance in LAC in line with objectives one and two of Guatemala +5. Using the **world café** methodology, the participants, divided into five groups, discussed the following areas in which the ACT Alliance develops activities and promotes agendas:

1. **Gender Justice**
2. **Climate Justice**
3. **Humanitarian Program**
4. **Peace and Human Security**
5. **Migration and Displacement**

Through the visits to each of the stations, practical insights were gathered on each of the strategic lines of ACT Alliance, which were presented on day 3 in the morning.

May 22 (day 3)

The thematic day began with the recapitulation of the reading of the challenges in relation to the strategic lines of ACT Alliance (results of the world coffee exercise of day 2).⁶

The following is a summary of the results for each of the strategic lines that were presented by the hosts at each of the five stations:



Photo: ACT/Pablo Burgos

1. Gender Justice

Beliefs that hinder gender justice:

- **Divine hierarchy:** The belief that God created a hierarchy where Christ is at the top, followed by man, then woman, and finally other beings. This sacralized hierarchy implies male superiority and denies gender equality.
- **Natural inequality:** The idea that men and women are not equal, supported by stereotypes that justify this hierarchy as biological and divinely ordained.
- **Naturalized dehumanization:** Some people, such as black, indigenous, LGBTIQ+, and women (especially when exercising their decision-making autonomy in relation to unwanted pregnancies), are not considered fully "human", justifying their discrimination and violence.

- **Taboo of sexuality:** Discussion of sexuality is considered a sin, creating a taboo that prevents open debates.
- **Inequality in decision-making in society and politics:** The presence of women in leadership positions is seen only as a fulfillment of quotas, without a real commitment to equality.
- **External imposition:** The idea that the discussion on gender justice is an imposition from northern agencies and does not reflect local problems.

Proposed actions to promote gender justice:

- **Working with religious leaders:** Collaborating with religious leaders to address and transform discriminatory beliefs and practices.
- **Reassessing masculinity:** Working with men and boys to reexamine and deconstruct toxic concepts of masculinity.
- **Sharing experiences:** Encourage mutual learning between forums through the exchange of good practices and experiences.
- **Use of art and digital media:** Use art, music, sports, and virtual platforms to disseminate information and counteract disinformation, making visible testimonies of people who overcame violence.
- **Collaboration with feminist entities:** Increase alliances with feminist organizations in the secular world to strengthen the struggle for gender justice.
- **Theological argumentation:** Popularize theological tools that support gender equality.
- **Internal consistency:** Ensure that language and behaviors consistent with gender justice are practiced within the ACT Alliance and its organizations.
- **Intersectional perspective:** Work on gender from an anti-racist and anti-colonial perspective, recognizing the intersection with racism and colonization.

The intervention concluded with a call for action to work on these fronts to advance towards true gender justice.



Photo: ACT/Pablo Burgos

2. Climate Justice

Beliefs about climate justice:

- **Universality of the problem:** Climate change affects everyone, regardless of economic status, geographic location or religious beliefs. It is a global problem that unites rich and poor, north and south, and diverse religious and atheist communities.
- **Economic impact and destruction of the planet:** The prioritization of economic profit over human life and the sustainability of the planet is criticized. This prioritization leads to the destruction and self-destruction of our natural environment.
- **Responsibility of all countries:** It is recognized that all countries, including those in the region, such as Costa Rica, Honduras and Cuba, contribute to pollution. However, this does not exempt the major polluters from their major responsibility.

- **Denialism and disinformation:** There is still denialism about the impact of climate change, along with the spread of fake news that minimizes the problem or misrepresents environmental stewardship efforts. This is seen in some political discourse, such as that of Bolsonaro supporters in Brazil and the Republican Party of Congo.

Actions to promote climate justice:

- **Creating awareness and sustainable habits:** Emphasis is placed on the need to create awareness and sustainable habits in the population, addressing consumerism, often promoted by prosperity discourses linked to capitalism, even within churches.
- **Loss and Damage Mechanism:** The approval of the loss and damage mechanism at the CoP (Conference of the Parties) is seen as a significant step forward. It was discussed how organizations can contribute to its effective implementation.
- **Revaluation of the indigenous worldview:** The importance of revaluing the indigenous worldview regarding the care of natural resources and how this perspective can contribute to sustainability strategies was highlighted.
- **Compensation for loss and damage:** The alliance sees an opportunity in the recent COP to influence compensation for loss and damage. This mechanism, although not new (proposed at the Kyoto Summit), still faces challenges due to the lack of commitment from major polluters.
- **Focus on causes:** The need to address the root causes of climate change, not just its effects, was stressed. Compensation for damages is important, but not enough; it is essential to attack the roots of the problem to avoid continuing to be firefighters who only put out fires without preventing them.

The presentation of the results of the discussion concluded with a call to action, highlighting the urgency of working together to mitigate climate change effectively and sustainably.



Photo: ACT/Pablo Burgos

3. Humanitarian Program

Fundamentalisms and deep-rooted beliefs:

- Natural disasters are often seen as "divine punishments" or results of cultural practices, such as Santería in Haiti. This justifies the lack of effort in humanitarian aid to those affected.
- There is a perception that humanitarian aid is a human action detached from spirituality, so some faith-based organizations do not consider it their responsibility.
- In the provision of aid, religious proselytizing and humanitarian aid are sometimes mixed, which compromises the neutrality of the interventions.
- Governments with fundamentalist ideologies often politicize humanitarian aid, using emergency kits for political propaganda or conditioning aid on evangelization.

- These governments may also criminalize the work of humanitarian organizations, placing significant barriers to aid. Examples include the elimination of important ministries in Argentina, the expulsion of organizations in Nicaragua and a 40% tax on humanitarian aid, further complicating the delivery of assistance in El Salvador.

Strategies and tools to mitigate the impact of fundamentalisms:

- The importance of strengthening local capacities and empowering communities in disaster prevention was highlighted. This includes forming localized action networks to improve emergency response.
- The implementation of a gender-sensitive toolkit is crucial. In disaster contexts, women's specific needs, such as menstrual rights and access to the morning-after pill, are often overlooked and stigmatized.
- Prevention was identified as a priority approach, working on the triple nexus (interconnection between humanitarian aid, development and peace), to prevent disasters instead of just reacting to them.

Cluster discussions highlighted how fundamentalist beliefs and government policies can hinder humanitarian aid. The need for proactive and localized strategies to improve the effectiveness of humanitarian response in contexts affected by natural disasters and conflict was highlighted.

- The precarious access to justice (there is no equality or enjoyment of rights for the entire population, hierarchies are identified) and the concern for nuclear disarmament were highlighted.
- Cases of leaders such as Bukele (El Salvador) and Milei (Argentina) were mentioned, exemplifying how extremism produces concrete results and generates a sense of security in broad sectors.
- The relationship between extremist governments and the perception of security was discussed. Models such as Alvaro Uribe's in Colombia were cited.
- It was emphasized that without justice there can be no peace or human security for all, stressing the importance of equal access to justice.

Concrete actions proposed:

- To reformulate the strategic area of the ACT Alliance in terms of peace building, peace education and conflict prevention at the community and local levels.
- To initiate a dialogue with the World Council of Churches, especially in specific contexts where this mandate is relevant.
- To link peace education with young populations (children and adolescents), enabling conflict prevention and education in social behavior oriented towards peace and security.



Foto: ACT/Pablo Burgos

5. Migrations and displacement

The impacts of religious, political and economic fundamentalisms on the delivery of humanitarian services in relation to migration and displacement and access to aid in the region:

- Although it was initially stated that there is no religious discrimination on migration issues in LAC, upon reflection, participants pointed to examples of conscientious objection and religious proselytizing. Some religious institutions refuse to help homosexual couples or impose their religion in exchange for assistance.
- This fundamentalism is subtle and often invisible, but it impacts equity in access to services for migrants.
- Political fundamentalism is polarizing. When churches seek government support, they are often met with the response that migration is not a visible crisis like a natural disaster, making it difficult to obtain resources.

- Positive laws that support the service of religious institutions are at risk due to political polarization.
- There is a greater willingness to support migrants in transit compared to those seeking permanence. Political fundamentalists criminalize migration to tighten borders.
- The case of U.S. migration policy, which has extended its border control into Central America to prevent migrants from reaching Mexico, was highlighted.
- Economic fundamentalism is contradictory. Countries such as El Salvador and Venezuela benefit from remittances sent by their diasporas, but lack public policies to integrate and assist this population when they are in the country.
- Neoliberalism exported from the global north encourages migration, but does not take responsibility for its impact. Neoliberal economic practices put pressure on the countries of the global south, but when the time comes to reach out and take responsibility, the doors are closed or only partially opened.

The afternoon agenda focused on addressing the third objective of Guatemala +5, i.e. to define concrete actions to respond as ACT Alliance to the phenomenon of fundamentalisms in the region, which will translate into significant contributions to LAC societies (the actions are summarized in point 4. of the report).

May 23 (day 4)

The agenda began with the presentation of the research carried out by the Youth CoP entitled "**Juventud ACTiva. Visiones de los jóvenes frente a fundamentalismos en América Latina y el Caribe**" (**ACTIVE Youth. Youth visions in the face of fundamentalisms in Latin America and the Caribbean**).⁷ In summary:

- The arduous and enriching process for the CoP that provides an important analysis of the views of young people on fundamentalisms was highlighted.
- The need to continue working on raising awareness about fundamentalisms among young people, as well as the desire for young people to have a leading role in decision-making spaces.
- A call was made for the report to be disseminated in different spaces and more young people are invited to join and participate in the ACT Alliance, as it is a platform to generate advocacy on different important issues for youth groups such as gender justice and climate justice.

This was followed by a presentation on the newest ACT Alliance CoP in LAC: **Movilidad Humana y Movilidad por Clima (Human Mobility and Climate Mobility)**. In summary: :

- The agreements reached in the Dominican Republic last year and the need to work on the intersection between climate change and human mobility in the region were discussed.
- Mention was made of the regional advocacy strategy on these issues, the "learning by doing" methodology and the definition of the regional pact for migration as an institutional reference on the issue.
- The need to hire a program officer to work on these issues was highlighted.
- Two initiatives were presented: 1) the ACT delegation to go to Chile to pilot the regional review of the Global Compact for Migration and 2) the call for a leveling course on advocacy issues.

Subsequently, a discussion was held on the possibility of making public the documents generated in the national dialogues on regressive agendas and their impact on democracy in Latin America and the Caribbean. The option of making these documents accessible to the general public was raised, but the need to consider the sensitivity and security of the organizations participating in these dialogues was recognized. Therefore, the decision taken was to review the texts and eliminate personal references before publication, so as not to expose the persons mentioned.

The draft press release⁸ on the Guatemala +5 meeting was reviewed and approved by the participants and published in the ACT Alliance LAC dissemination channels. The press release will serve as input for the General Assembly in Yogyakarta.



Photo: ACT/Pablo Burgos

4

PRIORITIZATION OF CONCRETE ACTIONS

The third objective of the Guatemala +5 meeting was **to define concrete actions to respond to regressive rights agendas and the phenomenon of fundamentalism in the region, which will translate into significant contributions to LAC societies.**

The process of collecting and prioritizing proposals was developed at different times throughout the agenda, involving participants in exercises to identify and create potential actions at the individual and collective levels. The facilitating team referred to the importance of defining actions, in order to turn them into a roadmap for ACT Alliance work in LAC. Emphasis was placed on the exercise of developing a Theory of Change to react proactively, in environments of influence, to fundamentalisms and regressive agendas.

Among the proposals collected through the threading tool, the following were found⁹:

- Create study manuals on priority lines for national forums.
- Conduct workshops on fundamentalisms at the forum level.
- Create an observatory of regressive agendas that unmask how fundamentalisms and their financing networks operate.
- Promote alliances with academia and organizations that are advancing similar agendas.
- Make a public statement of this meeting.
- Carry out a regional campaign on fundamentalisms.
- Develop a theological argument in favor of rights that will counteract the fundamentalist preaching in members work.
- To make visible the voices and testimonies of migrant women who narrate how their faith, their church and their diaconal practice is liberating.
- Incorporate the deconstruction of regressive agendas in projects, encouraging critical thinking and promoting inclusive rights.
- Promote safe spaces for dialogue among those who think differently.
- Create a Latin American and Caribbean consortium for an overall ACT Alliance funding program (with a funding group/consortium mobilized by the Secretariat as a counterpart).

- Develop a clearer language on what fundamentalisms are.
- Connect (from ACT Alliance) with networks of feminist organizations and human rights organizations.
- Seek dialogues with fundamentalist sectors for engaging in an “improbable dialogue”.
- Reformulate the ACT definition and strategy for the area of Peace and Human Security in a dialogue with the World Council of Churches.
- Encourage more men to join the gender CoP.
- Create a communications CoP.
- Promote processes of integral mission of the church.

In addition, on the morning of day 3, the activity of collecting proposals for actions was carried out by means of answers to five guiding questions:

1. How can we use the information and insights gathered so far to strengthen the Alliance in its work on fundamentalisms?
2. What products do you think would be necessary to have for use by the ACT Alliance to guide work on fundamentalisms?
3. Should actions be at the national, sub-regional or regional forum level?
4. Who is responsible for carrying out joint action, considering the facilitation role of the Secretariat?
5. What are you going to do with the Theory of Change proposal?

Based on the responses, the facilitating team created a synthesized list of proposals that was presented to the participants in a plenary session, with the objective of prioritizing and defining those responsible for each of the actions.¹⁰

- Adjust and complement the Theory of Change to generate context-sensitive tools.
- Articulate (work) more closely with ecclesial bases and civil society organizations.
- Create content and campaigns and communication on fundamentalisms.
- Systematize information to replicate and socialize with forums and CoPs.
- Expand and update research on fundamentalisms.

- Create an observatory of regressive agendas that unmasks how fundamentalisms and their financing networks operate (requires a person/s coordinating, resources issue).
- Requires alliances with academia and organizations already working on the issue.
- Incorporate the deconstruction of regressive agendas in project cycles (PME), encouraging critical thinking and promoting the rights of inclusion.
- Promote safe spaces for dialogue among those who think differently (Improbable Dialogues).
- Create alliances through consortia, connecting networks of feminist organizations and human rights organizations.
- Reformulate possible dialogue with the World Council of Churches (WCC) on Peace and Human Security issues.
- Create communications CoP.

In the ensuing deliberation, participants proposed including possible actions that were not reflected in the synthesis. The complementary proposals included actions in the framework of ecumenical diakonia, reinforcing the idea that, in order to give an effective response to fundamentalisms, it is necessary to strengthen ecumenical actions in articulation with other churches and faith-based organizations. The importance of strengthening collaboration with the ACT Academy, which carries out training and capacity building programs, to channel efforts related to research and communication campaigns was also discussed. The need was identified to establish target audiences and groups to which the actions would be directed and to distinguish between the recommendations and concrete actions that are within the reach of the members of the ACT Alliance. It was proposed to specify the actions related to the work of the CoP on gender, through the promotion of dialogue between theology and diakonia, to generate positive changes in the approach to gender issues in the work with ecclesial bases and civil society organizations (i.e. the different possible uses of the argument "Is it from God?" in the context of diakonia).

The deliberation on the prioritization of concrete actions led to the establishment, by consensus, of five lines of action, changing the method of prioritization from voting for the actions to the nomination of those responsible for each line, in charge of defining the step-by-step implementation of the concrete actions. These five lines of action are:

- 1. Information and communications**
- 2. Alliances and networks**
- 3. Training and awareness**
- 4. Advocacy**
- 5. Research and theological development**



Photo: ACT/Pablo Burgos

The creation of the committees of responsible persons was considered a strategy that will allow a more effective follow-up of the implementation of the actions, since the commitment of each of the persons that integrated the committees was public.

On the morning of day 4, the committees made progress in defining concrete actions. Each committee received as support a format with a list¹¹ of the actions proposed in the previous exercises (guiding thread, activity of the five questions); based on group discussions, the following actions were prioritized within each line:



INFORMATION AND COMMUNICATIONS



Prioritized Action: Articulation of member organizations' communications officers to amplify key information, materials and opportunities through the development of an ACT platform where organizations or CoPs upload their materials.



When: September 2024.

Prioritized efforts for 2024 that require everyone's support:



1. Launching of the Theological Argumentary of the CoP on Gender Justice.
2. *Juventud ACTiva: Visiones de las Juventudes frente a los fundamentalismos en América Latina y el Caribe* (ACTIVE Youth: Youth Visions in the Face of Fundamentalisms in Latin America and the Caribbean), 2024.



ALLIANCES AND NETWORKS



Prioritized Action: Mapping of actors and strategic alliances for advocacy on the issue of fundamentalisms at the national and regional levels.



When: August 2024 (final) - preliminary results; December 2024 - final results.



TRAINING AND AWARENESS



Prioritized Action: Regional meeting on experiences (in terms of popular education, pedagogy) in processes of improbable dialogues. One (1) virtual meeting and one (1) face-to-face meeting (depending on funds).



When: First virtual meeting - end of November 2024; possible face-to-face meeting - 2025.



ADVOCACY



Prioritized Action: Two-three public statements around the pre-assemblies (LAC, North America and Europe) and a statement on fundamentalisms at the General Assembly. FESUR elaborates the Terms of Reference for a Regional Observatory on Fundamentalisms.



When: Statements - second semester 2024.



RESEARCH AND THEOLOGICAL ELABORATION



Prioritized Action: : Design and implement one (1) research on fundamentalisms in Central America. This research aims to highlight and continue the research and discussions derived from the Theological Argumentary, the *Juventud ACTiva* (ACTIVE Youth) report, the *Diaconía Transformadora* (Transforming Diakonia) document and the FESUR research, among others, with a focus on effective methodologies to counter fundamentalisms in the region.



When: December 2025.



Photo: ACT/Pablo Burgos

5 ANALYSIS OF FUNDAMENTALISMS

The first of the three objectives of the Guatemala +5 meeting was to provide a space to deepen the understanding of fundamentalisms and regressive agendas and their effects in LAC contexts. In light of the discussions, it can be concluded, first of all, that there is a consensus on the diagnosis of the origin and scope of these phenomena in different spheres of public life. The participants recognize that different types of fundamentalisms - religious, political and economic - converge against human rights guarantees, especially in the areas of gender justice, environmental justice and socioeconomic justice.

There is a common understanding that discourses and actions that affect the principles of inclusion, solidarity and equality of people are promoted, in a deliberative and coordinated manner, by right-wing conservative sectors. Fundamentalist agendas seek to counteract advances in the participation of different sectors of citizens in political and social decision-making processes, and in effect promote discrimination against population groups such as women, migrants, people of diverse sexual identity and indigenous peoples. Behind fundamentalisms are political and economic powers interested in control and economic benefit. In this context, there is talk of a weakening and reduction of democracy, denial of the impact of climate change and real limitations on advocacy that result in the closure of spaces for civil society, as well as the impact on democratic institutions and organizations that advocate and protect human rights. The vulnerability of democracy is recognized which, in its practical dimension, translates into an increase in the creation and implementation of public policies that instead of expanding the enjoyment of human rights for all people under the principle of equality and justice, limit it by granting more control and power to privileged groups.

40

In addition, fundamentalisms are perceived as offering a sort of ideological security in contexts of high complexity and high levels of uncertainty, and therefore can be attractive. Participants recognize that arguments based on Christian faith are used to explain and legitimize socioeconomic inequalities, along with explanations about the role of women in society based on patriarchy or the rights of LGBTIQ+ people. In a region like LAC, which is crossed by deep gaps in access to rights and fair distribution of goods, this situation permeates people's agency in the search for conditions for a dignified life. In this context, talking about socioeconomic justice in relation to fundamentalisms continues to be a relevant, pertinent and urgent task, not only to promote the construction of policies based on equality and inclusion, but also to effectively counteract the negative impacts derived from fundamentalist agendas on the realities of people in LAC.

Second, the recognition of the causes and effects of fundamentalisms on people's lives is also a call to action. The response of ACT Alliance members to the confluence of fundamentalisms and polarization has required an effort in local, regional and global contexts. According to the participants, one focus of these efforts must be ecumenical and interfaith dialogue, since a broad and diverse vision allows us to respond to fundamentalist agendas in a way that is grounded in

theological and practical arguments. In this sense, ecumenical diakonia is seen as a vehicle to be used and a consensus on the need for a deepening of contextual readings on fundamentalisms, both within ACT Alliance, as well as in a dialogue with other organizations, including people with different visions, to elaborate common ground. This includes analyzing situations, making informed ethical decisions. Although the work carried out within the alliance is recognized, among the concrete actions, the need to promote spaces for dissemination and appropriation of the consensus understanding on the convergence of fundamentalisms is identified. Based on the discussions and proposals for actions, it can be concluded that the approach to regressive agendas and fundamentalisms must continue, taking into account the principles of ACT Alliance such as justice, hope, inclusion, solidarity and compassion.

Third, within the discussions on fundamentalisms, the different aspects related to dissent within ACT Alliance were addressed. According to the participants, it is key to look at and appropriate the institutional ethic of ACT Alliance. This ethic is guided by the understanding that ACT Alliance is a network of churches and faith-based organizations that place human rights at the forefront of its mission and work. This ethic includes the principle of diversity and non-discrimination as human fundamentals. Responses to social and moral crises, exacerbated by polarization and fundamentalist narratives that challenge the principles of human rights, democracy and justice, find conceptual and practical guidelines for concrete action. The Alliance recognizes the varied understandings of ethics and morality in different cultures and highlights the need for a coherent and accessible framework for navigating these complexities.

Against this backdrop, reinforced with concrete examples of fundamentalist affectations at the regional level, a consensus definition was constructed to guide ACT Alliance's response to fundamentalism: *Fundamentalism is a strict, literal and uncompromising adherence to doctrinal principles that consider class, gender and ethnic social roles natural, sacred and immovable.* Due to their diverse sources (religious, economic, political and cultural), it is pertinent to speak of a convergence of fundamentalisms. These are expressed by religious, political and economic use for their own benefits, representing a threat to democracies because they translate into discrimination and violation of the rights of women, indigenous groups, sexual minorities and progressive positions. Fundamentalisms hinder transformative ecumenical diakonia aimed at addressing humanitarian, environmental, gender justice and human security challenges. Far from being a spontaneous effect, the convergence of fundamentalisms obeys a highly organized agenda.



Photo: ACT/Pablo Burgos

6 CONCLUSIONS

The three and a half days made it possible to meet the three objectives set for Guatemala +5.

Within objective 1: Update information and promote analysis on fundamentalisms, discussions, knowledge transfer sessions and collective construction of understandings by thematic area of ACT Alliance were carried out under the principle of mutual respect for the positions of each representative. The analysis was enriched by external actors who contributed from the perspective of academia, the United Nations and civil society organizations. There is an updated contextual reading that includes general patterns and matrices at the regional and local levels, and the Theory of Change that guides the actions of the ACT Alliance in the LAC region.

Within Objective 2: To establish general guidelines to address the effects of fundamentalisms and regressive agendas within ACT Alliance based on a critical dialogue, important consensus was reached on presentations and discussions. The General Secretary provided clarity on the principles of the Alliance based on the recognition and potential of diversity and inclusion, emphasizing that these principles prevail in the actions of diakonia and humanitarian aid carried out by ACT. This increased the participants' shared understanding of how to deal with dissent. In addition, a consensus definition of the term fundamentalisms was built based on the participants' input.

Within objective 3: Define concrete actions to respond to regressive agendas in the LAC region, five lines of action were prioritized: information and communications; training and sensitization; research and theological elaboration; advocacy; and alliances and networks. For each line, an interdisciplinary group of people in charge was established to design a work plan for the implementation of the actions according to the agreed schedule, based on the commitment acquired during the meeting.

In addition to making decisions on the key objectives, the meeting in Bogota helped to forge ties between the participants. This contributed to the recognition of the particular contexts at the country level and made visible the actions of each forum, CoPs and organizations represented. The participants also highlighted the importance of active listening, corridor meetings and informal conversations aimed at strengthening the Alliance's organization.

ENDNOTES

- 1 The complete list of participants can be found in Annex 1.
- 2 The Guatemala +4 meeting was held on March 27-29, 2019 in Guatemala City.
- 3 The research was distributed to the participants through the WhatsApp group.
- 4 The PowerPoint presentation and profiles are attached as Annex 2.
- 5 The in-detail discussion of fish bowl can be found in Annex 8.
- 6 The matrix used for the systematization of the contributions can be consulted at: https://actalliance530-my.sharepoint.com/:x:/g/personal/claudia_espinoza_actalliance_org/EZQ8LjigSc9KuTo6oXgl7IYBrD09y9o-iYFRSNrufmRScA?e=NUh6ZS
- 7 The research was shared with participants in hard copies and through the WhatsApp group.
- 8 The press release can be found in Annex 3.
- 9 The matrix with the systematized proposals can be found in Annex 4.
- 10 The systematization matrices of all the answers to the five questions, as well as the grouping made by the facilitating team, are in Annexes 5 and 6.
- 11 The formats are in Annex 7.

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