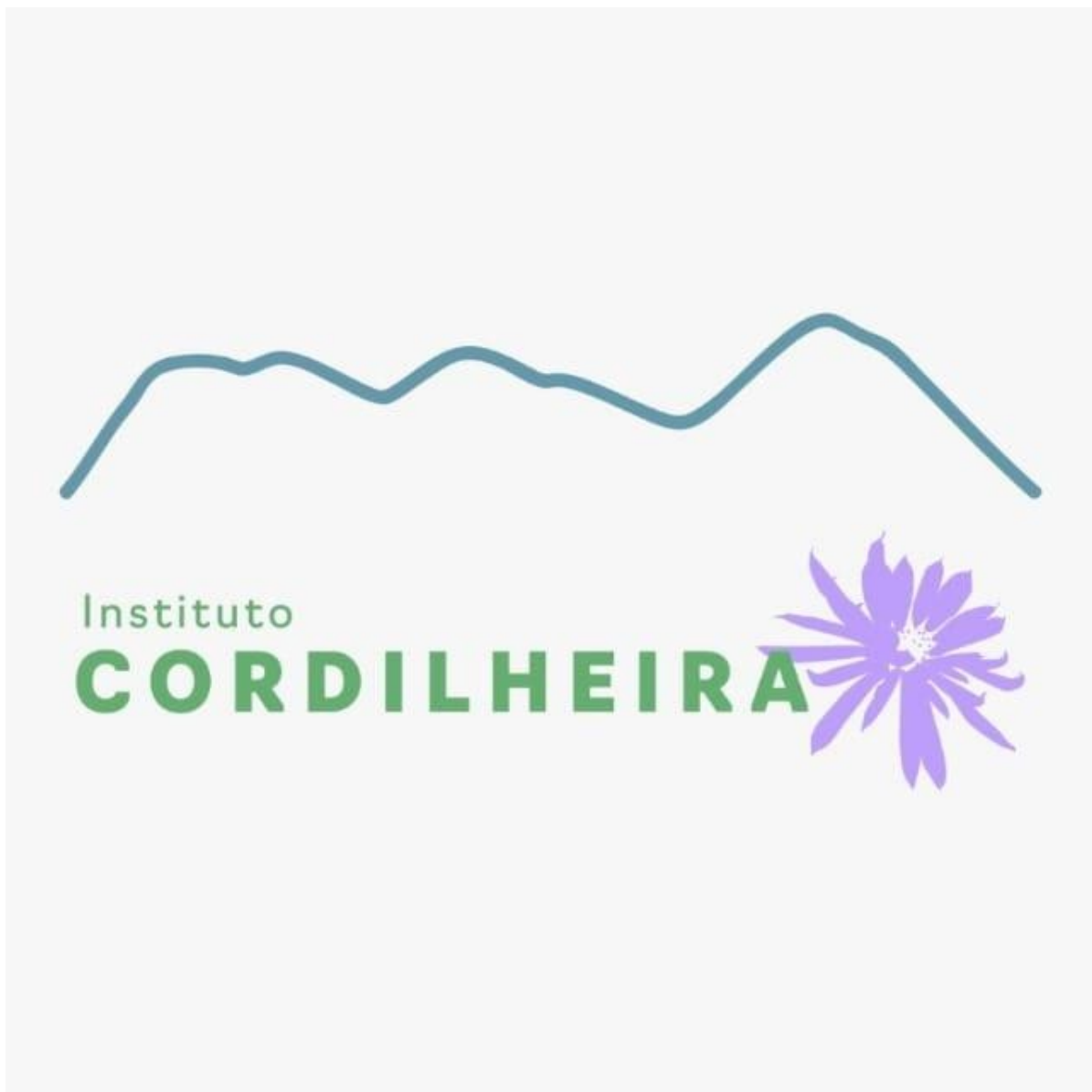


**Our Histories - Project "Dare to Conffiar" Instituto
Cordilheira
2024**



Our Stories - Dare to Trust!

"Take your hand in mine, so we can do it together
what I can't do on my own"
Lira Alli

*"Etymologically, to trust (con | fidare) simply means to believe in the other, which is interesting in itself, because it takes us out of a state of constant fear that the other is against us. But perhaps trust is more than that: wouldn't trust be trusting the other? If etymology isn't enough, let's move on to poetry. To trust is to weave, to believe in the possibility of finding the intersection where our threads become stronger in us, between us."
(Inadequate Reason, "Trust")*

As a thread that connects different points, the Atreva-te a Confiar project has emerged from the partnership between Both Ends and the Cordilheira Institute as a tool for strengthening the struggles of women defenders of territories in Brazil. Our proposal was based on weaving bonds of trust with collectivities that build daily confrontations and resistance to patriarchy, racism, so-called "development" megaprojects and everything that seeks to destroy our territories of life.

We have therefore organized the project along the following lines: 1 - Support for groups of women defenders in the territories; 2 - Emergency actions; 3 - Support for women defenders in debt; 4 - Institutional strengthening IC and project management. For each of these axes, we'll tell you some of the stories that were built collectively with the support of this initiative. The total amount of the donation was distributed as follows:

- Support for Collectives of Women Defenders of Territories: R\$69.463,75
- Emergency Actions: R\$8,600.00
- Support for women in debt: R\$12,350.00
- Institutional strengthening IC and project management: R\$50,940.20

The dialogues, records and systematizations were put together with the support of Rafaela Dornelas and Bruna Almeida, from the Ima Iná Collective, which does research, education and communication on anti-racist and socio-environmental issues. Our methodology for constructing this document was based on a stage of dialog with the groups involved in the project about the guidelines for the reports. Once the activities had taken place, each

representatives sent them to us in audio or text format, along with photos and videos. Most of the collectives also sent us their answers to the question *"What does trust mean to you? How important are partnerships and bonds of trust in your group's daily life?"*.

Based on these stories about the execution of each sub-project, we systematized the information and built this report, which seeks, in addition to a sensitive record of the process, a way of telling a little more of the stories of women who are the seeds of necessary transformations in the capitalist, patriarchal and racist world in which we live.

1 - Support for women's groups defending territories

Support for women's groups defending the territory was the axis that sought to strengthen women, organizations and activities during the month of May 2024. To do this, we used two methods: the nomination of some groups that we accompany and that have great demands for strengthening; and the construction of a simplified call for proposals that was disseminated among networks and organizations that have historically built and/or accompanied women's resistance in Brazil. In total, 15 initiatives were selected.

Meeting of the Latin American Network of Women Defenders of Social and Environmental Rights

The voice telling us this story is Carolina Moura's. Carol and the Cordilheira Institute's history with the Latin American Network of Women Defenders of Social and Environmental Rights is long and beautiful. It began at the 2018 meeting of the Observatory of Mining Conflicts in Latin America (OCMAL), which took place in Brumadinho, a month before the Córrego do Feijão dam burst. At this meeting, women from various Latin American countries exchanged ideas. From then on, they began to follow this network of women more closely.

In Carol's words, *"I had made it explicit that I wanted to be part of the network, but they have a whole internal process of relationships of trust and care, and we spent years as a friend of the network, but not officially as a member. And at the time, in EI*

Salvador, it was my first time participating in a meeting of the network, in which our presence, that of the Cordillera Institute, was approved, in the political coordination of the network. I was very happy and thrilled, it was full of incredible women, because two days before, there had been a meeting just of the Central American region, so many women from Nicaragua and El Salvador were very strong, with the meeting of a project of theirs, the Feminist Climate School."

There were many reports from the women of Nicaragua about the difficulties in the territory. When they leave for a meeting, they don't know if they'll be able to get back into the communities, leaving their children fearful about their return. The reports show the intense pressure on the lives of women defenders. In addition, it is very difficult to access resources. Carol also felt these pains in her body and thought about contributing her own money, but remembered that the project's resources had just arrived. She consulted the network's operational secretariat, which gave a positive signal that this was, in a very organic and fertile way, the first donation to the project, which bears the importance of networks of trust and solidarity in its name.

[Photos - Meeting of the Latin American Network of Women Defenders of Social and Environmental Rights - Nicaragua](#)

8M Act in Belo Horizonte

The voice telling us this story is that of Renata Regina, a feminist activist for over 20 years in the city of Belo Horizonte, doula, journalist and solo mother. She has been building the unified 8M since its inception in the city of Belo Horizonte and has participated in the construction of the act since 2006. She is currently one of the organizers, along with several other women, of this important international moment in the women's struggle. Every year they carry out this process of collective construction, with many arms and many hands. This is one of the main feminist agendas in the city.

There is a whole process of preparation, with meetings that start in December and culminate in the action. Throughout this process, in order to carry out these decentralized activities, to ensure a broader presence of women in the action and greater diversity, there are a number of costs, whether for travel, for the infrastructure of the action, which this year, for example, included a sound car. Some things were guaranteed by the public authorities, such as chemical toilets and water (always a great support).

limited). They had a more professional communications person, who had an important effect on mobilization, printing pamphlets, which were distributed throughout the event, as a form of mobilization. Stickers were also distributed throughout the carnival, in a campaign to combat harassment, which increases significantly at this time of year, and this also comes at a cost.

The funds received were among the most significant donations the mobilization has received from a single organization. Among other things, the funds guaranteed the material to make banners, and materials to build tributes to women who were in the struggle throughout their lives, but are no longer there today. Most of them because they were murdered in this sexist and patriarchal world. Another fundamental guarantee was the cost of renting the sound car. In Renata's words, *"the most important thing we had this year, and it's something we always value, historically in the construction of March 8, is the broad diversity and we managed to guarantee it, whether in terms of different bodies, like the LBT population, which was very present, but this year it was in a different dynamic and had a greater protagonism, women from African religions, evangelicals, Catholics, who support the feminist struggle and who are feminists, I felt a more intense participation this year."*

During the action, there was also a protest against the habeas corpus of Fábio Schvasrtsman, who was the CEO of Vale when the Córrego do Feijão dam burst in Brumadinho. Carolina de Moura tells us: *"It was an activist action, along the lines of escracho, which is to name and shame those who are responsible for the violation. He was the president at the time of the dam collapse, he spoke horribly, he didn't stand up when there was a minute's silence for the victims, he said that Vale couldn't be condemned because it was a Brazilian jewel, and that's why the victims' relatives' association appropriated this jewel speech and we called the victims jewels, 272 jewels. He was the head of an irresponsible, corrupt and negligent government. It was interesting because I started to speak into the microphone (at the event) and the banner with his face on it opened up and there was this weird thing with a white man's face, so we explained who he was and a leggy woman came with a spray bottle and wrote 'murderer' on his face (on the banner)."*

[Photos - Ato 8M BH 2024](#)

Minas Gerais Indigenous Committee

Created in 2012, the Minas Gerais indigenous committee is a decentralized indigenous organization that works to support dispossessed indigenous peoples in the city of Belo Horizonte in transit and in support of the retakings in the RMBH.

Avelin Buniacá Kambiwá tells us this story, saying that the support came at a good time, precisely in the month of April, an important period of struggle and mobilization for indigenous peoples in Brazil.

The funds from the project supported the actions of Expo Abya Yala. They were able to buy all the food for the days of the fair, pay for transportation to and from the fair for relatives (the way indigenous communities refer to people from their communities) who live in the Metropolitan Region of Belo Horizonte. They also ensured the participation of some women who had been to other editions of the exhibition. They gave priority to Expo Abya Yala, but the funds also supported participation in the Terra Livre 2024 Camp.

In Avelin's words: "So these were the actions and this support, it brought us the guarantee of being able to do the indigenous April in Belo Horizonte, because this month that marks the month of struggle and resistance of indigenous peoples for dispossessed indigenous peoples like us, who don't have any public or even state support, municipal or even indigenous bodies, was a way of signaling to us that we are not alone in this collective mission, right, as the spiritualists say, in this collective dharma, of taking care of Mother Earth, so this moment of the arrival of "Atreva-te Confiar" was a blessing from Tupã."

When we asked Avelin about trust, we heard: *"Trust is the currency you pay for without asking for anything in return. That's love too, right? Love is when you give without wanting anything in return. Trust is this sacred currency, which is very similar to the aspect of love, within our collective, we don't have a CNPJ and we trust each other. I, as the founding coordinator of the Minas Gerais Indigenous Committee, managed the entire resource. Everyone knew where they were spent. It wasn't necessary for us to do a lot of explaining, because the practice of trust is like the practice of love, it's built up day by day."*

[Photos - Minas Gerais Indigenous Committee](#)

CSA Gandarela

The Artistic, Cultural and Environmental Movement of Caeté-MACACA, together with the call from the Casa Socioambiental Fund, proposed building a CSA - Community Sustained Agriculture, aimed at promoting food sovereignty and income generation, strengthening resistance in a territory threatened by mining, with the aim of supporting the permanence of the rural population of these localities; and raising awareness of the importance of preserving the Serra do Gandarela. In March 2023, the Gandarela CSA was born, offering 6- and 10-item baskets of agroecological products, delivered weekly or fortnightly, for a monthly fee paid by the co-farmers. The CSA Gandarela has the voluntary management of five women, a farmer from André do Mato Dentro (Santa Bárbara) and a couple of farmers from Antônio dos Santos (Caeté), twenty coagriculturists and the marketing at the Mercado Amigo of various products from seven families, generating income and strengthening family production and the rural community.

Ana Cláudia tells us this story. At first, the collective held talks with farmers and co-farmers, already members of the Gandarela CSA, about holding a fair. After creating a visual identity for the proposal, they drew up an action plan, a press release and the artwork for the promotional pieces. This is how the 1st Fair of Experience and Dialogues of Knowledge on Pans and Agroecological Foods came to be!

The fair took place on May 1, 2024, from 10 a.m. to 5 p.m. at Rua Roma s/n, corner Rua Berlim, Bairro Europeu in Caeté/MG, with the main objective of presenting and promoting the idea of CSA Gandarela and thus achieving greater public engagement and increasing the number of coagriculturists signing up. The fair was a success, which can be measured both by the number of people interested in attending the fair and by the number of hits on CSA Gandarela's social networks and messages sent seeking information, which indicates that the objective is being achieved.

Making the Fair possible at this time was only possible with the financial support of this call and the union of many people around common objectives, thus presenting, strengthening and gaining the commitment of more people to CSA Gandarela.

And what does Ana Cláudia tell us about trust? *"I like to know the meaning of expressions through their etymology, looking for the 'tail of the word', which complements the full meaning for me. The word trust has its origins in the Latin confidere, which means "to believe fully, firmly". The suffix "fidere" means faith, to trust is to believe that it is*

Even if difficulties arise along the way, maintaining confidence, persisting and trying to manage crises effectively makes all the difference in achieving the proposed objectives and succeeding in a project. Partnerships and bonds of trust have been and are fundamental, from the construction of the CSA to the present day, and it is by relying on "Voluntary and Collaborative Management" involving farmers and co-farmers that we continue to hope and believe in the strengthening of the Gandarela CSA. The support of these partnerships made it possible for CSA Gandarela participants to offer a number of activities throughout the Fair's program. There was a Health Space with a Self-Care Workshop, Reiki application and a chat about Oral Health; a Kids Space with games for children; Cooking Workshops on Green Banana Biomass and Vegetarian Food using Pancs (Unconventional Edible Plants); a Musical Performance by a local artist; the delivery of baskets with agro-ecological food to the co-farmers; an exhibition and sale of products from the Mercadinho Amigo (honey, propolis, spices, delicacies, books and handicrafts). In addition to facilitating access for farmers to healthy food produced using the agroforestry technique."

[Photos - CSA Gandarela](#)

Glimpses of affection

Anna Göbel has been working as an artist, author and illustrator for forty years. For the last decade, she has dedicated herself intensely to mural work in communities with her #miradasdeafeto project. The aim of the project was to revitalize, together with the community, the mural painted three years ago.

In Anna's words: *"Resignifying the "We Women are Water" mural at a time when the state of Rio Grande do Sul was suffering from floods was very significant. Incorporating into the mural the application of 272 stars by the families of the victims of the dam collapse as a symbol of resistance and memory was extremely moving and left a legacy for the city on a road with a heavy flow of cars. Our team was made up of Thompsom and Cynthia, who confidently launched themselves into the 36 linear meters in full sun and the delivery took place almost at dusk, with ribbons and singing! With the support of the 'Dare to Trust' public notice, it was possible to leave the mark of art on such a gray and suffering city. Thank you!"*

On trust, Anna says: *"For me, trust is the basis of healthy human relationships. Confidence in one's own learning abilities and those of others is for me the engine that propels us into the future with its challenges. Weaving together. Weaving together a vital fabric where cooperation is the overriding tone."*

[Photos - Miradas de Afeto](#)

Ima Iná

The Ima Iná collective emerged in 2019 in the context of the advances of fascism and racism in Brazil, especially since the 2018 elections. The debates and actions linked to anti-racist struggles and the fight for environmental justice initially inspired the organization of black people building environmentalisms in Brazil. Over time, actions and debates linked to the anti-racist struggle more broadly gained ground and new fields, such as the integration of the anti-racist struggle in Latin America, black children and youth in the peripheries and anti-racist communication. In this way, we are today constituted as a collective of research, education and popular communication on anti-racist and/or socio-environmental themes. The collective is made up of self-declared black people. Ima Iná's actions are focused on processes of knowledge and practice exchange, workshops, study groups, systematization processes, education and popular communication.

Rafa Dornelas tells us this story. The aim of the proposal was to carry out the collective's general planning and fundraising plan. They held virtual meetings and dialogues, both among the collective and with partners with whom they wanted to converge in the planning. As a result of this stage, the process of building the collective's visual identity began, and is expected to be completed by the end of June. At the next meeting they will consolidate the thematic axes. After that, they will publicize the new identity and update their Instagram page.

In addition to this important step for Ima Iná, after planning, they organized dialogues based on the planned trip of one of the members, together with a collaborator from the collective, to Chile. They are now on a season of exchanges with anti-racist and/or socio-environmental collectives in the country, actions also made possible by the support of the call for proposals for prior organization via general planning. They held two major events: the debate "Anti-patriarchal and anti-racist struggles from Abya Yala to Kurdistan" and the screening of the documentary "Illusion of Abundance", about women defenders of territories.

We would also like to highlight the purchase of an external hard drive for the collective, where we will store our files completely and securely.

In Rafa's words: *"This was our first support with resources. I can start from there to talk about trust. Whether as an act of believing in others, or as an act of weaving together. Ima Iná also emerges as an aquilombamento. All of us at a time of overload and trying to dream together, to create bonds of trust. For us, the support with resources, as well as a concrete reinforcement for our work, was an act of trust and recognition. It was the possibility of a break in the overload to dedicate ourselves to our collective. The seeds are already blossoming and we will continue to cultivate this bond, Con Fiando in and with Cordillera. Axé!"*

[Photos - Ima Iná](#)

Crochet and Embroidery Group

The crochet and embroidery group of the Pastorinhas Settlement is located in the village of Tejuco, in Brumadinho. It is a group of women who meet on Wednesdays to crochet and embroider. In the territories, women's groups, whether formal or informal, are spaces that generate life, where women meet to strengthen each other and weave their stories together.

With the support of the project, they were able to buy materials for their productions and organize themselves to maintain and improve the meetings. In the words of Selma Gonçalves: *"We've formed a crochet and embroidery group, and it's been great to meet up and learn from each other. The support this project is giving us is very important"*.

On trust, Selma says: *"Trust is you standing by us without knowing us and supporting us. Our group is all transparent with each other, that's trust too."*

[Photos - Crochet and Embroidery Group - Pastorinhas Settlement](#)

Seeds of the Earth Women's Association

The Sementes da Terra women's association is a group made up of women from the Francisco Romão Rural Settlement and women from neighboring settlements who came together collectively in 2019 to demand public policies for the rural area of Açailândia, to discuss the problems of their communities and to strengthen women's leadership in the communities. The Association's CNPJ was created this year. The group organizes exchanges between women, political training, cultural activities and participation in events. In recent years, with the support of organizations and friends, they have managed to create a physical space to carry out these activities and to support the community. The space is called Casa Semente da Terra.

In carrying out the project, they took some actions that the collective considered to be a priority at the moment, in particular the maintenance of the space where the activities with the women take place. In this way, they will be able to offer a little more comfort to the women who frequent this space. They also held discussion circles among the women, promoting community strengthening, as well as celebrating commemorative dates in May.

In the words of Alzeneide Prates: *"For the women's collective, this support has meant a lot, because the work carried out in this association, which welcomes women from a region made up of five settlements conquered by agrarian reform and one camp, is located in the municipality of Açailândia-Ma. This support has strengthened the actions that are already being carried out with the collective and has provided opportunities for other actions that the collective was already planning, such as buying teaching materials to start a literacy process with some of these women who are not literate."*

Contributing to our big circle on trust, Alzeneide shared: *"Trust is having faith, believing that actions carried out with sincerity, respect, loyalty, commitment, responsibility and love make all the difference. Always valuing other people's knowledge. Partnerships are of fundamental importance, because it is through these partnerships that the collective has been growing and developing activities to strengthen the communities of women in this region. The bonds of trust are built one day after the other with respect, commitment, dialog, awareness and a lot of daily struggle."*

Pé de Quê Collective

The aim of the *Pé de Quê* Collective's proposal was to strengthen the VIII Balaio de Saberes. The Balaio de Saberes, which is already on its way to its 8th edition, is built as a political space for agroecological thinking and doing, a meeting that shows that it is possible and necessary to take a new path together on issues that govern our life in society. A space that has been strengthened by the need to share knowledge, experiences and practices, the inspiration to dream, plan and accomplish together, and the desire to celebrate all the achievements made on this journey. Balaio takes place in Florestal - MG.

Fernanda and Krishna, members of the collective, tell us about this initiative. They point out that the activities will continue until the Balaio, which will take place between July 15 and 18. The actions refer to the construction of the VIII Balaio de Saberes, mainly with regard to mobilization and articulation with women living in the municipality of Florestal/MG, located in rural areas and in the city. In partnership with the Social Assistance Reference Center (CRAS), we visited rural areas and held discussions about traditional knowledge, cooking, recipes, customs, food and doing things together.

In their report, the comrades tell us: *"Our construction began in May 2024 and will continue until July 2024. During the week of July 15 to 18, we will be cooking together to serve the great popular agroecological banquet on July 18, 2024, containing local produce and a collection of recipes compiled by these women, served by many hands. This support will enable us to visit rural areas, talk to the women, carry out our mobilization and coordination schedule, buy agroecological inputs, promote a cycle of banquet-making workshops and support the preparation of a booklet of banquet recipes. We're trying to highlight and broaden the dialog between agroecological production in the municipality, farming families, women and kitchens"*.

On the subject of trust, we were told: *"Trust is believing in our potential to achieve, it is valuing our path, our people and our actions. Security, certainty, intimacy, weaving the thread together! This year, our theme is Land and Territory - A Bag of Knowledge:*

Agroecology in Defense of the Territory. Our partnerships have been very important. We are in partnership with UFV-Florestal Campus, the City Hall, the Florestal Association of Agroecology - AFLORA, CRAS, NACAB, Iza Terra, Pé de Quê, and the Balaio Group of Agroecology. And within our group we have been building our relationships, ties and actions with respect, attentive listening and decision-making, based on participatory methodologies, dreaming together, planning, realizing and celebrating! We organized ourselves into work fronts (commissions) to make the whole structure of the meeting run smoothly."

[Photos - Coletivo Pé de Quê - Balaio de Saberes](#)

For Us Collective

Since its foundation in 2019, Por Nós has articulated itself within the agendas for decarceration and the anti-prohibitionist struggle, thinking about and building the rights of people who are survivors of imprisonment, affected by the war on drugs, marginalized and peripheral populations, crossed by racism and who are the target of the state's mass incarceration policies. The collective currently interacts, works and develops actions with women who are still in the prison system serving sentences, through actions on temporary leave in semi-open regime units in the city of São Paulo, through correspondence with these people; also with young people and teenagers from Fundação Casa units with a socio-educational regime in the greater São Paulo area.

Por Nós promotes actions and debates to welcome women in prison and prison survivors, including temporary release. The "saidinha" action takes place four times a year and Por Nós' funds come mainly from donations and raffles. The next "saidinha" will be on June 11, so the action will continue even after the conclusion of the project, which included preparation for the activity.

In the words of Flávia Saiani, a member of the collective: *"The resources from the call for proposals gave us the peace of mind to rethink some strategies and organize the action better, even at such a turbulent time, with the vote to end the "saidinhas", and not having to worry about raising funds for the "saidinha". In addition, we received a lot of supplies and durable goods to facilitate the action, such as a collapsible gazebo, tables and chairs, and food,*

since the women leave after more than 12 hours of fasting. Another acquisition that optimized our resources was the subscription to a design program that enabled us to make artwork that will be used for T-shirts, banners, leaflets and cards, as well as printing this material and producing banners and flags to publicize the collective at events. Having ownership of the artwork for the collective's graphic materials will enable us to save money in the long run, as this high-resolution work will remain with us."

[Photos - By us](#)

Movement for the Mountains and Waters of Santo Antônio do Itambé

The Movement for the Mountains and Waters of Santo Antônio do Itambé emerged during the process of municipal compliance for the exploitation of iron ore by Herculano (Conemp Group), when society in its entirety mobilized to accompany the discussion process that was taking place in Codema, the Environmental Development Council. Faced with the irregularities and fraud in the process, there was a need to formalize the movement, which at first had the mission of circulating important information about the mining processes in Serro. The Movement works in close partnership with the Movement for Popular Sovereignty in Mining (MAM), which had already been doing grassroots work and raising awareness among the region's quilombola communities about the dangers of mining. They are currently working on communication, political coordination, grassroots mobilization and the production of technical studies in favour of a mining-free Serro.

Daniela tells us this story. The support from the "Dare to Trust" public notice came at a very propitious time for the fight against mining in Serro, especially for the Quilombola Community of Queimadas, the focus of the conflict and disputes over territory.

The community is currently at the beginning of the process of building the Queimadas consultation protocol. Serro is currently experiencing the most emblematic case of the appropriation of the construction of the consultation protocol by supporters and defenders of mining. The problem intensified in January of this year, when elections were held for the board of the Queimadas Quilombola Association, and the slate elected was made up of declared supporters of mining, the main one being a guy who arrived in the community two years ago, visibly to do the dirty work for Herculano Mineração. From then on, a series of conflicts and rifts began to occur in the community.

community. The leaders had to be included in MG's Program for the Protection of Human and Environmental Rights Defenders. The most diverse types of irregularities and fraud have taken place around the community consultation protocol.

With this in mind, the Serro Water Movement has produced, in partnership with MAM and the Protocol Observatory, a simple booklet that explains in the most accessible way possible the importance of consulting and building a protocol. We printed 500 copies. In Queimadas, we brought together a team of lawyers from Manuelzão and the Observatory of Protocols to explain and study the consultation protocol together. A group of six young activists from Queimadas volunteered to visit the houses of the 16 localities in the Queimadas community (Córrego do Criminoso, São José das Maravilhas, Córrego Cavalcante, Córrego do Retirinho, Cabeceira de Mumbuca, Mombaça, Córrego do Baú, Córrego das Poças, Córrego da Gameleira and Floriano located in the municipality of Serro and the nuclei of Botafogo, Queimadas do Itambé, Perobas and Canavial in the municipality of Santo Antônio do Itambé) distributing leaflets, talking and explaining the importance of everyone's participation in this process.

In Daniela's words: "Being able to produce this material, train and remunerate these young activists in this action was vital to stimulate the work, enhance the workload they made available and value the action of these young people, giving them a real (financial) sense of the importance of this work, acting on the group's self-esteem and giving them hope that it is possible to live and survive working with what we believe in. As well as the political education of young people, generating income for these young people is a constant concern and goal of the Water Movement in its work and of MAM."

On trust, they tell us: "Trust and faith are what keep us going. Trust in life, in our conscience, in our work, in our partners. It's something that almost has no explanation in the face of such an adverse scenario. An action like "Dare to trust" has the power to reinforce this belief that we are not alone, that when extreme and almost unbearable tiredness hits, some miracle happens, a gift, unexpected support, it's like life saying: go ahead, we're with you! We have nothing to thank you for."

[Photos - Movements for the Mountains and Waters of Santo Antônio do Itambé](#)

Manicoré

Manicoré is a collective of indigenous women, men and young artists. The aim of the collective is to achieve autonomy and empowerment among themselves. They seek to promote and value the arts they produce.

This story is told to us by Irene Flores. She speaks to us in a mixture of Spanish and Portuguese, with beautiful and strong words. *"I'm Irene Flores, Pankarita from Coletivo Manicore. I'd like to thank the whole Cordillera team very much. We signed up in the last few days. I'm very grateful to the Great Spirit, who blesses the whole team. May the Great Spirit and Pachamama give us many blessings, much multiplication and multiply everything for you in your journeys. And for us, this money has helped to buy equipment for the artists, musicians, bombo, guitar, guitar and charango, which we didn't have. And I thank you, on behalf of the whole collective, and we're very happy to have bought all the instruments and now we're ready for some events that you can invite us to. And also to the women, it helped a lot to buy beads, raw materials, threads, needles and all that and seeds, some things so that we can continue to carry out our work and have our autonomy. It also helped us to go to Brasilia in 2024 for the Free Land Encampment, which was a dream come true, we were able to go for land demarcation and gratitude for the graces of Pachamama and the Great Spirit."*

Regarding trust, Irene tells us: *"For us, trust is trusting each other, just as the Cordilheira project team trusted us, and we who already work with indigenous peoples, the Manicoré collective works with one helping the other and when one needs it, this trust exists between us. One of us is looking for help, for a project like Cordilheira, and this is the first time that our collective has benefited from this trust. And trust is everything, for us it's part of people's character, so for trusting in the project we are very grateful. Trust is everything to me, trust is a word and we will have to fulfill that trust and, more than anything, a trust of credibility for us and that was with everyone. We didn't expect it and it was something that the Great Spirit and Pachamama gave us. And now we just want to make it happen!"*

[Photos - Manicore](#)

Candeia Capoeira Angola Group

In 2017 Alcione Oliveira was awarded the title of Mestre de capoeira Angola. She was the first woman in the state of Minas Gerais to earn this title within this tradition. Mestre Alcione Oliveira began practicing Capoeira Angola in 1992. When she rented and renovated an old mechanic's workshop in Belo Horizonte, she began her activities at Espaço Sociocultural da Floresta (ESF). In March 2019, after a year of structuring Espaço Sociocultural da Floresta, Grupo Candeia de Capoeira Angola was born. Since then there have been 6 editions of the "Aidê como tá vosmecê" event, 5 anniversaries of the group and many other activities welcoming women in capoeira and other popular cultures such as maracatu. In addition to the ESF, the Candeia group works at the Luiz Estrela Common Space and the Circo Gamarra House in Belo Horizonte, very important places for the city's culture. These three venues hold regular capoeira Angola classes from Monday to Friday.

With regard to the project, Mestre Alcione told us in an audio: *"Good evening, I'm here to answer your questions, so that we can continue building and also to thank you for your strength, for your support, which at this time has been extremely important for the continuity of my work, together with the space and the group. This is Master Alcione speaking. I also have an artistic work which is Cici Floresta and Couro Encantado and I've been working at the Espaço Sócio Cultural da Floresta for six years. The main activity there is Capoeira Angola, and the space is maintained independently, I don't have any support, so the rent and all the other expenses are paid through monthly fees, which my students contribute. That's how I manage to pay the rent and keep the space open. And it has worked, we also do a lot of extra activities to add to it. And sometimes, there's also a call for proposals, some support. And in this sense, "Atreva-te a Confiar" (Dare to Trust), a very good name, came along at a very good time, through Túlio Nobre, who is my capoeira student and the group's counter-master, as well as the Candeias de Capoeira Angola Group. That's how we've managed to arrive at the format that's important for maintaining our activities and also in terms of my work, so that it can also take a breather. So it always helps a lot to have this support and for us to be able to align this and collaborate together, and this is how important your support has been. Thank you very much."*

On the trust and importance of partnerships, she tells us: *"I think partnerships are fundamental to all this cultural and artistic work, so that it can be*

developed, really, when we manage to find these partnerships and work together, also thinking about the issue of communicating proposals, similarities and identities. Things really take on a much greater force, so many people were mobilized during this week and people came from another state to be here, to be training capoeira, so there was also a legal exchange, which provided all this and culminated in the coincidence of it being this week, but it was relying on all this. Of course, for those who are in charge, the leaders, we have a very great responsibility to be able to carry out the work in the best possible way, it's also a form of care, it's a pedagogy there with the people who are arriving and who are taking part and us being there at the front, it really is a very great responsibility. I also thank you because you also trusted us and thanks to God, the forces of the orixás and the greater forces of nature, we were able to do the work and develop everything correctly. At the moment, I think it was super positive and I hope it was great for you too, and that's it!"

[Photos - Candeia Capoeira Angola Group](#)

Kilombo Manzo Ngunzo Kaiango

The Manzo Ngunzo Kaiango Kilombola Community is an urban kilombu located at the foot of the Serra do Curral, near Cafezal, the largest agglomeration in BH/MG. Having established its roots in the region since 1970, the Kilombu is based on the space of tradition and articulates its actions through its matriarchal leaders, acting on various fronts to put pressure on public institutions. The organization promotes anti-racism actions with the aim of solving problems and mitigating structural and systemic oppressions (racial and gender), with a view to promoting equity, improving quality of life and environmental protection, to guarantee the unity of Afro-descendants and their cultural, social and religious traditions. Serving around 120 families, mostly led by black women, Kilombu has been promoting empowerment, self-esteem and political and social awareness actions for these women, based on autonomy and territoriality.

The main aim of the proposed project is to transform the reality of families by providing professional training and income generation for up to 20 black women. In order to give them the opportunity to carry out a professional and independent activity, through

training in the manufacture of natural soaps, produced with herbs grown in the gardens and flowerbeds, as well as those native to the Serra do Curral, to improve self-esteem and provide the opportunity to produce income based on traditional knowledge. Much of the knowledge is passed down through word of mouth and practices developed and involved in the territory itself. In order to maintain this knowledge, the day-to-day care of these women has become very distant from practice, either due to the loss of their territory or the accumulation of work outside the territory. We want to support them in starting their own businesses and in starting a network of exchanges based on traditional knowledge from African, indigenous and quilombola matrices, as a source of empowerment.

The Medicinal Herb Soap Workshop is based on a day of exchanges about the importance of herbs in self-care, and how they can be used beyond baths, spices and incense, as well as encouraging income production.

In the words of Kota Sessiluanvy: *"Good afternoon, greetings to all! I'm here to thank the Cordillera team and coordinators for recognizing and trusting us. Kilombo Manzo is a non-profit organization, so I, Joana, Kota Sessiluanvy, thank you on behalf of everyone for the opportunity and trust to hold this workshop. I pass on everything I learned at the Lotus meetings. For me, trust is learning, respect, wisdom, feeling safe next to a wonderful and important person. For me, it's my sister Makota Kidoiale. The herbs we use I learned how to gather from my mother, how to manipulate, prepare and make essences with Tantina. Today I feel safe and confident to move forward. Sincerely, Kilombo Manzo. Thank you!"*

[Photos - Kilombo Manzo](#)

2 - Emergency actions

Support for the funeral of Chief Merong

This is a sad but important story to tell. For all that Cacique Merong did in his lifetime and for the legacy he leaves us after his death. Born in Contagem, in the Metropolitan Region of Belo Horizonte, Chief Merong Kamakã Mongoió led the Kamakã community, one of the six ethnic groups of the Pataxó Hã Hã Hãe peoples. The leader was also involved in other actions to defend the territories of the Kaingáng, Xokleng and Guarani peoples.

Together with his people, he suffered a lot of violence and threats. He was found dead on 04/03/2024. The death is still being investigated.

Carolina de Moura tells us: *"(Chief) Merong was in a territory near Casa Branca, in Córrego de Areia. And since he arrived here, our people have been organizing resistance, 10 years before the dam broke, and obviously, the people in the struggle were very welcoming of the retaking, we were very close to Merong, in the movement to build schools, we supported him when the police went there and so we became very good friends with Merong, in life and when he died. We have a group from the White House movement, and there, things began to circulate, Camila, who is from the group and a lawyer, was more on the front line, in the bureaucracy of the funeral home and embalming. And there was a lack of money to complete the process, especially for the embalming, which was necessary for the body to be better preserved so that his relatives from abroad could get there. In that madness, we had just had a meeting, and the girls were here at home, and in the team meeting itself, we decided to support this emergency, which was the need for resources for Merong's passage."*

Support for women affected by the floods in RS

Since May 2024, the state of Rio Grande do Sul has been going through one of the biggest tragedies due to the heavy rains, the environmental devastation we are experiencing and the government's disregard for climate change. According to official civil defense data from 05/06/2024, there are around 476 municipalities affected, 35,103 people in shelters, 575,171 displaced, 2,392,686 people affected, 806 people injured, 44 people missing and 172 confirmed deaths.

In this context, we decided to make a donation to a shelter for women victims of violence, which was already operating before the floods and has many women sheltered there. It's the Mirabal Women's House, organized by the Olga Benário Women's Movement, which shelters women who are victims of domestic violence or socially vulnerable and their children. The Occupation also offers legal advice, psychological counseling and cooking for personal use and to generate income.

We put together baskets with various medicinal and self-care products from the Tantina root tree in Belo Horizonte to send to the shelter, along with a letter to the women. We also made a cash donation to support the shelter's expenses.

3 - Support for women defenders in debt

In this area of the project, we decided to support the women defenders who are part of our project and who owed monthly fees to their MEIs and had their micro-enterprises at a standstill because they couldn't issue banknotes, some of which were in the union's active debt. This support has greatly strengthened the women, who can now continue with their income-generating work by issuing banknotes.

4 - Institutional Strengthening

Purchase of computers for the Cordillera Institute

The Cordillera Institute carries out its work with scarce resources for institutional strengthening. Our equipment, which is personal, is largely defective. We deal with large corporations that have much larger work structures. That's why we also allocate some resources to our institutional strengthening by buying laptops.

The first purchase was made in an emergency context, in which a member, a historic fighter for the mountains and waters, was left without her computer, which had broken down, in the midst of an intense process of meetings and other demands that required the use of a laptop. So we decided to buy the computer and have it rotate among the members of the Institute. The purchase was made and the equipment is already in rotation, having already been used by other members since it was acquired.

The second purchase, of another laptop, was to meet the demands of project management and institutional work. The other purchase was for a colleague, who is part of the Cordillera Institute, who was without a computer and was using a borrowed one, which was stolen. So there were two institutional laptops and one for donation.

In addition, we acquired two external hard drives for the safe and complete storage of our files and documents.

In the words of Maíra Nascimento, a member of the Cordillera Institute, on trust: *"Trust is like a spider's web, woven carefully, very slowly and with fine threads, but at the same time so strong! And trust is like that. Trust not only in the construction process, but also in what it will bring, which is to be able to obtain the fruits of your labor. It's believing in the process that, even though the construction and the product are delicate, the lines are fine, it holds the bar! It holds the bar for hours and hours of work."*

5 - Final considerations

We closed the *"Dare to Trust"* project with the certainty that one of the most necessary and fertile paths for cooperation processes between organizations, funds, agencies and collectivities in general is the constant cultivation of trust! Work that is based on bonds of trust is work that produces health and solidarity. In all our partnerships during this period, we heard time and again how important the freedom of creation of each group was. What's more, most of the groups managed to do more than they had originally planned.

The reality of women's collectives in defense of territories is one of a constant struggle to maintain themselves. Often they don't have the formalization necessary for greater support and, while they don't, they don't receive support to strengthen their organization. Furthermore, we know how difficult it is for these women to survive in the midst of so many rights violations. It is also worth remembering the much greater burden of reproductive work that falls on women. They are the ones who take care of the day-to-day life of their families and this also has an impact on their availability for collective processes. But, surprisingly, these collectives are taking hold and are protagonists in struggles across the country.

The project reinforces a perspective of decolonizing the international cooperation arrangement, which often demands too much of the entities and ends up establishing a relationship of demands and mistrust, which greatly wears down the lives of women defenders, brings unnecessary worries and more work overload.

Good seeds have been planted. We don't know what fruits will emerge from each collective and each woman supported, but we trust that they will be beautiful fruits of resistance and feminist socio-environmental and climate solutions.

It has been a joy to work with Both Ends on this proposal. We are deeply grateful to you for weaving together with us a revolutionary policy of cooperation between collectivities, based on affection and autonomy. May we continue to cultivate and walk these paths together!

I-Woman (Conceição Evaristo)

A drop of milk
drips between my breasts.
Blood stains my legs.
Half a bite escapes my
lips.
Vague desires hint at hopes.
I-woman in red rivers inaugurate life.
In a low voice
the eardrums of the world.
I
anticipate.
I
anticipate.
Before-live
Before - now - what is to come.
I female-matrix. I
am the driving
force.
I-woman shelter
from the seed
motorcycle of
the world.

