

# Decolonizing Food and Agriculture through Research and Practice in Colombia

**Christine McCullum-Gomez, PhD, RDN**

**Bogotá, Colombia**

[www.sustainable.rdn.com](http://www.sustainable.rdn.com)

**Invited Lecture for Course: Agri-food Systems.  
In: Master's Program in Rural Development,  
Pontificia Universidad Javeriana (PUJ), Bogotá,  
Colombia**

**February 10, 2026**



En el marco de los **45 años** comprometidos con la ruralidad

La **Maestría en Desarrollo Rural**

Te invita a su **Clase abierta 2026**  
**Descolonizando la alimentación y la agricultura mediante la investigación y la práctica.**

Invitada Especial:  
**Christine McCullum-Gomez, PhD, RDN**

*Entrada libre*

 **Martes**  
**10 de Febrero 2026**  
2:00 a 4:00 p.m.

 Salón 302 del Edificio 20  
Jorge Hoyos, Pontificia  
Universidad Javeriana



## Learning Objectives:

- 1) To define key concepts and terms including participatory action research (PAR), agroecology, food sovereignty, and *Buen Vivir*.
- 2) To explain how a decolonial lens and pedagogical theories and models can be applied to research and practice in Colombia.
- 3) To describe the rationale for and components of the new Colombian food guide titled “***Dietary Guide for the Colombian Population based on Biodiversity and Real Food (2025).***”



Photo Source: CSA Colombia at: [csacolombia.org](http://csacolombia.org)

# Participatory Action Research (PAR)

- ***Participatory Action Research (PAR)*** “attempts to move away from identifying and theorizing the problems of ‘others’ towards engaging communities in co-producing their own knowledge to bring about social action.”
- “Based on ideas of equal power, collaboration, and community action, it centers on the notion that communities themselves have the skills and expertise to best understand local needs through their lived experiences.”
- “**Participatory Action Research (PAR)** seeks to disrupt traditional power relations between researchers and the researched by locating knowledge generation at the local level and enabling communities to explore and action issues that matter most to them.” (Lloyd-Evans, 2023)

# Participatory Action Research (PAR)

The use of participatory methods facilitates the breaking down of barriers between communities, researchers and service providers. Such a community-centered approach creates and strengthens the relationships and trust that are foundational to lasting social change. (Lloyd-Evans, 2023)

- Power is a crucial underpinning concept to **participatory action research (PAR)**.
- **Participatory action research (PAR)** aims to achieve the *empowerment* of those involved in the research process. (Baum, 2006).
- **Dr. Ronald Labonte in Canada conceptualizes *empowerment*** as a shifting or dynamic quality of power relations between two or more people; such that the relationship tends towards equity by reducing inequalities and power differences in access to resources. (Labonte, 1990; Baum et al., 2006)

# Participatory Action Research (PAR)

- In Colombia, **Orlando Fals Borda** studied the peasantry and oppressed groups. He was one of the founders of the first Latin American School of Sociology at the National University (Universidad Nacional) in 1959. (Gutiérrez, 2016)
- “**Fals Borda** was one of the first social scientists to systematically study the phenomenon of violence in Colombia (together with German Guzman Campos and Eduardo Umaña Luna they published *La Violencia* in Colombia in 1962).” (Gutiérrez, 2016)



# Participatory Action Research (PAR)

- In Colombia, **Orlando Fals Borda** was a key intellectual (academic) figure who shaped the use of PAR in the social sciences.
- **Orlando Fals Borda** was among “the early wave of researchers working with participatory methodologies,” helping to define the approach of PAR, writing on it and being one of the organizers of the Cartagena conference on PAR in 1977.” (Gutiérrez, 2016)

# Participatory Action Research

- **Orlando Fals Borda** was inspired by **Paulo Freire's** *Pedagogy of the Oppressed* (1972), a doctrine that views education as a process that enables emancipation and liberation and involves oppressed groups in the education process.
- As such, **Orlando Fals Borda** applied this approach to his **participatory approach to his sociological research** (Fals Borda, 2010), which he defined as:
- “experiential methodology [which] implies the acquisition of serious and reliable knowledge upon which to construct power, or countervailing power, for the poor, oppressed and exploited groups and social classes – the grassroots – and for their authentic organizations and movement” (**Fals Borda, 1991: 3**).

# Agroecology

- **Agroecology** is “a holistic systems approach to producing food, which incorporates social, economic, and political dimensions.”
- “**Agroecological practices** include landscape and farm diversification, intercropping, crop and pasture rotation, adding organic amendments, cover crops, and minimizing or avoiding synthetic inputs.”
- **Social dimensions of agroecology** include co-creation of knowledge with farmers, participatory processes, nonwage labor relations, collective property and management of resources, and addressing social inequities” (Bezner Kerr et al., 2023, p. 1).

# Agroecology

- The development of **agroecology pedagogies in Latin America** is linked to **social movements and grassroots organizations that support food sovereignty and equitable rural development** (Bonatti et al., 2025; Martinez-Torres and Rosset, 2014).
- **“Agroecology principles can lead to development of systems unique to each place, including their soils, economies, and local culture.** Examples illustrate where adoption of agroecology confirms its value in different agroecoregions, providing practical examples of systems that reduce production costs and environmental impact as well as inequities in food availability.” (Francis, 2026, p. 1)



# Agroecology

Colombia will implement an agroecology policy



Sources: Colombia to Implement an Agroecology Policy. Rural Agricultural Planning Unit – UPRA. September 25, 2024. Available at: <https://upra.gov.co/en/press-room/news/colombia-implement-agroecology-policy> and Pulido Arrendondo, LJ. What to Learn From Colombia’s Public Policy on Agroecology? Berlin: Heinrich Böll Foundation. October 9, 2025. Available at: <https://www.boell.de/en/2025/10/08/public-policy-agroecology-colombia-achievements-lessons-learned-and-challenges>



Source: La Via Campesina. What is food sovereignty? <https://viacampesina.org/en/what-is-food-sovereignty/>

- **Food sovereignty** is defined as: “the peoples’ right to determine their food and agricultural systems. This includes the right to participate in decision-making processes on food and agricultural policies and the right to access healthy and appropriate food produced through ecologically sound and sustainable methods that respect their cultures and the land.” (Farfan et al., 2023, p. 2)

# Food Sovereignty



OPEN ACCESS

Chapter

## Food Sovereignty

By [Giovanna Micarelli](#)

Book [Vocabulary for Sustainable Consumption and Lifestyles](#)

Edition 1st Edition

First Published 2025

Imprint Routledge

S

- According to Dr. Giovanna Micarelli (2025), Professor, Department of Anthropology, Pontificia Universidad Javeriana (PUJ):

***Food sovereignty argues that to achieve the realization of the human right to food it is not enough to focus on the availability and access to food without touching on the question of how food is produced and by whom.***

Source: Micarelli G. Food sovereignty (Chapter): In: *Vocabulary for Sustainable Consumption and Lifestyles*.

London: Routledge, Taylor & Francis Group; September 2025. Available at:

<https://www.taylorfrancis.com/chapters/oa-edit/10.4324/9781003584056-73/food-sovereignty-giovanna-micarelli>

# Food Sovereignty, Memory, and Native Seeds in Colombia

- “Seeds have emerged as a symbol of resistance, memory, and renewal.”
- “In Colombia, seeds are not only the foundation of agriculture – they are vessels of cultural identity, ecological knowledge, and generational continuity.”



*Banco de la República*

Source: Seeds of Memory: MAMU tributes Colombia’s Biodiversity and Food Sovereignty. *The City Paper*, Bogota, April 22, 2025. Available at: <https://thecitypaperbogota.com/culture/seeds-of-memory-mamu-tributes-colombias-biodiversity-and-food-sovereignty/>

# Food Sovereignty and Safety in Three Rural Communities in La Macarena, Meta, Colombia (*Mundo Amazónico*, October 31, 2025)

Soberanía y seguridad alimentarias en tres comunidades rurales en La Macarena, Meta, Colombia

*Food Sovereignty and Safety in Three Rural Communities in La Macarena, Meta, Colombia*

*Soberania e segurança alimentarias em três comunidades rurais em La Macarena, Meta, Colombia*

Palabras clave:

Ruralidad, conflicto armado, seguridad alimentaria, soberanía alimentaria (es)

Rurality, armed conflict, food security, food sovereignty (en)

Ruralidade, conflito armado, soberania alimentar, segurança alimentar (pt)

PDF

Luisa Fernanda Tobar Vargas  
Pontificia Universidad Javeriana  
ROR

<https://orcid.org/0000-0002-6291-7864>

Paula Alejandra Gualdrón  
García  
Pontificia Universidad Javeriana  
ROR

<https://orcid.org/0009-0006-6134-6541>

Liany Katerine Ariza Ruiz  
Pontificia Universidad Javeriana  
ROR

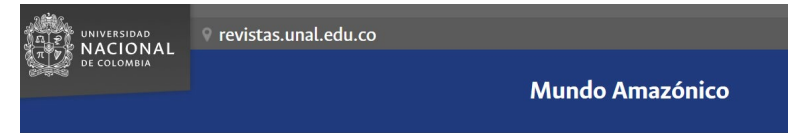
<https://orcid.org/0000-0002-7856-8961>

David Roberto Olaya Escobar  
Pontificia Universidad Javeriana  
ROR

<https://orcid.org/0000-0002-5018-7454>

Andrés Vargas Luna  
Pontificia Universidad Javeriana  
ROR

<https://orcid.org/0000-0002-5317-8975>



Regístrate

Está en: Portal de Revistas UN / Mundo Amazónico / Números anteriores / Vol. 16 Núm. 2 (2025):



Publicado  
2025-10-31

**Cómo citar este artículo:** Tobar Vargas, L. F., Gualdrón García, P. A., Ariza Ruiz, L. K., Olaya Escobar, D. R., y Vargas Luna, A. (2025). Soberanía y seguridad alimentarias en tres comunidades rurales en La Macarena, Meta, Colombia. *Mundo Amazónico*, 16(2), 27-47.

<https://doi.org/10.15446/ma.v16n2.116157>

# ***Buen Vivir***

- The concept of ***Buen Vivir (Good Living)*** is a cosmovision (worldview), a practice, and a political proposal based on political ecology theory. (Hoinle, 2025)
- ***Buen Vivir*** is usually associated with rural spaces and Indigenous communities. (Hoinle, 2025; Farfan et al., 2023; Farfan et al., 2021)
- ***Buen Vivir (Good Living)*** has also been explored for its application in urban development including urban agroecology in Bogotá, Colombia from a post-colonial ecology perspective. (Hoinle, 2025)

# Buen vivir at the heart of the GLF Latin America and the Caribbean Community and Action Assembly 2025

Share:    

19 Nov 2025



## Brasília (Oct 28 – Nov 1, 2025) –

- Just a few weeks before COP30, Brazil acted as another important gathering place for the first-ever **Latin America and Caribbean week-long Assembly hosted by the Global Landscapes Forum (GLF)**.
- More than 30 community landscape leaders and restoration practitioners gathered in Brasília, Brazil’s capital, to discuss environmental policy, just societies, centering the voices of Indigenous Peoples and embracing the ubiquitous Latin American sentiment of “**buen vivir**” or living well.

Source: Global Landscapes Forum. November 19, 2025. Available at; <https://www.globallandscapesforum.org/glf-news/buen-vivir-at-the-heart-of-the-latin-america-and-the-caribbean-glf-assembly/>

# Buen vivir at the heart of the GLF Latin America and the Caribbean Community and Action Assembly 2025

Share:    

19 Nov 2025



## Brasília (Oct 28 – Nov 1, 2025) –

- Daniela Daza of GLFx San Rafael in Colombia posed the question: **“We must ask ourselves, where do we find our strength?”**
- One such moment of circular sharing came during an intergenerational panel where youth shared their new visions and hopes while more senior folks grounded the conversation in remembering that before colonialism, their people had deep roots of happiness and wisdom across Latin America.

Source: Global Landscapes Forum. November 19, 2025. Available at; <https://www.globallandscapesforum.org/glf-news/buen-vivir-at-the-heart-of-the-latin-america-and-the-caribbean-glf-assembly/>

# Decolonial Theory and Pedagogies

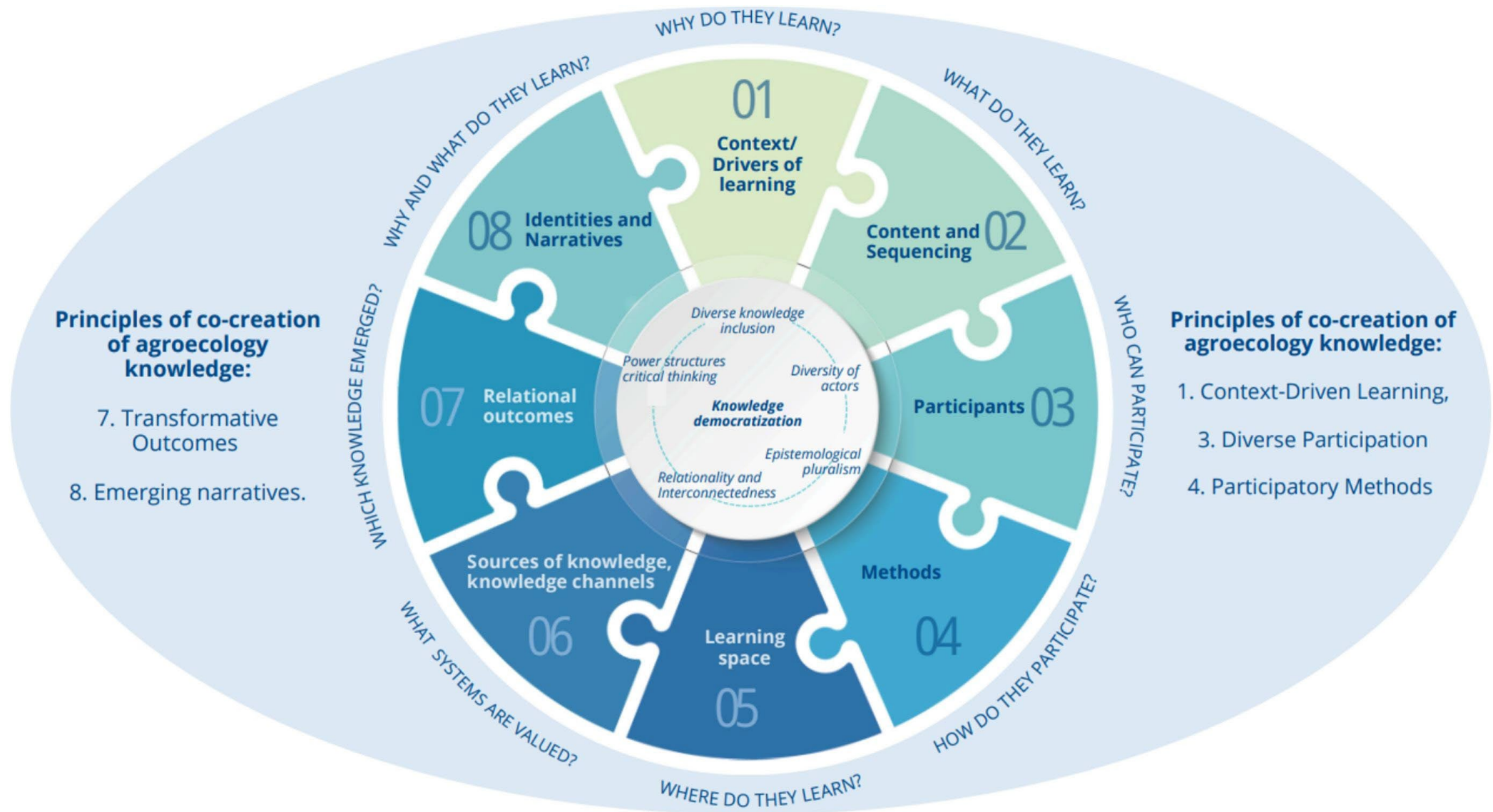
- **Decolonial pedagogies** acknowledge the value of diverse knowledge systems as vital components in developing contextually appropriate agroecological interventions, including Indigenous knowledge and the peasant-to-peasant movements in **fostering critical thinking and dialogues about race, power, and identity.** (Bonatti et al., 2025)
- These **pedagogies focus not only on technical agricultural skills but also address broader historical and sociopolitical issues of land rights, rural livelihoods, and biodiversity conservation,** which together reflect the multi-dimensional nature of agroecology in Latin America as both a science and social movement. (Bonatti et al., 2025)

# Decolonial Theory and Pedagogies (continued)

- **A framework developed by Bonatti & co-authors (2025)** considers the integration of decolonial principles and corresponding indicators as part of a systems approach that considers “multiple factors based on alternative learning structures, that investigate who participates in the learning process, as well as which kinds of knowledge and spaces are used, among others.” [Bonatti et al., 2025, p. 4]
  - *This framework shows how agroecological knowledge is created within local territories in different South American Countries (Brazil, Colombia and Peru). (Bonatti et al., 2025)*

# Critical Pedagogy and Decolonial Theory

- The approach by Bonatti et al. (2025) “draws upon both **Freirean critical theory** in a complementary framework that recognizes their distinct yet interconnected contributions to understanding learning in agroecological contexts.”
- “In **agroecological settings**, these frameworks work synergistically: critical pedagogy illuminates how communities engage in transformative learning processes that challenge industrial agricultural paradigms and development food sovereignty consciousness, while decolonial theory reveals how these same communities assert epistemic resistance by reclaiming and revitalizing ancestral agricultural knowledge systems.” [Bonatti et al., 2025, p. 4]



**Figure 1.** Framework for the integration of eight decolonial principles and Corresponding Analytical Indicators of decolonial pedagogies (Bonatti et al., 2025)

- Bonatti et al. (2025) identify and compare “the pedagogies employed in community-led agroecology initiatives in **Brazil, Colombia, and Peru.**” (Fig. 2)
- “In these countries, autonomous agroecology initiatives emerge out of vulnerable communities, characterized by local contexts and social positions affected by global capitalism and coloniality ([Asante, 2006](#), [Quijano, 2000](#)) with intersecting lines of power and resistance.”



Fig. 2. Case study locations in Peru, Colombia & Brazil.

- “Such an approach highlights the intensified intersected subordinations and the alternatives built from their place of marginalization to deal with local socio-environmental problems, indicating how to tackle the interconnected systems of oppression from a bottom-up perspective that includes **Traditional Ecological Knowledge** in agroecological knowledge systems ([Saylor et al., 2017](#)).” (Bonatti et al., 2025)



Fig. 2. Case study locations in Peru, Colombia and Brazil.

# Study Focus

- “The focus of the study was on including agroecology initiatives rooted in the logic of the [different] territories, initiated and led by local inhabitants.”
- “The selection of these three cases was deliberate, representing diverse manifestations of agroecology across different socio-ecological contexts while sharing the fundamental characteristic of being locally-led initiatives.”  
(Bonatti et al., 2025)

# Study Focus

- “Each case was selected based on its potential to illuminate distinct aspects of “territorial” agroecology:

the **\*Colombian case** exemplifies agroecological education in post-conflict rural areas,

the **Peruvian case** demonstrates agrobiodiversity conservation through traditional farming practices,

and the **Brazilian case** illustrates urban agroecology in marginalized communities.”

- This diversity allows for examination of how agroecological principles manifest across varying cultural, environmental, and socio-political settings. More specific information about each case is presented. (Bonatti et al., 2025)

# Table 1. Summary of Data Collection Methods (Bonatti et al., 2025).

COUNTRY	METHODS	SAMPLE SIZE	GENDER DISTRIBUTION	PARTICIPANTS
Brazil	<ul style="list-style-type: none"><li>• Focus group discussion (1)</li><li>• Semi-structured interviews (15)</li><li>• Participant observation</li></ul>	25	20 women, 5 men	<ul style="list-style-type: none"><li>• 10 women from the community (focus group)</li><li>• 6 women from the community (interviews)</li><li>• 9 individuals from external institutions (4 women, 5 men)</li></ul>
Colombia	<ul style="list-style-type: none"><li>• Semi-structured and unstructured exploratory interviews (30)</li><li>• Focus group discussions (6)</li><li>• Participant observation</li></ul>	95	45 women, 50 men	Participants engaged in regional agroecology networks and schools across seven schools
Peru	<ul style="list-style-type: none"><li>• Semi-structured interviews (10)</li><li>• Participant observation</li><li>• Focus groups (1)</li></ul>	10	4 women, 6 men	All farmers from the Association of Native Potato Guardians of Peru

**Table 2. Distribution and intensity of indicators revealing shared patterns across the cases (Bonatti et al., 2025).**

CATEGORY	INDICATOR	INTENSITY*		
		PERU	COLOMBIA	BRAZIL
<b>Content and sequence</b>	Structured content and sequential	0	3	1
	Unstructured/ according to needs	3	3	3
<b>Participants</b>	Community members/ Farmers	3	3	3
	Extensionists	2	1	0
	Formal educational representants	0	2	1
	Non-Educational institutions representants	1	1	1
<b>Methods</b>	Experiential learning (learning by doing)	3	3	3
	Structured methods	1	2	1
	Hybrid approach (varying based on process stage).	1	2	1

**Intensity\* values: 3 = strong presence, 2 = medium presence, 1 = low presence, 0 = none**

**Table 2. Distribution and intensity of indicators revealing shared patterns across the cases (Bonatti et al., 2025).**

Category	Indicator	Intensity*		
		Peru	Colombia	Brazil
Learning spaces	Household	3	1	2
	Communitarian spaces	3	3	3
	School	0	1	1
Sources of knowledge, Knowledge channels	Material (books, etc.)	1	2	1
	Oral, face-to-face	3	3	2
	Virtual	0	2	1
	Extensionist-to-farmer, farmer-to-extensionist	1	0	0
	Farmer-to-farmer/ neighbor-to-neighbor	3	3	3
	Multiples kinds of flow	2	1	3
Relational outcomes	Enhanced critical thinking	2	3	3
	Increased environmental knowledge	3	3	3
	Other outcomes	3	3	3

---

Intensity\* values: 3 = strong presence, 2 = medium presence, 1 = low presence, 0 = none

**Table 3. Qualitative summary of results to open, semi-open, and closed categories, including predominant indicators identified (Bonatti et al., 2025).**

Category	Peru Case	Colombia Case	Brazil Case
1. Context/ Drivers of learning	Attachment to Values (Loss of native agrobiodiversity, Erosion of traditional practices, Sense of purpose, Food security)	Selfish Elites / Common threats (Forced displacement, Land distribution, Agro-toxic environment, Products certification, Monopoly resistance, Threats to water resources)	Weak Institutional Arrangement (Community health, Organic waste management, Food security, Environmental awareness)
2. Content and sequencing	Agrobiodiversity conservation; peasant and Indigenous identities; knowledge systems	Rural reconstruction after long-lasting conflict ( <i>Buen vivir</i> as an endogenous development alternative; Indigenous and peasant identities reconstruction of the social fabric and the historical memory lost in times of conflict; Connection rural–urban)	Urban agriculture, composting

**Table 3. Qualitative summary of results to open, semi-open, and closed categories, including predominant indicators identified (Bonatti et al., 2025).**

<b>Category</b>	<b>Peru Case</b>	<b>Colombia Case</b>	<b>Brazil Case</b>
<b>3. Participants</b>	Community: mainly Indigenous farmers	Community member: mainly family farms. In one case, university students but people/youth who were from the territory. Farmers who commercialized their products	Mainly community members, urban farmers. Led by women
<b>4. Methods and mediation processes development</b>	Neighbors-to-neighbors, informal, workshops with external and internal actors	Multiple: Farmer-to-farmer, Farmer-to-students. Formal and informal: Workshops, knowledge interchange events	Neighbors-to-neighbors, informal, workshops with external and internal actors

**Table 3. Qualitative summary of results to open, semi-open, and closed categories, including predominant indicators identified (cont'd) (Bonatti et al., 2025).**

<b>Category</b>	<b>Peru Case</b>	<b>Colombia Case</b>	<b>Brazil Case</b>
<b>5. Learning space</b>	Households and communal farming areas; (Pachamamaq Samaynin- <i>Centro de Interpretación de la Papa Nativa= Center of interpretation of native potatoes</i> ). Peasants Markets /Fairs promoted by the municipalities as a formal structure for the exchange and commercialization of agrobiodiversity.	Schools (linked and non-linked to formal educational systems offered by the State. Universities Community centers Open spaces Agroecological Markets	Communitarian center and overall community space
<b>6. Sources of knowledge and knowledge channels</b>	Oral material mostly.	Multiples  Multiples and non-hierarchical, community, university students and NGOs.  Self-generated content (Based on the needs: “ahora necesitamos bio pesticidas”)	Multiples and non-hierarchical, community, university students and NGOs

**Table 3. Qualitative summary of results to open, semi-open, and closed categories, including predominant indicators identified (cont'd) (Bonatti et al., 2025).**

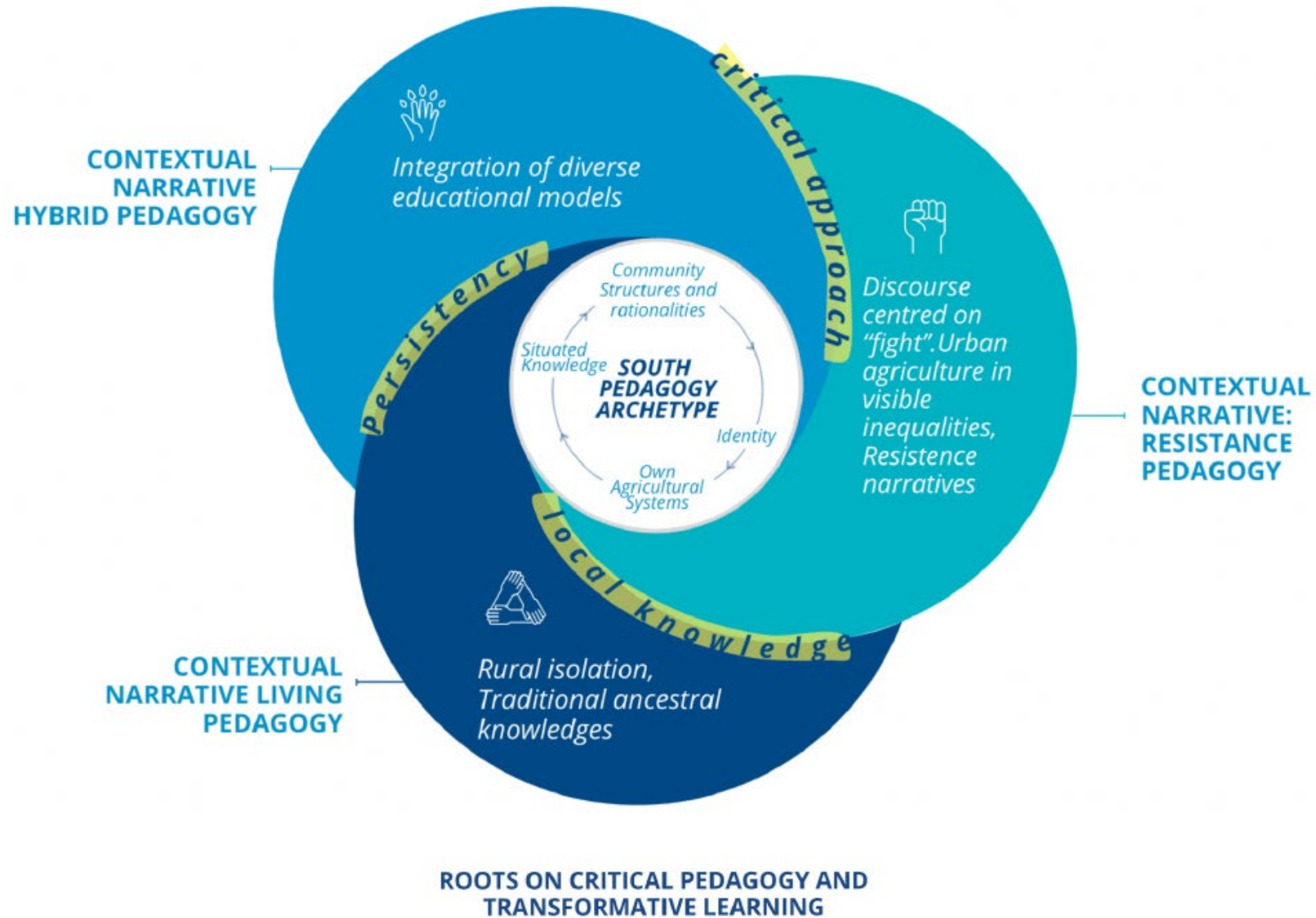
Category	Peru Case	Colombia Case	Brazil Case
<b>7. Relational learning outcomes</b>	Communitarian support, Yinni (Oral material mostly), Environmental knowledge, Seeds (rescue biodiversity and practices potatoes and otros quinoa), Cultural Identity	Know how local, Minga Oral material mostly. Identity. <i>“Volver a ser orgulloso de ser campesino”</i>  Environmental knowledge. Critical thinking approach	Identity (black lives matter, feminism, <i>nós por nós</i> ), critical approach to government and oppression.  Environmental knowledge – mention of circular economy, food sovereignty; respect for the environment; waste cycle; community empowerment.
<b>8. Central narratives</b>	Recurrent words: persistence: “persistencia en lo que hacemos” (we persist in what we do”), history of campesinos, importance of their knowledge	Recurrent words: resistance, history of campesinos, “conocimiento local para los locales” (local knowledge to the locals), organization, association.	Recurrent words: resistance, exclusion, fight against oppression, resistance

# Results

- *“South pedagogies archetype” (main finding)*
- *1) Living Pedagogies, 2) Resistance Pedagogies, 3) Hybrid Pedagogies (three distinct contextual narratives)*
- A crucial aspect of **Pedagogies of Resistance [Brazil]** “is the link between the theory and practice of agroecology and broader social struggles.”
- “Agroecological practices are presented as tools of resistance and autonomy in the face of the dominant sociopolitical model. The social mobilization intends to face the subordination of the community while fostering social equity and justice.” (Bonatti et al., 2025)

# Results

- *South pedagogies archetype (main finding)*
- *1) Living Pedagogies, 2) Resistance Pedagogies, 3) Hybrid Pedagogies (three distinct contextual narratives)*
- **“Hybrid Pedagogies in the case of Colombia”**: Representing the most complex integration of agroecological principles into educational frameworks, the case of Colombia, offers a nuanced approach to agricultural education that merges formal and informal pedagogical strategies. The case of **ECAs [Escuelas Campesinas De Agroecologica]** stands out as an example of this hybrid model, demonstrating the potential for synergistic relationships between diverse educational institutions, social cohesion, and community-based learning environments. (Bonatti et al., 2025)



**Figure.** Core shared elements (nucleus) of South pedagogy archetype and its expanding intersections with different contextual narratives, demonstrating the dynamic relationship between foundational principles and their contextual applications. (Bonatti et al., 2025)

# Urban Gardening, Buen Vivir and Agroecological Practices: A Study

## Background:

- ***Buen Vivir (Living Well)*** as a concept and vision for harmonious nature-society relations
- ***Buen Vivir***, or *Sumak Kaway* (Quechua/Kichwa) in native Andean language of Quechua is rooted in Indigenous practices and worldviews.
- Agroecological initiatives draw on *Buen Vivir* as a vision for a more just and balanced form of *convivencia* (living together in harmony) of the nonhuman world and society.

(Hoinle, 2025)

# Urban Gardening, Buen Vivir and Agroecological Practices: A Study

## Background:

- ***Buen Vivir*** is based on daily practices that Indigenous communities of the Andes and Amazonas have maintained over centuries.
- Examples of ***Buen Vivir*** include: ***ranti-ranti*** – a form of direct exchange of goods or work – and ***mingas***, or collective acts of solidarity in which communities collaborate for the common good.
- Urban gardening initiatives in the city of Bogota strive to put a vision of ***Buen Vivir*** into practice through sustainable urban agriculture practices.

(Hoinle, 2025)

# Urban Gardening, Buen Vivir and Agroecological Practices: A Study

## Background:

- When ***barrios informales*** (informal settlements) were constructed in the outskirts of Bogota, people organized into ***mingas*** (unpaid labor for the common good) to build houses and streets together.
  - A key element within the organized ***mingas*** were ***olla comunitarias*** – communal soup pots (or kitchens) that provided shared meals for everyone who contributed to community work.
  - This ‘care work,’ or providing food with organized ***mingas***, including ***olla comunitarias***, which was collectively organized, transformed food from a ‘commodity’ to the ‘commons’ – that is, a common good that all individuals in the ***mingas*** have access to. (Hoinle, 2025)

# Urban Gardening, Buen Vivir and Agroecological Practices: A Study

## Research Approach:

- Based on a **participatory action research approach (PAR)**, an approach based on the work of Colombian sociologist **Orlando Fals-Borda**.
  - PAR emerges from a critique of coloniality of knowledge, whose premise is that the expansion of colonialism and capitalism were connected to the universalization of Western knowledge.
- Carried out in collaboration with several agroecological initiatives and a network for food sovereignty called ***Red por la Soberanía Alimentaria Raíces de la Sabana (Red Raíces)***. (Hoinle, 2025)

# Urban Gardening, Buen Vivir and Agroecological Practices: A Study

- **Study Rationale:** In many cities people living in low-income neighborhoods are more affected by pollution and have less access to green spaces compared to higher-income neighborhoods.
  - **Structural inequalities** based on class, gender and access can exclude persons from access to fresh and healthy food.
  - In this regard, **political ecology** provides a framework for addressing these inequities while highlighting resistance movements that strive for democratic participation in sharing urban socio-ecological environments. (Hoinle, 2025)

# Urban Gardening, Buen Vivir and Agroecological Practices: A Study

## Theoretical perspective:

- Urban **political ecology** is used as a theoretical perspective and an analytical tool to reveal post-colonial power relations in Bogota's urban nature and provide a conceptual introduction of ***Buen Vivir*** as a cosmovision, practice and political proposal.
- According to the cosmovision of ***Buen Vivir***, humans are part of a community – or a web of communities – that includes nature and the cosmos.

(Hoinle, 2025)

# Urban Gardening, Buen Vivir and Agroecological Practices: A Study

- **Research Question:** How do urban agroecological initiatives create space for *Buen Vivir* in Bogotá?
  - Analyze empirical fieldwork findings while identifying aspects of *Buen Vivir* in the urban-agroecology contexts of ***space, practices, knowledge, and rural-urban linkages.***
- Based on 18 months of field work in Bogota conducted between 2014-2017. (Hoinle, 2025)

# Urban Gardening, Buen Vivir and Agroecological Practices: A Study

## Findings:

### Spaces

- Community members organize *mingas* to recover vacant urban spaces and create community-garden projects.
  - Requires collective hands-on work such as preparing the soil for planting vegetables
- **Example: Granja Agroecologica Mutualitas y Mutalitos in the neighborhood of La Perseverancia.**
  - The project was led by a single mother who was forcibly displaced from her land in Boyacá.

# Urban Gardening, Buen Vivir and Agroecological Practices: A Study

## Findings:

### Spaces

- **Granja Agroecologica Mutualitas y Mutalitos in the neighborhood of La Perseverancia.**
  - After several *mingas*, local residents restored the space, transforming it into an urban agroecology project where workshops and cooking events involved the local community members.
  - “By working with the earth, people begin to recognize it as they own, and they begin to care about it. They start to identify with the place where they live now and to improve things in their new territory.” (Hoinle, 2025)

# Urban Gardening, Buen Vivir and Agroecological Practices: A Study

## Findings:

### Spaces

- **Granja Agroecologica Mutualitas y Mutalitos in the neighborhood of La Perseverancia.**
  - Working with the soil creates a sense of connection and appropriation of the new territory and serve as a starting point for the process of community organizing.
  - Urban agroecology initiatives have the potential to empower historically marginalized populations.

# Urban Gardening, Buen Vivir and Agroecological Practices: A Study



**Figure 3. Rosa Poveda in the Granja Agroecológica Mutualitas y Mutualitos.** Source: Courtesy of Severin Halder. (Hoinle, 2025)

# Urban Gardening, Buen Vivir and Agroecological Practices: A Study

## Findings:

### Practices

- Benefits to members of the seed-saving network ***Guardianes de Semillas*** and urban gardening project in ***La Perseverancia*** included acknowledgement of the normalization of agricultural practices in urban settings.
  - *Making urban gardening more visible in public spaces and inviting neighbors to participate in their workshops increased social recognition and encouraged community participation.*
- Practices of rural origin that aligned with the principles of *Buen Vivir* included *mingas* (unpaid labor for the common good), *trueque* (direct exchange), and *olla comunicatarias* (communal soup pots or kitchens) (Hoinle, 2025)

# Urban Gardening, Buen Vivir and Agroecological Practices: A Study

## Findings:

### Practices

- In the **Rafael Uribe Uribe district** in Bogotá neighbors meet every month for *mingas* (*unpaid labor for the common good*).
- Participants collaborate to improve their gardens, and exchange seeds, recipes, and knowledge.

(Hoinle, 2025)

# Urban Gardening, Buen Vivir and Agroecological Practices: A Study

## Findings:

### Practices

- One urban gardener in the **Rafael Uribe Uribe** district described the deeper significance of urban gardens and agroecological practices as follows:

*“In the mingas we come together to work and exchange experiences. For example, some weeks ago, we held a minga for a neighbor who wanted to have a garden. So, one Saturday, we all went to help her working the soil, organize the plot and prepare the cultivars.*

*It’s about working as a community: Everyone contributes something, the neighbors, the teenagers, and children. Everyone is involved, and it’s all for a common purpose. And it is in this way how we sow.” (Hoinle, 2025)*

# Urban Gardening, Buen Vivir and Agroecological Practices: A Study



**Figure 4. Minga affiliated with the network Red Raíces. Source: Hinkle 2025.**

# Urban Gardening, Buen Vivir and Agroecological Practices: A Study

## Findings:

### Practices

- Sharing work during *mingas* contributes to self-organization and social cohesion of local communities.
  - *Mingas* often involved practices of *trueque*, where people exchange seeds, seedlings, recipes and knowledge as shared resources or commons.
  - It is very common for people to organize *olla comunitarias* – communal soup pots (or kitchens). Ingredients are cooked in a large communal pot so that everyone who works in *the minga* can share a meal afterwards. (Hoinle, 2025)

# Urban Gardening, Buen Vivir and Agroecological Practices: A Study

## Findings:

### Practices

- Practices that take place within *mingas* and *olla comunitarias* – communal soup pots (or kitchens) – that frame food as a product of nature, not as a commodity but rather as a common good that everyone contributes. (Hoinle, 2025)
  - Traditional soups, such as ***sancocho*** or ***cocido boyacense***, are typically cooked in the *ollas comunitarias*. A variety of Andean root vegetables such as *papa criolla*, *habas*, *arracachas* and/or *cubios* are used.
  - *Ollas comunitarias* contribute to preserving traditional knowledge about food preparation and to connecting urban gardeners with their rural heritage.

## *Cocido Boyacense*



Source: <https://www.radionacional.co/cultura/cocido-boyacense-el-rescate-de-los-tuberculos-nativos>

# Urban Gardening, Buen Vivir and Agroecological Practices: A Study

## Findings:

### Knowledge

- “In response to the tendencies of coloniality of knowledge, a rediscovery of traditional knowledge about cultivating diversity plants is an important objective of the urban agroecology movement.”
- A crucial element is the exchange of diverse native seeds (**See Figure 5**).
- Sharing seeds allows people to also exchange knowledge about the preparation, use and conservation of seeds as a common cultural resource (commons).
- Such practices contribute to the preservation of the agrobiodiversity of native plants and to the promotion of cultural diversity. (Hoinle, 2025)

# Urban Gardening, Buen Vivir and Agroecological Practices: A Study



**Figure 5. Seed diversity of beans observed during an agroecological meeting in Bogota. Source: Hoinle, 2025**

# Urban Gardening, Buen Vivir and Agroecological Practices: A Study

## Findings:

### Knowledge

- “The methods of preparing and reproducing native seeds represent practical, local knowledge that has often travelled with people from the countryside to the city.”

*“My parents are peasants, I grew up with this kind of education that not everything was for eating, no, no! Instead, from every harvest you keep some seeds to sow them again. We’ve never got used to buying the technological packages, but we always had some seeds at home to go sowing again.”*

- *Member of the seed-saving network, **Guardianes de Semillas**, Engativá (district in Bogota)*

(Hoinle, 2025)

# Urban Gardening, Buen Vivir and Agroecological Practices: A Study

## Findings:

### Knowledge

- During the *mingas* held with the inter-generational network, **Red Raices**, women with experience in farming of floriculture meet with students and youth groups to work on collective-gardening activities.
  - These collective gatherings facilitated dynamics of *dialogo de saberes* – dialogues of diverse systems of knowledge, bridging academic and local knowledge.
- “*Dialogo de sabres* formats hold decolonial potential because they challenge the universal role of academic knowledge as questioned by the concept of coloniality of knowledge.” (Hoinle, 2025)

# Urban Gardening, Buen Vivir and Agroecological Practices: A Study

## Findings:

### Knowledge

- On a broader political level, urban gardens can become places of resistance against restrictive regulations that restrict and criminalize the free exchange of native (i.e., uncertified) seeds.
- Members of the urban agroecology movement in Bogotá organize events to promote *trueque* (direct exchange) to maintain free access to native seeds and the local knowledge associated with them. (Hoinle, 2025)

# Urban Gardening, Buen Vivir and Agroecological Practices: A Study

## Findings:

### *Rural-Urban Relations*

- The urban agroecology movement challenges the divide between urban and rural areas as disconnected.
- This is done through agroecological initiatives that promote alternative food networks (AFNs) that link rural peasants with interested consumers ('prosumers') in urban spaces.

- **Solidarity-economy network *La Agrosolidaria*** – “which was created in response to existential threats faced by Indigenous and peasant communities. Its aim is to help communities maintain their rural livelihoods and territories, while developing collective marketing strategies.” (Hoinle, 2025)

# Urban Gardening, Buen Vivir and Agroecological Practices: A Study

## Findings:

### *Rural-Urban Relations*

#### **Solidarity-economy network *La Agrosolidaria* –**

- **Introduce an alternative food network (AFN)** format involving delivery vegetable boxes containing vegetables, salad and self-processed product such as *papayuela* compote, fruit jams, and yogurts made from physalis and locally produced coffee or cocoa. See Figure 6.

(Hoinle, 2025)

# Urban Gardening, Buen Vivir and Agroecological Practices: A Study



**Figure 6.** Vegetable box provided by **La Agrosolidaria**. Source: (Hinkle, 2025).

# Urban Gardening, Buen Vivir and Agroecological Practices: A Study

## Discussion and Conclusion

- By giving urban gardens Indigenous names, the agroecological gardens contribute to decolonizing cities.
- **Urban agroecology** creates space for *dialogo de saberes* between academic and local peasant knowledge in urban gardens.
- “**Urban agroecological initiatives** also attempt to put into practice different forms of *buen comer (good eating)* by *promoting sustainable agricultural practices, agrobiodiversity of seeds and alternative food networks (AFNs)*, that strengthen connections between the city and the countryside” (Hoinle, 2025)
- “[A]groecological initiatives advocate for food sovereignty as the right to democratically shape the local food system.” (Hoinle, 2025)

# Urban Gardening, Buen Vivir and Agroecological Practices: A Study

## Discussion and Conclusion

- Urban agroecology illustrates several aspects that correspond to the vision, practice, and political proposal of *Buen Vivir*.
- “As a cosmovision, urban agroecology initiates promote a form of agriculture in which humans are integrated with nature, and natural cycles are part of agricultural planning.” (Hoinle, 2025)
- In Bogotá’s urban gardens, *mingas* and *trueque* (direct exchange) align with the concept of *Buen Vivir*.



**McCullum-Gomez, C, Castillo Quiroga Y, Diaz-Beltran M. Building a more sustainable food system in Colombia: a role for nutrition professionals. Academia Nutrition and Dietetics 2025;2. <https://doi.org/10.20935/AcadNutr7609>. Available at: [https://sustainable.rdn.com/wp-content/uploads/2025/10/McCullum\\_Gomez\\_et\\_al\\_SFS\\_Colombia\\_Final\\_Version\\_2025-07ae7b0b-a0db-49f5-a8b8-2b93d0580eed-1.pdf](https://sustainable.rdn.com/wp-content/uploads/2025/10/McCullum_Gomez_et_al_SFS_Colombia_Final_Version_2025-07ae7b0b-a0db-49f5-a8b8-2b93d0580eed-1.pdf)**

**Figure 2** • Political divisions (departments) and six natural regions of Colombia. Natural regions include Amazonian region (green), Orinoquia region (violet), Andean region (brown), Pacific region (blue), Caribbean region (white), and Insular region, Islands (orange)—San Andres and Providencia [17].

# *Dietary Guide for the Colombian Population based on Biodiversity and Real Food (2025)*



- In 2025, the **Colombian Institute of Family Welfare (ICBF)** and the **University of Antioquia** presented the ***Dietary Guide for the Colombian Population based on Biodiversity and Real Food***. This document is not a single recipe or just another technical manual: it is the result of a participatory process with communities from the country's **13 food-related territories**—from the **Amazon to the Caribbean, including the Pacific, the Llanos, and the Andean region**.

Source: Mesa Interfacultades en Problemáticas Agroalimentarias – MIPA. La nueva Guía de Alimentación para Colombia: biodiversidad, identidad y salud en la mesa. Universidad Externado de Colombia. 22 de septiembre de 2025. Available at: <https://mipa.uexternado.edu.co/2025/09/22/la-nueva-guia-de-alimentacion-para-colombia-biodiversidad-identidad-y-salud-en-la-mesa/>

# *Dietary Guide for the Colombian Population based on Biodiversity and Real Food (2025)*



Documento Técnico

GUÍA DE ALIMENTACIÓN  
PARA LA POBLACIÓN COLOMBIANA

**Basada En Biodiversidad Y  
Alimentación Real**

- This food guide was developed through knowledge-sharing dialogues with farmers, Indigenous communities, Afro-Colombian communities, Raizal communities, Palenquera communities, urban families and nutritionists.
- Such an approach allowed for the collection of ancestral knowledge, culinary practices, and diverse nutritional realities, recognizing that Colombia is not only a megadiverse country in terms of ecosystems, but also in cuisines, flavors, and ways of relating to food.

Source: Mesa Interfacultades en Problemáticas Agroalimentarias – MIPA. La nueva Guía de Alimentación para Colombia: biodiversidad, identidad y salud en la mesa. Universidad Externado de Colombia. 22 de septiembre de 2025. Available at: <https://mipa.uexternado.edu.co/2025/09/22/la-nueva-guia-de-alimentacion-para-colombia-biodiversidad-identidad-y-salud-en-la-mesa/>

# Dietary Guide for the Colombian Population based on Biodiversity and Real Food (2025)



Source: Page 95. Available at:  
[https://www.icbf.gov.co/system/files/Documento%20pedagogico%20web%20OP\\_0.pdf](https://www.icbf.gov.co/system/files/Documento%20pedagogico%20web%20OP_0.pdf)

# *Dietary Guide for the Colombian Population based on Biodiversity and Real Food (2025)*

## **The new Colombian food guide introduces crucial topics such as:**

- **Food sovereignty:** the right of peoples to decide what to eat and how to produce it.
- **Agroecology and sustainability:** the relationship between biodiversity, water, and responsible production systems.
- **Public health:** recommendations for addressing growing problems such as obesity, double burden of malnutrition, and chronic diseases associated with the excessive consumption of ultra-processed foods.
- **Food governance:** strategies that go beyond the kitchen and involve public policies, equitable access to food, and the protection of native seeds.

Source: Mesa Interfacultades en Problemáticas Agroalimentarias – MIPA. La nueva Guía de Alimentación para Colombia: biodiversidad, identidad y salud en la mesa. Universidad Externado de Colombia. 22 de septiembre de 2025. Available at: <https://mipa.uexternado.edu.co/2025/09/22/la-nueva-guia-de-alimentacion-para-colombia-biodiversidad-identidad-y-salud-en-la-mesa/>

# Dietary Guide for the Colombian Population based on Biodiversity and Real Food (2025)



Documento Técnico

GUÍA DE ALIMENTACIÓN  
PARA LA POBLACIÓN COLOMBIANA

**Basada En Biodiversidad Y  
Alimentación Real**

1

Principios.

Reconozca los principios para lograr una alimentación real basada en biodiversidad.

Colombia potencia mundial de la biodiversidad alimentaria.

2

Cuida el agua y valora la biodiversidad alimentaria de nuestro país; cada elección que haces al comer protege nuestra salud, enriquece nuestra cultura y asegura nuestro futuro.

3

Ahora ¿qué comemos? Recomendaciones para la elección de los alimentos, enmarcadas en la clasificación de los alimentos según la naturaleza, extensión y propósito del procesamiento industrial (nova).

Prioriza siempre alimentos naturales o mínimamente procesados y preparaciones culinarias, y evita los productos comestibles y bebidas ultraprocesados.

Necesidades alimentarias: Colombia come alimentación real y biodiversa desde sus territorialidades.



Cumple con tus necesidades alimentarias consumiendo alimentos reales de tu territorialidad.

4

# Dietary Guide for the Colombian Population based on Biodiversity and Real Food (2025)



Documento Técnico

GUÍA DE ALIMENTACIÓN  
PARA LA POBLACIÓN COLOMBIANA  
**Basada En Biodiversidad Y  
Alimentación Real**

Mensajes claves para la lograr una  
Alimentación Real basada  
en Biodiversidad

5

**Culinaria: alimentos y preparaciones culinarias.**

Rescata los sabores tradicionales regresando a la cocina. En cada plato tradicional hay un pedacito de historia, cultura y un recordatorio de quiénes somos.

6

**Biodiversidad, agua y agroecología: estrategias para una alimentación saludable, solidaria y sustentable.**

Evita el desperdicio de alimentos, cuida el agua y apoya la agroecología para alcanzar la salud alimentaria.

**Entornos saludables y sustentables.**

Cuida tu territorio y así cuidarás tu cuerpo.

7

# Dietary Guide for the Colombian Population based on Biodiversity and Real Food (2025)



Documento Técnico

## GUÍA DE ALIMENTACIÓN PARA LA POBLACIÓN COLOMBIANA **Basada En Biodiversidad Y Alimentación Real**



Sopa de maíz, tomada en campo municipio de Páez (Cauca).



Sancocho, tomada en campo municipio de Lloró (Chocó).

Se estima que aproximadamente el 40 % de las emisiones de gases de efecto invernadero en Colombia provienen del uso de la tierra, que incluye la agricultura y la ganadería (IDEAM et al., 2016) .

La ganadería extensiva, que representa el 74 % de la deforestación en el país, es la principal forma de producción. Este sistema implica la tala de bosques para la creación de pastizales, lo que contribuye a la pérdida de biodiversidad y a las emisiones de gases de efecto invernadero (GEI) (FCDS Conservación y desarrollo, 2022)

# Dietary Guide for the Colombian Population based on Biodiversity and Real Food (2025)

Figura 15. Distribución proporcional de los grupos de alimentos, basada en las necesidades alimentarias estimadas para Colombia.



Nota: elaboración propia.



## Agua

Necesidades de Agua potable:  
Para una persona al día: 2,3 L  
Para un hogar\* a la semana: 46,9 L.

## ***Dietary Guide for the Colombian Population based on Biodiversity and Real Food (2025)***

- The value of the new **Colombian Food Guide (2025)** lies in its practical utility and local relevance. For families, it offers clear guidance on which foods to prioritize in their daily diet, how to revive traditional recipes, and how to identify ultra-processed products that should be reduced. For communities, it represents recognition of their knowledge and the importance of keeping their culinary traditions alive.
- **In the Amazon**, the consumption of native fruits, roots, and local fish is promoted.
- **In the Andean region**, dishes based on potatoes, corn, and quinoa are being revived.
- **On the Caribbean Coast**, fish, seafood, and coconut-based combinations are valued.
- **On the Pacific Coast**, traditional Afro-Colombian dishes are being strengthened with an emphasis on fresh, locally sourced products.

Source: Mesa Interfacultades en Problemáticas Agroalimentarias – MIPA. La nueva Guía de Alimentación para Colombia: biodiversidad, identidad y salud en la mesa. Universidad Externado de Colombia. 22 de septiembre de 2025. Available at: <https://mipa.uexternado.edu.co/2025/09/22/la-nueva-guia-de-alimentacion-para-colombia-biodiversidad-identidad-y-salud-en-la-mesa/>

# *Dietary Guide for the Colombian Population based on Biodiversity and Real Food (2025)*



Documento Técnico

GUÍA DE ALIMENTACIÓN  
PARA LA POBLACIÓN COLOMBIANA  
**Basada En Biodiversidad Y  
Alimentación Real**



**Photo: Grilled fish (traditional preparation) being made in the countryside municipality of Mapiripan (Meta), Colombia**

## ***Dietary Guide for the Colombian Population based on Biodiversity and Real Food (2025)***

- Traditionally, dietary guidelines have been based on universal parameters that prioritize nutrients and calories, but overlook the cultural, social, and environmental context.
- The **new Colombian food guide and dietary guidelines innovate by incorporating the NOVA classification**, which differentiates foods according to their level of processing, highlighting the importance of preferring fresh and real products over ultra-processed foods (UPFs).
- For more information on the state of the evidence on **ultra-processed foods and human health**, see research series published in *The Lancet: Ultra-processed foods and human health: the main thesis and the evidence (The Lancet, December 6, 2025)* [https://www.thelancet.com/journals/lancet/article/PIIS0140-6736\(25\)01565-X/abstract](https://www.thelancet.com/journals/lancet/article/PIIS0140-6736(25)01565-X/abstract)

Source: Universidad Externado De Colombia. (22 de septiembre de 2025). La nueva Guía de Alimentación para Colombia: biodiversidad, identidad y salud en la mesa. Bogotá. Retrieved from <https://mipa.uexternado.edu.co/2025/09/22/la-nueva-guia-de-alimentacion-para-colombia-biodiversidad-identidad-y-salud-en-la-mesa>

# Dietary Guide for the Colombian Population based on Biodiversity and Real Food (2025)

Recomendaciones de consumo de alimentos o productos comestibles según la clasificación NOVA

Priorizar

Prioriza los alimentos naturales o mínimamente procesados

Basa tu alimentación en una amplia variedad de alimentos naturales y mínimamente procesados, los cuales te permitirán tener una alimentación más equilibrada, variada y sabrosa. Al elegir estos alimentos, estarás cuidando tu salud, y si priorizas los de origen vegetal, también estarás contribuyendo al cuidado del medio ambiente.

Desde los inicios de la humanidad, los alimentos naturales han sido fundamentales para nuestra supervivencia, proporcionando los nutrientes y la energía necesarios para el día a día. La variedad de alimentos naturales es muy amplia y así también su aporte de nutrientes; especialmente los alimentos origen vegetal concentran una gran variedad de nutrientes esenciales para el correcto funcionamiento de nuestro organismo como: agua, grasas, proteínas, fibra, vitaminas y minerales. Los alimentos de origen animal aportan proteínas de alta calidad, grasas, vitaminas y minerales.

Debido a que un solo alimento no puede cubrir todas nuestras necesidades, es clave combinar a través de los métodos culinarios los diferentes alimentos naturales para lograr una dieta saludable, nutritiva y equilibrada. La leche materna es el único alimento que por sí solo proporciona todos los nutrientes necesarios en una etapa específica de nuestra vida, satisfaciendo las altas necesidades energéticas y nutricionales del bebé durante los primeros seis meses, favoreciendo su crecimiento y desarrollo adecuado. Por esta razón, siempre que sea posible, la leche humana debe ser el primer alimento natural con el que nos relacionamos.



Tomada en campo en la territorialidad Santanderes, municipio de El Tarra (Norte de Santander).

Son alimentos que provienen directamente de plantas o animales y que su naturaleza no ha sido transformada por procesamientos industriales. Algunos ejemplos son: frutas, verduras, granos, carne fresca, pescado, huevos, nueces y semillas.













En esta clasificación hay espacio para un procesamiento mínimo, que consiste en tratamientos sencillos como: lavar, picar, pelar, congelar, moler, entre otros. Muchos de estos procesos se realizan día a día en las cocinas de los hogares. También se incluyen procesamientos que se usan para hacer que el consumo de alimentos sea seguro y que facilite su conservación. Por ejemplo, la fermentación natural, la pasteurización de la leche, el secado de los cereales y leguminosas como arroz, avena y frijoles.

Sin embargo, es importante resaltar que en estos mínimos procesamientos no se agregan ingredientes como sal, azúcar, aceites o grasas, lo que asegura que el alimento mantenga sus características naturales.

Source: Pages 65 and 70. Available at:  
[https://www.icbf.gov.co/system/files/Documento%20pedagogico%20web%20OP\\_0.pdf](https://www.icbf.gov.co/system/files/Documento%20pedagogico%20web%20OP_0.pdf)










# Dietary Guide for the Colombian Population based on Biodiversity and Real Food (2025)

Priorizar	Moderar	Evita
Alimentos naturales o mínimamente procesados	Alimentos procesados	Productos comestibles y bebibles ultraprocesados
 <p><b>Maíz</b> Ingredientes: Maíz.</p>	 <p><b>Maíz enlatado</b> Ingredientes: Maíz líquido de cobertura (agua, azúcar, sal).</p>	 <p><b>Cheetos</b> Ingredientes: Maíz, Oleína de palma, Mezcla para saborizar queso [Maltodextrina de maíz, Q nso. Sal yodada, Azúcar, Glutamato Monosódico (acentuador del sabor), Cebolla, Sabor artificial, Sólidos de leche, Dióxido de Silicio (antiaglutinante), Ajo, Especies, Ácido Cítrico (regulador de acidez), Aceite vegetal, Colorante Caramelo al Sulfito Amónico, Colorante artificial Amarillo No. 6 laca, Acentuadores de sabor (Inosinato de Sodio, Guanilo de Sodio)].</p>  <p><b>Arepa ultraprocesada</b> Ingredientes: maíz blanco trillado, agua, queso doble crema 16,24% (leche higienizada semidescremada, cultivos lácticos, enzimas, cuajo), sal, margarina industrial, (contenido de grasa al 77%, mezcla de aceites vegetales refinados, saturados y/o mezcla hidrogenada de palma y sus derivados, agua, sal), azúcar, sal, conservante permitido (ácido sórbico).</p>
 <p><b>Leche</b> Ingredientes: Leche pasteurizada.</p>	 <p><b>Yogurt griego</b> Ingredientes: Leche entera higienizada, cultivos lácticos (Streptococcus thermophilus, Lactobacillus bulgaricus), azúcar.</p>	 <p><b>Yogurt sabor fresa</b> Ingredientes: Leche semidescremada, preparado de fruta [fresa, sacarosa, agua, espesante (almidón de maíz), estabilizante (pectina, sabor natural fresa, colorante natural carmín, regulador de acidez (citrato de sodio), conservante (sorbato de potasio), colorante natural caroteno, leche descremada en polvo reconstituida, espesante (almidón de maíz y/o yuca, crema de leche, lactasa, sabor natural a melaza, cultivos lácteos (S. Thermophilus, L. Bulgaricus, L. Rhamnosus) y edulcorantes artificiales (acesulfame K, sucralosa)].</p>
 <p><b>Filete de pescado</b> Ingredientes: Filete de trucha</p>  <p><b>Pechuga de pollo</b> Ingredientes: Pechuga de pollo.</p>	 <p><b>Atún enlatado</b> Ingredientes: Lomitos de atún, agua y sal.</p>	 <p><b>Deditos de pescado</b> Ingredientes: Merluza 44%, agua, pan rallado (harina de trigo, dextrosa, sal), aceite de palma, harina de trigo, almidón de papa, almidón de maíz, harina de arroz, gasificantes (difosfatos, carbonatos de sodio), sal, harina de maíz, dextrosa, gluten de trigo, leche en polvo.</p>  <p><b>Salchicha de pollo</b> Ingredientes: Pechuga de Pollo, Agua, Grasa Vegetal (Mezcla de Aceites (Palma, Girasol, Canola, Jarabe de Maíz Deshidratado, Sal, Dextrosa, Cloruro de Potasio, Vinagre, Aroma Natural a Especies, Pollo y Hume, Polifosfato de Sodio (Regulador de Acidez).</p>

**Table 1. Classification of foods according to nature, extent and purpose of industrial processing (NOVA).**

Source: Page 77. Available at: [https://www.icbf.gov.co/system/files/Document\\_o%20pedagogico%20web%20OP\\_0.pdf](https://www.icbf.gov.co/system/files/Document_o%20pedagogico%20web%20OP_0.pdf)

# Dietary Guide for the Colombian Population based on Biodiversity and Real Food (2025)

Priorizar	Moderar	Evitar
<b>Alimentos naturales o mínimamente procesados</b>  <b>Ahuyama</b> <b>Ingredientes:</b> Ahuyama.	<b>Alimentos procesados</b>  <b>Crema de ahuyama</b> <b>Ingredientes:</b> ahuyama, zanahoria, cebolla, papa criolla, leche deslactosada, mantequilla, sal, azúcar, orégano.	<b>Productos comestibles y bebidas ultraprocesados</b>  <b>Sopa instantánea de ahuyama</b> <b>Ingredientes:</b> Harina de trigo, almidón, sal yodada, vegetales (ahuyama, cebolla), azúcar de caña, acentuador de sabor (glutamato monosódico, inosinato disódico), grasa de pollo, extracto de levadura, sabores artificiales (humo, ajo), regulador de acidez (ácido cítrico), oleoresina de paprika, especias (pimienta negra, cúrcuma), color caramelo tipo IV.
<b>Alimentos naturales o mínimamente procesados</b> <p>No Aplica</p>	<b>Ingredientes Culinarios</b>  <b>Pimienta</b> <b>Ingredientes:</b> Pimienta.  <b>Tomillo</b> <b>Ingredientes:</b> Tomillo.  <b>Sal</b> <b>Ingredientes:</b> Sal.  <b>Azúcar</b> <b>Ingredientes:</b> Azúcar.	<b>Productos comestibles y bebidas ultraprocesados</b>  <b>Caldos de cubo</b> <b>Ingredientes:</b> Sal, Grasa vegetal, Almidón de maíz, Azúcar, Aceite de palma (con antioxidante BHA/BHT), Perejil, Carne de gallina deshidratada, Ajo en polvo, Resaltadores del sabor (Glutamato monosódico, Inosinato de sodio), Aromatizantes, Colorantes (Cúrcuma, Caramelo).  <b>Edulcorante líquido</b> <b>Ingredientes:</b> agua, sacarina de sodio (2,6%), sucralosa (0,35%), ácido cítrico (INS 300), conservante (sodio benzoato (INS 211)).
<p>No Aplica</p>	<b>Mantequilla de vaca</b> <b>Ingredientes:</b> Crema de leche pasteurizada, fermentos lácticos.	<b>Margarina</b> <b>Ingredientes:</b> Mezcla de aceites vegetales (Soya, Palma y Palmiste) refinados e interesterificados, agua, sal (cloruro de sodio), suero de leche, emulsificantes (mono y diglicéridos de ácidos grasos y/o lecitina de soya), conservante (sorbato de potasio), sinergista (ácido cítrico), sabor a mantequilla idéntico al natural, antioxidante (TBHQ), vitaminas A y D y colorante (Betacaroteno).

**Table 1 (cont'd). Classification of foods according to nature, extent and purpose of industrial processing (NOVA).**

Source: Page 80. Available at;

[https://www.icbf.gov.co/system/files/Documento%20pedagogico%20web%20OP\\_0.pdf](https://www.icbf.gov.co/system/files/Documento%20pedagogico%20web%20OP_0.pdf)

# Dietary Guide for the Colombian Population based on Biodiversity and Real Food (2025)

## Identifica los sellos de advertencia para elegir alimentos más saludables

Apoyándote del etiquetado frontal de advertencia puedes identificar fácilmente cuando un alimento procesado o un PCBU tiene exceso de algunos componentes o ingredientes añadidos. Esta normativa se aplicó en Colombia para informar y alertar a la población sobre el exceso de ingredientes añadidos que contienen algunos productos, y que pueden contribuir al desarrollo de enfermedades crónicas.

El etiquetado consiste en un octágono negro ubicado en la parte frontal de los alimentos procesados o PCBU, que advierte sobre el exceso de sodio, azúcares, grasas saturadas, grasas trans, o la presencia de edulcorantes. Este sistema facilita tomar decisiones más informadas y saludables al momento de elegir nuestros alimentos. Así se ven los sellos de advertencia:

Figura 9. Sellos de etiquetado frontal de advertencia en Colombia.



Fuente: Ministerio de Salud y Protección Social de Colombia  
Nota. Tomado de la Resolución 2492, Ministerio de Salud y Protección Social de Colombia, 2022.

Ahora te explicaremos qué significa cada uno de los sellos y por qué es importante evitar los alimentos procesados o PCBU que los tengan.

Figura 10. Sello de sodio, etiquetado frontal de advertencia en Colombia.



Nota. Tomado de la Resolución 2492, Ministerio de Salud y Protección Social de Colombia, 2022

Este sello se aplica a los alimentos procesados y los PCBU que tienen un contenido excesivo de este componente o ingrediente añadido. Es importante prestar atención a estos sellos, ya que el exceso de sodio en nuestra alimentación no solo proviene de la sal que añadimos en casa, sino especialmente de los alimentos procesados y los PCBU, sobre los cuales no tenemos control de la cantidad de sodio que contienen. Por eso, se recomienda evitar consumir productos con estos sellos de advertencia.



## ***Dietary Guide for the Colombian Population based on Biodiversity and Real Food (2025)***

- For decision-makers, this guide also offers data on the population's energy and nutritional needs by region, environmental indicators such as carbon and water footprints, and proposals for integrating food considerations into public policies.
- In a country with high levels of food inequality, this guide aims to become an instrument for social transformation. Its importance transcends individual nutrition: it strengthens cultural identity, boosts the local economy, protects biodiversity, and proposes solutions to the challenges of climate change.
- Ultimately, the *Colombian Population's Food Guide based on Biodiversity and Real Food* invites all Colombians to rediscover the richness of their land and to make conscious choices that benefit their health and the planet.

Source: Mesa Interfacultades en Problemáticas Agroalimentarias – MIPA. La nueva Guía de Alimentación para Colombia: biodiversidad, identidad y salud en la mesa. Universidad Externado de Colombia. 22 de septiembre de 2025. Available at: <https://mipa.uexternado.edu.co/2025/09/22/la-nueva-guia-de-alimentacion-para-colombia-biodiversidad-identidad-y-salud-en-la-mesa/>

# References

Asante M. (Foreword). G.J. Sefa Dei, A. Kempf (Eds.). *Anti-Colonialism and Education: the Politics of Resistance*. Sense Publishers; 2006: pp. ix-x.

Baum F, MacDougall C, Smith D. Participatory action research. *J Epidemiol Community Health*. 2006.;60(10):854-7. doi: 10.1136/jech.2004.028662

Bezner Kerr R, Postigo JC, Smith P, et al. Agroecology as a transformative approach to tackle climatic, food, and ecosystemic crises. *Current Opinion in Environmental Sustainability*. 2023;62:101275: <https://doi.org/10.1016/j.cosust.2023.101275>.

Bonatti M, Guimarães Reynaldo, R, Martín-Lopez B, et al. Uncovering decolonial pedagogies for learning agroecological transitions: Comparative analysis of South American cases. *Global Environmental Change*. 2025;94: 103042. <https://doi.org/10.1016/j.gloenvcha.2025.103042>

Gutiérrez J. Participatory action research (PAR) and The Colombian Peasant Reserve Zones: The Legacy of Orlando Fals Borda. *New Models of Development for Latin America. Development Education Review*. 2016(22). Available at: <https://www.developmenteducationreview.com/issue/issue-22/participatory-action-research-par-and-colombian-peasant-reserve-zones-legacy-orlando>

Fals Borda O. *Antología*, Bogotá: Universidad Nacional de Colombia; 2010.

Fals Borda O. 'Some Basic Ingredients', in Or Fals Borda and M Anisur Rahman (eds.) *Action and Knowledge: Breaking the Monopoly with Participatory Action Research*, New York: The Apex Press; 1991.

## References

Farfan JCC, Rosero Medina D, Acevedo Ninco Y, et al. Food sovereignty and autonomy for indigenous health as resistance to food globalization: Scoping review. *Global Food Security*. 2023;100682. <https://doi.10.1016/j.gfs.2023.100682>

Farfán JCC, Dussán Chaux JD, Arias Torres D. Food autonomy: Decolonial perspectives for Indigenous health and buen vivir. *Global Health Promotion*. 2021;28(3):50-58. doi:[10.1177/1757975920984206](https://doi.org/10.1177/1757975920984206)

Francis, C. Agroecology contributes to biologically-diverse agricultural systems: Strategies for meeting United Nations sustainable development goals by 2030. *Agroecology and Sustainable Food Systems*. 2026:1–15. <https://doi.org/10.1080/21683565.2026.2616493>

Freire P. *Pedagogy of the Oppressed*. New York: Continuum; 2000.

Hoinle B. Spaces for Buen Vivir in the city? Urban agroecology and decolonial processes in Bogotá. *Global Environment*. 2025;18(2):229-265. <https://liverpooluniversitypress.co.uk/doi/10.3828/whpge.63837646622523>

Instituto Colombiano de Bienestar Familiar (Colombian Institute of Family Welfare (ICBF) y la Universidad de Antioquia (The University of Antioquia). *Documento Técnico. GUÍA DE ALIMENTACIÓN PARA LA POBLACIÓN COLOMBIANA basada en Biodiversidad y Alimentación Real*. Bogotá: ICBF; 2025. Retrieved from <https://www.icbf.gov.co/guia-de-alimentacion-para-la-poblacion-colombiana-basada-en-biodiversidad-y-alimentacion-real>

## References

Instituto Colombiano de Bienestar Familiar (Colombian Institute of Family Welfare (ICBF) y la Universidad de Antioquia (The University of Antioquia). *Basada En Biodiversidad Y Alimentación Real (Documento resumen para fines pedagógicos)*. Bogotá: ICBF; 2025. Retrieved from

[https://www.icbf.gov.co/system/files/Documento%20pedagogico%20web%20OP\\_0.pdf](https://www.icbf.gov.co/system/files/Documento%20pedagogico%20web%20OP_0.pdf)

Labonte R. Empowerment: Notes on professional and community dimensions. *Canadian Review of Social Policy*. 1990:261–12.

Lloyd-Evans S. *Participatory Action Research: A Toolkit*. Berkshire: University of Reading. June 2023. Available at: <https://research.reading.ac.uk/community-based-research/wp-content/uploads/sites/114/2023/06/PAR-Toolkit-v10.pdf>

Martinez-Torres ME, Rosset PM. Diálogo de saberes in La Via Campesina: Food sovereignty and agroecology. *The Journal of Peasant Studies*. 2014;41(6):979-997, <https://doi.org/10.1080/03066150.2013.872632>

McCullum-Gomez C, Castillo Quiroga YM, Diaz-Beltran M. Building a more sustainable food system in Colombia: A role for nutrition professionals. *Academia Nutrition and Dietetics*. 2025; 2(2): <https://doi.org/10.20935/AcadNutr7609>

Micarelli, G. Food Sovereignty (Chapter). In: *Vocabulary for Sustainable Consumption and Lifestyles. A Language for Our Common Future*. [L. Akenji, P.J. Vergragt, H. Szejnwald Brown, T. S.J. Smith, L.M. Wallnöfer](#) (eds). London: Taylor & Francis; 2025. Available at: <https://www.routledge.com/Vocabulary-for-Sustainable-Consumption-and-Lifestyles-A-Language-for-Our-Common-Future/Akenji-Vergragt-Brown-Smith-Wallnofer/p/book/9781032952482>

## References

Quijano A. Coloniality of power and Eurocentrism in Latin America. *International Sociology*. 2000.15(2): 215-232.  
<https://doi.org/10.1177/0268580900015002005>

Saylor CR, Alsharif KA, Torres H. The importance of traditional ecological knowledge in agroecological systems in Peru. *International Journal of Biodiversity Science. Ecosystem Services & Management*. 2017;13(1):150-161.  
DOI:10.1080/21513732.2017.1285814

Universidad Externado De Colombia. La nueva Guía de Alimentación para Colombia: biodiversidad, identidad y salud en la mesa. Bogotá. 22 de septiembre de 2025. Retrieved from <https://mipa.uexternado.edu.co/2025/09/22/la-nueva-guia-de-alimentacion-para-colombia-biodiversidad-identidad-y-salud-en-la-mesa>

Vargas LF, Gualdrón García PA, Ariza Ruiz LK et al. Soberanía y seguridad alimentarias en tres comunidades rurales en La Macarena, Meta, Colombia. *Mundo Amazónico*. 2025;16(2), 27-47. <https://doi.org/10.15446/ma.v16n2.116157>