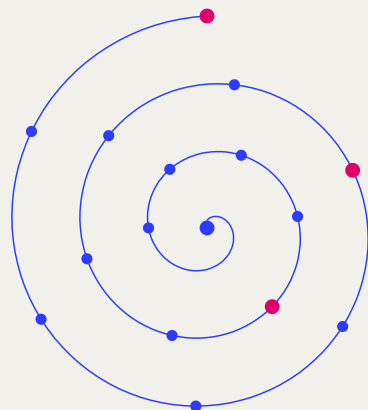


Camp report · Oaxaca de Juárez, 9 to 12 April 2026

Signals from the South

fifteen situated futures



What happened at the Leadership Camp for Futures and Sustainable Governance, the first test of the Situated Anticipation Protocol.

15

leaders

7

territories

5

peoples

4

days

3

labs



Lab III, situated fiction. Oaxaca, April 2026

In short

For four days, fifteen young people who were already leading projects in their communities worked together in Oaxaca de Juárez. They came from seven territories and five Indigenous peoples, with initiatives on health, language, memory, political participation, radio and self governance.

The Camp was the first test of the Situated Anticipation Protocol, the methodological proposal of Futuros Colectivos, the foresight lab of Xquenda. This report sets out what we wanted to test, what we found, what changed in the projects and what comes next. It draws on the fifteen futures documents the participants wrote and on what was said in the room.

The obstacle was not imagining futures, but making explicit who decides which ones are legitimate.

Our reading of what happened at the Camp

01 · What we tested

Whether a collective way of deciding can *organise* a foresight process.

Foresight usually arrives in a territory with its own tools and its own rules. We wanted to test something else: to start from the practices communities already use to deliberate about what is coming, such as the assembly, tequio (collective work) and the cargo system of rotating responsibilities, and to see whether those practices could shape the process instead of remaining its background.

I

Lab I

Signals

Each person mapped technological, climate, political and cultural change in their territory, starting from one question: which futures have already arrived without warning?

Every participant left with a futures document in three parts: where their leadership and project come from, where the project stands today and what the Camp shifted, and two exercises applied to their territory, the signals map and the 2046 scene.

II

Lab II

What if we governed differently?

We treated the assembly, tequio and the cargo system as resources for imagining futures, not only as cultural context.

III

Lab III

Situated fiction

Each person wrote an everyday scene from their community in 2046, starting from what already exists. We facilitated it together with the artist Azadeh Shamsaei, and art helped make the abstract open to discussion.



One of the Camp sessions at Xquenda

Four findings that *were not* in the design.

01

Anticipatory practices already exist. What is missing is the name.

While mapping signals, many people ended up describing collective practices that already organise time and responsibility in their communities: water assemblies that take climate into account when planning the year, cargo systems that adjust their rotations as people migrate, passing on a language understood as planning across generations. Nobody called this foresight. Naming it changes how it can be told to others.

I realised that what we do has a name. That changes how I can talk about it outside the community.

Participant, Lab I

02

Two territories, the same logic.

In the second lab, people from a Zapotec community in the Sierra Juárez and from a Chatino community on the coast recognised in each other's stories the same way of organising. Both share responsibilities out over time, both organise around needs they anticipate, and both are accountable to people not yet born. Once that became visible, the conversation in the room changed.

What the water assembly is doing in the Sierra Juárez is the same as what we are doing with the Chatino life plan. We had just never talked.

Participant, Lab II



Participants in conversation during the Camp

03

Legitimacy was recognised among peers.

Several people said the most important thing was not a tool or a session, but spending four days with fourteen others doing similar work in similar conditions. The Camp did not give them legitimacy. It gave them a place to recognise it in each other, without waiting for an outside institution to validate it.

04

Questions change when they start from the territory.

The questions about the future that came out of the exercises do not project global trends onto local places. They ask about the continuity of specific practices, about who takes over each responsibility, and about ways of life that already exist. These questions are more useful for understanding how change actually happens in these places.

What the Camp *shifted* in the projects.

Each document records what the Camp shifted in its author's project. Some concrete shifts:



During one of the sessions

Rogelio

He arrived thinking about legislative reform. He left with a smaller, achievable first step: care protocols with interpreters for Indigenous languages.

Luz Adali

She stopped thinking of radio as a medium and started thinking of it as a network. Antonio, who already runs a community radio station, offered to guide her.

Lucila

A phrase from a participant from the Isthmus reframed her project around memory: “we cannot love what we do not know, and we cannot defend what we do not love.”

Ileana

She began to name counselling as a political tool and not only a service, and to see women's circles as something that already existed and that her project strengthens.

Damaris

The library went from being a physical space to a process of collective organising and living memory.

Judith

She connected her project to generational handover as transformation, not only as continuity.

Fifteen projects, fifteen *questions* towards 2046.

Each person arrived with a project under way and left with an open question for the next twenty years.



Participants with pieces made during the Camp



**Ileana Verónica
Luis Aquino**

Valles Centrales

Sexual counselling and safe
abortion accompaniment

Running

*When does getting informed,
deciding and accompanying one
another stop involving fear and
become part of daily life?*



**Rogelio Martínez
García**

La Soledad Salinas

Healthcare access with
Indigenous language
interpreters

In progress

*When does a monolingual
Zapotec speaker arrive at the
health centre and get care in her
own language, without a relative
having to interpret?*



**Damaris Eliseba
Aparicio
Hernández**

San Sebastián

Nicananduta, Mixteca

Feminist Community Library

Planning

*How does the library become the
heart of the town, where words
are not lost and become living
memory?*



Antonio López

Zenzontepec, pueblo
chatino

Chatino life plan: territory and
environmental rights

Running

*How do we build a legal
framework that recognises the
Chatino assembly as a legitimate
authority over its territory, not as
an exception but as a system?*



**Judith Viridiana
García Ramírez**

Oaxaca de Juárez

Weaving Citizenship: children
and teenagers claiming political
rights

First phase completed

*When does children's
participation in the assembly
stop being symbolic and become
part of decision making?*



**Lucila Hernández
Ruiz**

Villa de Zaachila

Community libraries for
children and young people

Running

*How does a library weave social
ties where there was no
community before, only families
arriving from different
territories?*



**Luz Adali Vásquez
Martínez**

San Juan Coatecas
Altas

Community radio and women's
rights

Early stage

*How do we move from women
voting, to women proposing, to
women being elected for the
strength of their ideas?*



María José Gris

Oaxaca de Juárez

Women's political leadership

*How do women reach office
through their track record, not
through quotas?*



Silvia Elena Rojas

Istmo y Valles Centrales

SHH Creativa: the value of the
local

*When do signs in Zapotec become
the norm?*



María Hilario

Santa Cruz Tierra Negra,
pueblo mixe

Passing Mixe on between
generations

*What future is lost when a
language stops being passed on?*



**Marcos Aurelio
Rodríguez**

Pueblo Nñuu Savi

Indigenous community radio

*What does a community say
about its future when it has its
own microphone?*



**Monserath
Orozco**

San Pedro Comitancillo

Return and rootedness of
young Zapotec people

*How do we make staying possible,
rather than a sacrifice?*



Dora García

Santiago Nuyoo

Young people and knowledge
of the territory

*How do you care for a territory
you have not learned to name?*



**Mariana Pérez
Bolom**

Pueblo tsotsil, Chiapas

Tsotsil knowledge and
participatory governance

*How does Indigenous knowledge
become methodology?*



Leilani Ruiz

Valles Centrales

Women's network and local
philanthropy

*How do we build a network that
can grow without depending on
outside agendas?*

What can be seen changing *from the inside.*

Each participant identified signals of change in their territory. We grouped them by theme and counted how many people named each one. This is not a statistical sample: it is what this group saw from where they live.

Gradual loss of Indigenous languages, and groups organising in response		6 people
More access to information on sexuality and rights through social media		4 people
WhatsApp and digital networks as a new way of coordinating collectively		4 people
The right to health interpreters exists, but it has no budget		3 people
Gender quotas met on paper, without real representation		3 people
Progress in reproductive rights, with a gap between law and access		3 people
Growing awareness of buen vivir and balance with nature		3 people
Communities leaving the assembly to elect authorities through political parties		2 people
Children with less adult presence because of labour migration		2 people

The future *told as an ordinary day.*

We asked each person to write an everyday scene from their community in 2046: what is happening, who is there, what people are doing. The scene had to start from what already exists in the territory. These are eight of those texts. Translated from Spanish.



Writing during the Camp

Rogelio Martínez García · La Soledad Salinas

Señora Lucina is on her way to the health centre for a check up. Lucina does not speak Spanish very well. “Xsan ey xi zuul,” she says in Zapotec to the health centre interpreter. “Wenka zu,” the interpreter replies. With Angélica's help, the doctor examines Señora Lucina. Lucina goes home with her treatment, understanding which medicines to take and how to look after herself. Angélica works there every day, because the national and state health services now guarantee a salary for interpreters in health facilities across the state.

What made that future possible? Civil society organisations that came together to demand that the state honour a right already written into the Constitution and the General Health Law.

Ileana Verónica Luis Aquino · Valles Centrales

It is early in Oaxaca de Juárez. In a public secondary school, a group of teenagers is in a comprehensive sexuality education class. The teacher writes on the board: “deciding is also a right.” There are open questions, laughter, doubts. Nobody lowers their voice when abortion comes up. A student shares that a cousin went to a health service to end a pregnancy and was treated without problems. The conversation carries on naturally. A few streets away, at the health centre, a young woman arrives with someone by her side. At reception there are no interrogations and no judging looks. The staff explain the process.

María José Gris · Oaxaca de Juárez

In 2046 there are more of us leaders working to give women a voice and a part in Indigenous municipalities. Women from communities reach public office where decisions are made. I see women who chose not to have a family so they would have the time to take part in politics. Young women in different communities know their rights to political participation. We women are more empowered, more aware of looking after our mental health and of making our voices count.

Damaris Eliseba Aparicio Hernández · San Sebastián Nicananduta, Sierra Mixteca

In the municipality of San Sebastián Nicananduta, the feminist community library is no longer just a physical space; it is now the heart of the town. Over time, women and young people learned to name themselves, recognise one another and organise better to solve whatever comes up. Buen vivir can be felt in the readings, in the voices of autonomy and mutual care for the territory, in the fiestas, in the water. Older women share stories of how life used to be, while everyone else treasures that knowledge so the words are not lost and become living memory.

Silvia Elena Rojas · Istmo y Valles Centrales

It is early in Oaxaca. The streets begin to fill: people open their shops, some put up signs in Spanish and Zapotec, others prepare their goods while they talk. In the market, the stalls do not only sell, they also tell stories. Every product carries something that ties it to its origin: who made it, where it comes from, what it means. People buy not only out of need but because they recognise the value of what they are buying. In a small café, a group of young people reviews social media content for local businesses. They are not trying to make it look “perfect,” but to show what they really are.

Judith Viridiana García Ramírez · Oaxaca de Juárez

It is a quiet morning in a community in Oaxaca. At school, children and teenagers arrive early because today is not an ordinary school day: it is assembly day. In the courtyard there are already tables with games, notebooks and materials. Some young women lead activities where people talk about rights, living together and community decisions. It is nothing extraordinary for them: growing up taking part is part of their routine. Teachers do not run everything, they just accompany. Decisions are made together by students, families and community authorities. Nobody is surprised that children give their opinion; their voice is already part of community life.

Luz Adali Vásquez Martínez · San Juan Coatecas Altas

It is a Sunday in October, election day. There are many women candidates, many of them with good ideas. With five candidates (three women and two men), each one presents their proposals. One of the women stands out, not for her promises but for her preparation and her long record of projects for the good of the community. Sexist opinions still exist, but disguised. This woman, very sure of herself and with concrete plans, moves forward.

Lucila Hernández Ruiz · Villa de Zaachila

At weekends, children usually go to the activities run by the neighbourhood library, where they can read books that encourage them to keep studying. On Sundays the library becomes a meeting point. Whole families spend time reading together, making reading part of everyday life. The space is coordinated by a reading mediator, a young woman from the community, who also brings back traditional games, linking learning with cultural identity. As a result, more and more primary school graduates in the community go on with their education.

Eight visions written separately, in different territories and projects. What they share is a form: the everyday as horizon, the community as subject, and what already exists as the starting point.

Six tensions that *keep returning*.

Read together, the questions fall into six themes. Each calls for a different kind of change, and that difference matters for knowing how to act.

I

Body and health

When does the right to one's own body stop being an exception and become ordinary?

Ileana, Rogelio

Cultural, regulatory and budgetary change

II

Language and transmission

What is lost when a language dies, and which future disappears with it?

María Hilario, Marcos Aurelio

Cultural and intergenerational change

III

Women and power

When does women's participation in public life stop being a quota and become leadership?

María José, Luz Adali, Ileana

Cultural, educational and regulatory change

IV

Territory and self governance

How can the law recognise what communities already do to govern their future?

Antonio, Monserrath

Legal, political and economic change

V

Memory and knowledge

How is what a community knows passed on, so the next generations can care for what they have not known?

Lucila, Damaris

Infrastructure and intergenerational change

VI

Identity and local economy

When does what is made here become valued here again?

Silvia, Leilani

Cultural, organisational and financial change

One question runs across every theme

When does children's participation in collective decisions stop being symbolic and become part of the assembly?

Judith García, Weaving Citizenship

08 · What comes next

A first test, *not a validation.*

What this report does not prove

The Camp brought together leaders from several territories, not one community with its own assembly. The findings come from a small group, from what people wrote and said, and from our reading. They are a starting point.

The next test

To run the protocol inside a single community, with its actual assembly, and to follow what happens to the questions and the responsibilities after the process.

What this opens up for foresight

Facilitation

The facilitator stops activating capacities and starts translating between different ways of organising the future. The starting point is mapping what already exists.

Process design

The question shifts from how do we apply foresight here to what foresight is already at work here.

How to measure

It is not enough to know whether scenarios or plans were produced. What matters is whether the collective forms that make it possible to act towards that future grew stronger, and that calls for other indicators.

Other contexts

Societies facing crises of collective governance can learn from places where the capacity to decide together is still alive, read as ethnographic evidence rather than an ideal.



At Xquenda, Oaxaca de Juárez

Methodological note

The fifteen futures documents are pieces of situated foresight written by people who live in each territory. We quote them in their own words, translated from Spanish, adjusting only punctuation.

The Camp was organised by Xquenda Artes e Investigación para la Transformación Social A.C. through its lab Futuros Colectivos. Comunalidad is a concept formulated by Floriberto Díaz Gómez and Jaime Martínez Luna; anticipatory comunalidad is a reading we propose from the lab.

Futuros Colectivos · Xquenda Artes e Investigación para la Transformación Social A.C.

Oaxaca de Juárez, Mexico · xquenda.artes@gmail.com

[Visit the lab's website](#)