THE OTHER VISION
INDIGENOUS PEOPLES AND MDG’S

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INDIGENOUS PEOPLES
AND
MDG’S
TASK AND ANALYSIS DOCUMENT
**ODM 1: PROTECTION AND ADVOCACY OF THE INDIGENOUS TERRITORY**

The territory is a living and sacred organism where life is recreated. It is a harmonious place where each element has its own reason for being and existing. In the Shungo (heart) is the law of origin, from the man and the woman, from the internal forces, from the white and the black, from the calmed waters and the rough waters, surrounded by elements of the territory and the life of each of the ancestral peoples that have to be protected in order to preserve the balance of the world.

**INDIGENOUS MDG’s**

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**ODM 2: SELF-DETERMINATION, AUTONOMY AND OWN-GOVERNANCE**

It is not possible to govern without sharing, without having harmony with a guardianship and without rotating. Each action of an authority must be in accordance with the Mandate of Origin, must be heard from the 7 sounds, seen from the 7 colors and unleashed with cosmic mind. Tita Juanito Chiles tells us that governing is the capacity of knowing as the water, the river, the foam and the stone river.

**ODM 3: OWN DEVELOPMENT –GOOD LIVING – BALANCE AND HARMONY**

We all fit inside the Big Bowl, each one with a mission and a different reason, but in balance to support everything from our differences we are alike, important and necessary for good living; our development depends of the cycles that have to be coherent and responsible for the preservation of life.

**ODM 4: PRIOR CONSULTATION AND FREE AND INFORMED CONSENT**

We, ancestral peoples have two big unbreakable laws, principle for all the peoples, the law of origin and the derecho mayor that lead us through diverse paths or referents that make part of each culture, some of paths are hard and enchanted, others are easier, but no determination should go against these laws. That is why there is a referent of oral tradition, of spirituality and wisdom with which each community decides what path to take.

**ODM 5: INSTITUTIONAL REDESIGN OF THE STATE**

Each expression is different for men, animals and plants; this is why the actions of the institutions should promote the participation and consultation to protect the diversity and pluriculturalty that has been acknowledged by the country.
ACKNOWLEDGMENTS

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THE OTHER VISION
INDIGENOUS PEOPLE AND MDG’S
Task and Analysis Document
UNITED NATIONS DEVELOPMENT PROGRAM - UNDP
This study of Colombia’s Indigenous Peoples and MDGs (Millennium Development Goals) gathers reflections and research projects carried out in coordination with Nationwide Indigenous Organizations (ONIC, CIP, OPIAC, Colombian traditional indigenous authorities and, particularly, CRC –Regional Indigenous Council of the Cauca Region). The study encompasses an analytical report that identifies differential indicators for the indigenous population, given its political-organizational, socio-cultural and economic-environmental characteristics, which offer various elements for the formulation of public policies.

The construction of a conceptual framework that would lead to a strategic address of the relationship between poverty and indigenous peoples required the formation of a mixed task force with the participation of indigenous professionals and technical experts –as well as non-indigenous professionals, who incorporated a cultural perspective into the Study, proposed MDGs that are pertinent to indigenous peoples, drafted the analysis of gaps on the basis of conventional MDGs and generated proposals for integral public policies as well as ethical and cultural diversity.

The study underlines that MDGs are an opportunity for a reflection on governments and indigenous organizations, on account of the fact that (i) MDGs are part of the government agendas at the national and international levels and are goals included in national and local development plans whereby indigenous peoples participate; (ii) MDGs allow indigenous peoples to position their conceptions and priorities within the agreement between States; (iii) MDGs support the placement of peoples’ fundamental rights and unveil other issues of territorial protection, which constitutes a base for the accomplishment of their physical, spiritual and cultural permanence and evinces the State’s responsibilities (iv) MDGs support indicators around indigenous peoples, which may turn out to be pertinent in their intercultural spaces.

This study, as drafted by means of the participation of this country’s leaders and professionals, is expected to contribute to the challenges proposed, among which is the continuation of MDG analysis on a propositional basis by making efforts towards the socialization and comprehension on the part of indigenous organizations and the Government, since it is an external issue that is new to everyone, is not part of the political and social agenda of the indigenous movement and should further include differences among various peoples. Accordingly, this study allows us to carry on with our hard and thorough task of compiling data and applying indicators, most of all, the alternative “pertinent” indicators in order to analyze the gaps of municipalities with bigger and smaller indigenous populations.

Bruno Moro
Humanitarian and Resident Coordinator
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"Life, to the indigenous peoples, arises and develops thanks to the kindness of Mother Earth and, without her, it is impossible to defend our future. To advocate for and protect life is to advocate for and defend our territories and the harmonious relations we establish in such territories. Harmony lies in the midst of the cultural and political constructs of indigenous peoples, as a basic political concept of our Basic Original Legends”.

General Mandate
ONICS 7th Congress of Indigenous Peoples
Article 3. 2007.
INTRODUCTION

On September 8th, 2000, the 189 member states of the United Nations signed the so-called Millennium Declaration, which strengthened the purpose of achieving a more peaceful, prosperous and fair world for everyone. Such declaration, which highlighted the values of freedom, equality, solidarity, tolerance, respect for nature and common responsibility brought eight objectives into the agreement, known as the "Millennium Development Objectives", or MDGs.

In Colombia, as the agreements of the Millennium Summit were developed, a document entitled SOCIAL CONPES 91 of 2005 "Goals and strategies for the accomplishment of the Millennium Development Goals -2015" was built and subsequently amended by SOCIAL CONPES 140 of 2011 with regards to the inclusion of new indicators and adjustments upon the baselines and goals of some of the initially adopted indicators.

Certain global interests and highly important issues such as peace, security, disarmament, eradication of poverty, the environment, sustainable development, democracy and good governance, among others, which are present in the Millennium Declaration and in the MDGs, have not been addressed from the perspective of equality and multiculturalism, thus homogenizing the vision on these issues and hampering the access of indigenous communities to such issues in a setting of equality and ethnic cultural diversity.

Ethnic and cultural diversity, a fundamental principle of Colombian nationality, is not reflected by the MDGs, despite the fact that the commitment of "actively promoting a culture of peace and dialog amongst all civilizations" is invoked; only rhetorical references are made, which does not contribute to the noble objectives put forth towards the elimination of the standing inequalities between Governments and amongst the internal populations of all nations.

Within the 4th period of sessions at the UN’s permanent Forum on indigenous issues (2005), with reference to the MDGs (Millennium Development Goals), it was noted, albeit not without uneasiness that "indigenous issues are oftentimes absent from processes associated with MDGs and the reduction of poverty, as are the reports regarding the fulfillment of such objectives and the obtainment of documents on strategies against poverty"; in addition to that, within the Forum’s 5th Period of Sessions, specific recommendations were issued in order to urge various nations to adopt domestic processes for the application of the Millennium development objectives with the full and effective participation of indigenous peoples.

One of the reflections that may have an influence over the shift or amplitude of perspectives, most of all with regards to goals and indicators, underlines the fact that "to the same extent as all other peoples, indigenous peoples have the right to benefit from the millennium development goals and from other objectives and aspirations included in the Millennium Declaration".

From the viewpoint of indigenous peoples, the bottom-line objective refers to the kind of development that ought to be promoted in order to overcome the "anti-poverty" or "poverty eradication" discourses which, besides not being coherent to the cultural and social realities of indigenous peoples, do not stave off the structural issues thereof.
The Colombian indigenous communities, which currently come close to one and a half million inhabitants, represent nearly 4% of the country’s total population and inhabit almost all regions, occupying about 30 million hectares, which is a figure that has been subject to manipulations and wrongful conceptions on the reality of such communities in territorial terms. For our indigenous cultures, the relationship with the environment has not taken place from an external viewpoint, but rather from an endogenous vision, given the fact that man and nature are but one. This relationship is holistic and integral, forming a symbiosis and laying down an umbilical cord between mankind and the land, which assures the harmony and balance between Man and Mother Nature, a reason for mankind’s existence.

Undoubtedly, the territory means everything to our indigenous peoples; the territory identifies and strengthens us as it gets appropriated, becomes scarce or lacks altogether. This becomes visible in processes of reinforcement or loss of the territory’s ethnical and cultural specificities, such as when we assume the process of “corralling” our lands or when we assimilate the use of insecticides for production, which bring about territorial deterioration and, therefore, forms of impoverishment.

This research endeavor intends to become a contribution to the establishment of the basis for a wider and more participative discussion between peoples, traditional authorities and indigenous organizations at the national and regional orders, besides generating policy initiatives and promoting organizational processes around the objectives of the millennium, which, although not coherent with or corresponding to the reality of our peoples, might indeed contribute to the promotion of processes with support and viewpoints from the other side of the aisle.
1.1 MILLENNIUM DECLARATION

At the social development world Summit of 1995, Heads of State and Governments committed themselves to eradicating poverty in the world, accomplishing full employment and promoting social integration as the goals paramount to development. This commitment was formalized in September 2000, when 189 Heads of State and Governments signed the Millennium Declaration, whereby eight development objectives, 18 goals and 48 indicators were set in order to measure the advancement of their commitment with the eradication of poverty by 2015.

Although Human Rights were not explicitly included in the 8 MDG’s, the set goals were considered not only as development aspirations, but also as rights that must be redeemed and, therefore, fulfilling such goals is an important step towards the creation of conditions for the exercise of such rights, among which is the right to Development. On top of this, it was proposed that indicators not be seen as an objective in themselves, but rather as reference parameters for countries to become periodically informed and notify their commitment to the advancement of MDG’s. The Millennium Declaration urges each country to adopt MDG’s into their specific national contexts and prioritize them according to their national development strategies.

The global agreement and commitment attained by the Millennium Declaration on MDG’s have been deemed as a transcendental event towards the achievement of global scale development; however, critical voices have been expressed by the conception of development that is implicit in them, because such conception does not question the development model nor does it address the historic, structural and inequality-based causes leading to the situation of impoverishment expected to be overcome, despite the fact that the steadfast determination of the States is to support all efforts aimed at honoring the equality of rights, regardless of race, gender, language or religion; and, on the basis of the fact that human beings must be respected all throughout their diversity of beliefs, cultures and languages (…) and actively promote a culture of peace and dialogue amongst all civilizations.

Another criticism put forth is the fact that MDG’s do not gather the perspectives, concerns, experiences, aspirations and vision of the world from Indigenous Communities, as stated in the 5th period of sessions of the UN’s Permanent Forum on Indigenous Issues in 2006: “There is a contradiction that could be serious between the integral vision held by indigenous citizens and their territorial resources and cultural values; such indicators shall be able to identify poverty indicators based on those perceptions that these very communities have of their own situation and of their experiences”. The indigenous communities gathered at the Permanent Forum have been bringing forth the need to redefine the focus on MDG’s application, for indigenous communities to provide their own definitions of poverty and development, and participate fully and effectively in the application of all objectives. The fourth session of the Permanent Forum on Indigenous Issues in 2005 had stated “in a joint manner with the indigenous communities, it shall be necessary to formulate poverty indicators based on those perceptions that these very communities have of their own situation and of their experiences”.

Nonetheless, very little progress has been accomplished at a global scale, as well as in Colombia. This nationwide research effort and the process developed on this issue by the CRC (Regional Indigenous Council of the Cauca Region) have constituted a contribution to the breakthroughs in the new processes recommended by such communities.

The UN’s Permanent Forum on Indigenous Issues, in its sixth 2006 session, calls for an observation of significant disparities in the enjoyment of economic, social and cultural rights that indigenous communities are subject to; this is concealed by a lack of information and detailed data, and it is further recognized that, in order to oversee and assess the fulfillment of MDG’s with regards to Indigenous Peoples, it is essentially required to get detailed data and culturally sensitive indicators.

The States have been asked to “urgently put together broken-down data and adopt culturally sensitive indicators in order to follow up on the fulfillment of objectives in indigenous communities”, inhabitants and their authorities must compile thus reiterating the fact that such data on indigenous communities jointly.

Culturally relevant indicators must be accomplished as a fundamental tool to evaluate and protect communities, their territorial resources and cultural values; such indicators shall be able to identify and objectively account for the situation of the indigenous population periodically and become an essential input for the formulation of public policies, programs, government actions and project designs.

All Indigenous Peoples of the world have put forth the need to express priority demands by means of the emancipating strata of indigenous communities for Equality, Social Justice and Democracy, and recognize, on the basis of indicators, not only technically, but also analytically and deterministically, the shift in racist, exclusive and discriminatory foci.

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1 “We shall not spare any efforts whatsoever in promoting democracy and strengthening the rule of law and respect of all human rights and fundamental liberties internationally recognized, including the right to development.” Millennium Declaration, Doc. A/55/2 No 24 “The States, the United Nations System and other inter-governmental organizations, including international financial institutions, shall apply the development focus based on human rights, which is to be the framework to sustain the Millennium Development Goals and all strategies, programs and activities regarding the reduction of poverty.” Fourth Session of the Permanent Forum on Indigenous Issues, E/2004/45 Doc. E/C.19/2005/2, page 4.
2 Taken and adapted from UN Millennium Declaration, 2000. Items 4 and 6.
The wellbeing of indigenous communities must observe the following:

- Full recognition and enjoyment of collective rights.
- The relationship with peoples’ spiritual health (harmonious environment free of stress and noise).
- Access to education, the land, the territory and the existing resources.
- Promotion of fair and equal distribution of benefits yielded by the use of collective assets.
- Improvement of peoples’ life quality.
- The UN’s Universal Declaration of Indigenous Peoples’ Rights as the conceptual and regulatory framework of indigenous wellbeing.

1.2 MDGs in COLOMBIA AND RECOGNIZING THE NEED OF INCORPORATING THE INDIGENOUS PERSPECTIVE

Since the 70’s, indigenous organizations started a process of reaffirmation and recognition of their identity, which led to multiculturalism being acknowledged by the National Charter of 1991 and developed around thirty articles referring to ethnic groups and the respect and protection of their cultural diversity.

Colombia has developed a very “ample legislation, constitutional mandates, regulations and jurisprudence that recognize special rights in terms of internal governance, territoriality, autonomy, participation, among others, of Indigenous Peoples”. Accordingly the nation has signed international declarations and agreements that recognize and promote the rights of indigenous communities, among which we find the United Nations Declaration on the rights of indigenous peoples and ILO’s thirty articles referring to ethnic groups and the respect and protection of their cultural diversity.

Since 70’s, indigenous organizations started a process of reaffirmation and recognition of their identity, which led to multiculturalism being acknowledged by the National Charter of 1991 and developed around thirty articles referring to ethnic groups and the respect and protection of their cultural diversity.

Notwithstanding the wide, and in some cases, contradictory regulations in effect today, the situation of effective enjoyment of certain rights on the part of the nation’s indigenous peoples is a serious one and could even be considered an unconstitutional state of affairs that comes to be under the following circumstances:

i) Whenever there is a repeated breach of the fundamental rights of many people who find themselves forced to resort to a class action lawsuit in order to have their rights defended and so they ought to go to court; and

- Whenever the cause of such breach is not solely ascribed upon the sued authority, but rather lies on structural factors, such scenario was put forth by the Constitutional Court by means of Sentence T025 of 2004 and the Court has been persisting, among other mechanisms, by means of Auto 004 of 2009.

Colombian indigenous groups are particularly defenseless and exposed to armed conflict with the subsequent effect of forced displacement. These groups are left to withstand the dangers inherent to the confrontation on the basis of prevailing situations of extreme poverty and institutional neglect that operate as catalyzing factors of deep violations of individual and collective human rights, which, for the indigenous groups, have represented the penetration of the armed conflict into their territories.

One of the preexisting situations indicated by the Constitutional Court in this Auto is the issue of recognition, given by the deficiencies in registration processes differentiated in divergent censuses and statistics, which is aggravated by forced displacement and armed conflict.

The introduction of disaggregation through ethnic characteristics for the Colombian population in national statistics was only carried out as of the 1993 Census as a first attempt to get specific information on the nation’s ethnic groups: African-Colombians and Indigenous Inhabitants. Afterwards, between 1998 and 1999, the CIDSE-IRID program at Universidad del Valle conducted two surveys at the City of Cali, which included the racial dimension for the first time in demographic and social studies across the country.

The DANE Home Survey of December 2000, the Continuous Home Survey of the second quarter of 2004 and the DANE Life Quality Survey of 2003 all included experimental modules on the racial and ethnical dimension that gave an input to define the way in which such dimension was to be incorporated into the 2005 Census by means of one question with several answer options on self-recognition, with issues ranging from racial to ethnical.

It is considered that “an important aspect of the data from the 2005 General Census is the possibility to carry out post-census studies and systematizations with the purpose of delving deep into the socio-demographic and socioeconomic scenario of the African-Colombian, Rom and Indigenous population at various levels of national, departmental, municipal and regional disaggregation, built in conformity to the specificities of the topics that need to be addressed; this is an effective tool for the formulation of public policies with an ethnical focus”.

With regards to MDGs, the Colombian Government, pursuant to the commitment undertaken in the Millennium Declaration of defining achievable national goals by the year 2015 for each of the set Goals, adopted the objectives and strategies of Colombia for the Millennium Development Goals of 1

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7 DANE. Visibilización estadística de los grupos étnicos colombianos.
8 DNP-ODTS. Información sobre Acciones y Procesos Institucionales para los Pueblos Indígenas de Colombia 2010. Page 16
9 Sentence T025 of 2004 about “atención a población en situación de desplazamiento forzado”. Article 1 resolution quoting SU-090 de 2000, MP: Eduardo Cifuentes Matiz.
10 Constitutional Court; Auto 004 of 2009 on “Protección de los derechos fundamentales de las personas y los pueblos indígenas desplazados por el conflicto armado o en riesgo de desplazamiento forzado en el marco de la superación del estado de cosas inconstitucional”. Pages 4 and 10
11 In the Census, the root origin dimension to be considered is as follows: a) Black, b) White, c) Mixed-race, d) Mulatto, e) Others; and the other ethnic dimension refers to self-recognition under these titles: a) African-Colombian, b) Indigenous, c) Rom, d) Roots People from San Andrés and Providencia Islands, e) Palenque People.
12 DANE, CIDSE. “Análisis regional de los principales indicadores socio demográficos de la comunidad afrocolombiana e indígena a partir de la información del Censo General 2005” Page 7
adjust MDG objectives and indicators have not advanced either the redenef of MDGs, objectives and indicators jointly with indigenous peoples so that such documents will adequately reflect their worldview, principles and demands; nonetheless, the national and international recognition pointed out on the need of redefining MDGs from the perspectives, experiences and demands of the Indigenous Peoples or, at least, redefine the focus of application with such Peoples.

1.3 WHAT IS THE RELEVANCE OF MDGs FOR INDIGENOUS PEOPLES?

Many indigenous communities keep on suffering the consequences of historic injustices, including discrimination, marginalization and deprivation of their land and resources, and, oftentimes, they are denied their right to development.

UN Permanent Forum on Indigenous Issues, 2010

It is urgent for this country to work on and project the Millennium Development Goals on the basis of the indigenous peoples’ own worldviews, that is, on the basis of ‘the thinking, seeing, wanting and acting of indigenous peoples’11, in such a way that the individual focus of MDGs may be overcome, thus proposing minimum vital issues for the people sustained by individual rights. It is imperative to incorporate the Peoples’ collective rights and go beyond a segmented view of the issues, which were away from the holistic and thorough vision inherent of the worldviews of all peoples.

Accordingly, it is indispensable to carry out a reappraisal of meanings that may push beyond the conception of development, which may not adhere to ‘the demands and aspirations inherent of ethnic groups in advocacy and concession of the full enjoyment and exercise of their collective, individual and fundamental rights within the framework of their life strategy, so they can live and live on culturally, physically and spiritually as a people and, from their worldview, they may contribute to mankind in the face of various contemporary challenges’12 and incorporate the development perspective which, since the Law of Origin, describes the birth roots and the governing principles of each indigenous people, and establishes the various ways of self-relation in the development perspective which, since the Law of Origin, describes the birth roots and the governing principles of each indigenous people, and establishes the various ways of self-relation with the community nature and the universe, with the purpose of maintaining the balance and harmony between indigenous beings and Mother Nature.

11 CRIC. “Informe Final Objetivos del Milenio para los Pueblos Indígenas del Cauca.” Proyecto “Estrategia de incidencia y alianzas para acelerar el progreso de los ODM aumentando la sensibilización y fomentando la participación ciudadana en programas y políticas relacionadas con los ODM,” 2010. Introduction.

As pointed out by the CRIC, from the indigenous perspective, the development of a community-based, pluralistic and democratic life model can be envisioned, based upon the principles of the indigenous people and on the conception of Balance = Harmony among the three components that comprise the unit of life: natural community, human community and spiritual community, which relate to one another on the basis of dialog and reciprocity, giving and taking. The indigenous development model is aimed at an economy of solidarity for “good living”, being for having rather than for being, the latter of which is intended to expropriate, steal, banish and homogenize human thinking and culture.

This work seeks to become consolidated as a contribution from the indigenous perspective and as a venue for a reflection of the indigenous peoples around MDG’s, a reflection which, as stated by CRIC, is considered to be “an opportunity, as it is true that the MDG proposal generates very severe criticism and objections from the standpoint of indigenous organizations, most of all because of the way government policies have been applied in order to achieve the goals; such reflection is also considered to be a highly important venue for the recognition of a discussion about indigenous issues worldwide and intervene in the alternative construction of nationwide public policies with the support of the international community, especially now, when the discussion around the issue of MDG’s is getting more intense due to the fact that the 2015 goal assessment is inching ever closer… and because it stimulates internal discussions on visions and actions within the indigenous movement, which need to be reevaluated and, probably, rethought all over”.

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2.1 PEOPLES’ VISION:

Law of origin and worldview:

The law of origin is a permanent reference in the life of indigenous peoples, it is the derecho mayor (mayor law) that represents the wisdom and ancestral knowledge that guides the management of everything material and spiritual, and following it guarantees the balance and harmony of nature, the order and permanence of life, the universe and the indigenous peoples advocating for what belongs to them and what belongs to the other.

For all the peoples, it is the basis of the culture and of the indigenous existence, and all the principles of life are included in it (law of origin, derecho mayor o propio, mandates, usages and customs), the forms of organization, language, territory, rituals, garments, sacred elements, myths, art, paintings, traditional medicine, own food and ancestral knowledge. The law of origin regulates the relationships between living beings, from stones to human beings, under a perspective of unity, community life and continued living in the ancestral territory inherited since the creation of the world, and this is transmitted generation after generation through oral traditions.

The Arhuacos, for example, consider it as "the order established in nature, current and invariant throughout the times and through its abidance, we contribute to the order and balance of life; Mother Earth and the permanence of knowledge and learning". It is the natural law established by our fathers and mothers creators of everything, so the Arhuacos abide it and the younger siblings respect it.

In this way, the task of taking care of the world through pagamentos (tributes) is a law for all the Arhuacos. "The law of origin is the law of balance and permanence, where the parts are holistically integrated with everything; a law, a language a thought and a way of being was given to each of the peoples, that must be followed in order to keep the balance".

The law of origin is specified in the worldview of each community, a concept broader than spirituality, reflects the world of the values of each community, and therefore determines their social, cultural, legal and political organization. In each of the communities it reflects a holistic thought, a sense of completeness, where everything is related, including the values of complementarity, reciprocity and correspondingness as clearly stated by the Embera of Risaralda:

1 http://www.lamochilaarhuaca.com/2010/11/15/qu%C3%A9-es-la-ley-de-origen/

Sense of Territory

The territory, specifically the "ancestral territory" is the means through which it is possible to express and live the law of origin and to express the worldview. From there derives the deep value of the "territory" for the indigenous peoples: it is not a resource, it is not an asset, and it is sacred: "Mother Earth", the one that guarantees the continued existence and the spiritual, cultural and physical permanence as communities, and it has to be respected, protected and defended.

The ancestral territory and the demand for autonomy have been throughout the history, the axis and reason of the fights of the indigenous peoples, not only in Colombia but in America and the world.

The territory is the main axis that grants the continued existence and the cultural, spiritual and physical permanence of the indigenous peoples, as it is there, especially in the ancestral territory where they can embody their worldview and the main principles of their law of origin: the territory is the sacred space, where the completeness of life develops and the earth is our mother and teacher. She is composed by beings, spirits and energies that allow an order and make life possible.

Basic concepts about MDG topics:

If nowadays the indigenous peoples find themselves in poverty is not because of our lack of capacities, it's because of the economic exclusion, the stripping of our community lands and even social exclusion based on poverty.

CAOI. “Buen Vivir / Vivir Bien”

2 CRIC. 2012. Ob. Cit. page 14

The definition on the United Nations Committee on Economic, Social and Cultural Rights, using a comprehensive perspective, states that poverty is "a human condition characterized by a sustained deprivation of resources, capacities, options, security and power necessary for the enjoyment of an adequate standard of life and of other civil, economic, social and political rights."  

Colombia’s first follow up report of the MDG defines poverty as the “lack of capacity of individuals within a family group of reaching the basic goals of human life in a free manner,” in correspondence with measurement models based on: basic needs, poverty based on income and the Gini indicator; measurements that shift away from the multidimensional focus.

To consider poverty as: lack of education, lack of health and few opportunities for income and consumption is to reduce to a minimal the possibilities of access to a complete development of the people and the societies. It is also obvious, that the differential aspect is left aside; not only in terms of disaggregation by gender and age, but also in ethnic diversity in a plural ethical and plural cultural country.

In agreement with the multidimensional conception of poverty complex methods for measuring it have been developed, such as the Human Development Index (HDI) the Life Conditions Index (LCI) and the Multidimensional Poverty Index (MPI); nevertheless it is important to ratify that “poverty is much more than the restrictions to a plentiful and creative life” and it has "to be taken into account that income is only one of its dimensions; therefore for it to be complete it should measure the means that are required to obtain basic freedoms in a specific time and place".

Social exclusion and ethnic discrimination express and at the same time cause poverty; this can be seen when observing that the territories with more poverty have the highest numbers of indigenous and afro-descendants peoples, fact that ratifies the territorial and ethnic inequalities; and the lower opportunities in terms of access to the decisions and benefits of development.

Incorporating the ethical perspective means to take into account the dimensions established by the indigenous peoples “the development of the communities depends on the access and control over their resources and on the setting in motion of the right to development and self-determination.”

For indigenous peoples the concept of “poverty” does not exist; they consider the concept of “good living/living well” Suma Qamhata, Sumak Kawsay- as a “communitarian paradigm of the culture of life for living well, sustained in a way of living that reflects in the daily practice of respect, harmony, balance with everything that exists, understanding that in life everything is interconnected, is independent and is interrelated. Good living proposes a life model much fairer for all, protects the balance with Mother Earth and the ancestral knowledge of indigenous peoples towards it. It is a conception that highlights: the collective rights the individual rights and the rights of Mother Earth.

From their perspective, they complement with other beings within the community and they have the need to create spiritual and material conditions that construct and maintain the good living; this is also defined as a harmonious life in permanent construction”, this implies “feeding autonomy, living in productive lands with water resources in regions with low population density- far from urban markets, and its surrounding context.”

In contrast with the above, there are the Western culture measurement methods that divide the completeness of life, human being and nature; reason why they consider looking at the impoverishment of the indigenous peoples as a situation that is produced by the denial of rights and the difficulties they face when advocating for their cultural rights. The impoverishment of the indigenous population maybe one of the most complex situations to define, as it is caused by multiple causes and effects that are not always possible to compare with the rest of the population.

The situation of the indigenous peoples cannot be explained by material deprivation, the exclusion and/or lack of opportunities but more by the denial of rights and an undefined process of acknowledgment, both of the basic and collective rights that the indigenous peoples claim.

Understanding impoverishment in all its dimensions, contributes to the development of more effective reduction strategies; the creation of opportunity conditions, the enhancement of capacities and the empowerment of individuals and communities; aiming at individuals and groups becoming active beings when facing the obstacles of structural inequality, defined by the concepts of economic growth, development and the persistent oblivion of the collective and individual rights.

4 Quoted by PNUD. “Afro Colombians in front of the Millennium Development Goals”. Page 37.
Own indigenous education

The own indigenous education is an integrated process of rescuing, recreating and experiential recreation of the mother tongue, cultural values, traditions, myths, dances, methods of production, wisdom, own knowledge, strengthening of the authority, territorial autonomy, self-esteem, growth and development that creates, recreates, transmits and reaffirms the cultural identity and own ways of legal and socio-political organization of the indigenous peoples and the reinforcement of the conditions to achieve a communitarian well-being based on unity, dialogue, reciprocity, capacity to project and mix with other societies respecting the rights of all, moving towards the construction of more plural and fairer societies.

It is a teaching-learning process that is acquired before birth and continues after the end of the spiritual journey (death); it is constructed and validated by each community, specified in the corresponding Life Plan and promoted by the wise men, the family nucleus and the elders in general.

The indigenous concept of spirituality in education is derived from the law of origin and is one of the principles of the own indigenous education because it offers the guidelines to keep the harmony, the balance and the cultural permanence of the communities. It is the energy that grants life to culture and through it an interrelationship of the elements of the universe is obtained, that is why life cannot be conceived without spiritual action. It is experienced in the communitarian actions and thoughts, in the practice of the rituals, in the harmonization, in the dialogue with the sacred places; it reaffirms the cultural life of each community, solidifies the knowledge and cultural practices of the ancestral wise men and allows envisioning life as one of indigenous communities in an intercultural dialogue with other communities. It is promoted and transmitted through memory and oral tradition.

The process of the indigenous education is derived from the law of origin, law of life, derecho mayor or derecho propio of each community and is based on the cultural roots and own philosophy of the community. Its goal is to consolidate the authority, autonomy, the territory, self-esteem, cultural identity and to reinforce the conditions that enable a communitarian good living.

It also seeks to maintain the unity, the relationship with nature, with other cultures and societies, preserving, defending and reinforcing their own usages and customs, growing in harmony with wisdom and the own knowledge, in an experiential way and with the participation of ancestral wise men, traditional and spiritual authorities, elders, family parents and the community in general.

Each culture has its own education, oriented towards the needs of continued existence, internal and external relationships, creation of diverse forms of communication, work and other types of training that each community requires; it creates capacities for leading, directing, organizing and building processes and internal proposals for each community with a critical and propositive position.

The own education is based on political, organizational and academic elements necessary for the creation of a community and looks for equitable relationships outside of it, in a process that starts prior to birth and continues after death.

Based on the own indigenous laws, this education teaches how to guarantee the cultural values of each community, its identity, originary mother tongue, the traditions, the myths, dances, ways of production, relationship with the territory, communitarian work, management and preservation of the natural resources, the own history, in other words, how to be indigenous.

The spaces for dialogues of knowledge are spaces created between themselves, where each culture expresses through dialogue. The spaces covered are: spirituality, community life and schooling based on the own indigenous education.

On the other hand, in the spaces for schooling based on own indigenous education, all the community groups intervene: community teachers, directors, administrative staff, parents, family and councils or indigenous authorities, amongst others. The school also contributes to the strengthening of the cultural identities, the development of life plans, the assessment of the own indigenous history and the spirituality and resistance processes of the communities with the purpose of guaranteeing the cultural, physical and spiritual continued existence interacting with other cultures, seeking a relationship based on social equity, solidarity, respect towards difference and harmonious coexistence.

Sistema de Educación Indígena Propia (SEIP)

The Sistema de Educación Indígena Propia, SEIP (Indigenous Own Educational System) is the ancestral fabric and/or group of processes that based on the law of origin or derecho Mayor compiles the past, ancestral past and present of the indigenous peoples, their cosmogony and principles that guide them, creating a future that guarantees the cultural permanence and the continuous existence of the original peoples, that involves the group of rights, processes, procedures and actions that guarantee the fundamental right to free own indigenous education, guarantees access, equity, comprehensiveness, relevance, diversity and reciprocal interculturality.

It enables the reinforcement of the autonomy, the exercise of governance, incorporates the life plans and is based on the cultural dynamics and learning processes of life as a whole, that includes indigenous worldwide based schooling, in accordance to the social, political, economic and cultural realities of the different communities.

Through the SEIP, the indigenous peoples and their own authorities try to lead, direct, develop, assess and project education through research and based on their ancestral rights.
Indigenous pedagogy and own pedagogical processes

These are the diverse approaches and ways for the transmission, recreation and exchange of ancestral wisdom emanated from the law of origin and Mother Earth, that develops and strengthens knowledge, learning, feelings, practices and experiential thoughts that guarantee the continued existence and the physical, spiritual, cultural permanence of the peoples, and that facilitate the understanding of powers of Mother Earth, its structure and laws, of the worldview of each community.

The indigenous pedagogies are means that contribute to the comprehensive revitalization of the peoples; they are developed and harmonized through daily experiences based on their worldviews, needs, priorities, problems, rights and realities and its essence is the participation of the elders, family, spiritual guides, indigenous traditional authorities: in the process and scenarios of learning and in the consultation and agreement of each community.

The dreams, games, visions, signals, symbols of nature, myths, rituals, sacred sites, mountains, water, lagoons, the sea, the desserts, the chagra, and the spaces for socialization, training, exchange and recreation make part of the indigenous pedagogical process.

Cultural, communitarian and territorial indigenous cultural plan

This plan is based on a strategy to make the indigenous pedagogies effective and on the operational mechanism of the Sistema Educativo Indígena Propio SEIP that guides the development of the Proyecto Educativos Comunitarios Indígenas PECI (Indigenous Communitarian Educational Projects) and/or educational strategies of each community for the development and strengthening of the own indigenous educational processes and their life plan and for the eradication of an education that is decontextualized of the cultural realities, problems and needs and ideals of the indigenous peoples.

Proyecto Educativo Comunitario Indígena- PECI-

The Proyecto Educativo Comunitario Indígena-PECI- develops the own indigenous education enhancing the construction processes of educational policies, strengthening the learning of being, feeling, thinking, and belonging to the own culture, sharing and learning from other cultures. With this the PECI contributes to the development of the life plan of the community based on territoriality, organization, culture and own legislation; compiling and proposing alternatives for productive, eco-environmental, social and cultural issues. It creates curricular processes based on the cultural principles of every community through the identification and selection of learning, knowledge, values, attitudes, feelings and strengths of life and for life, that come from reality and environment itself. It harmonizes and strengthens the educational process of the indigenous peoples, and the everyday and permanent educational processes of scholarly education as a part that inserts and articulates itself in the lining of SEIP.

Own indigenous educational management and administration

The management and administration of SEIP aims to guarantee, value, acknowledge the construction and/or invigoration of the own indigenous pedagogical processes and the diverse ways of educational functioning that are experienced in each community and in the territorial entities where the indigenous populations live.

Based on the conception of life and the cultural and territorial context of each community, socio-linguistic, preservation, protection, natural environment sustainability, construction, experiential relationships of interculturality within the framework of each community, comprehensive training processes are developed and mechanisms and training dynamics that go beyond teaching the information management that constitute the administration and management of SEIP are generated.

Educational information services

The SEIP will have an information system about own indigenous education that enables the knowing of the needs, the features, and real conditions of the educational processes and it will be a source for the planning, and execution of SEIP at a national, regional and local level. Each year an educational integrated diagnostic census will be applied in each indigenous community and a data base will be created, built and be managed by the respective communities. There will also be educational forums, assemblies, meetings, educational mingas, and discussions, amongst others.

Equity in rights for indigenous women and their families

“...they will have the responsibility of dismantling the patriarcshies and those symbols that undervalue women. Otherwise it would be to place them in an unfair perspective of victimization they the long ago left aside by their own means or are trying to do so in order to be seen as stakeholders capable of transforming their reality”. Rosalinda Morales Garza y Rosy Laura Castellanos Mariano. "Educación, mujer indígena y género" México 2009

The historical exclusion that the Indigenous peoples have faced, implies not only looking in general terms at the effects it has on the population as a homogenous entity, but implies an explicit population analysis, taking into account that its composition is diverse because of age, gender, economic situation. Poverty and the impact related to the violation of rights is not the same and therefore its role in the creation of conditions for protection and continued existence will be different.

The United Nations Declaration about the Rights of the Indigenous Communities (June 21st 2006) states in Article 1 that indigenous peoples have individual and collective rights that enable the full enjoyment of human rights and the main liberties acknowledged in the United Nations Charter, the Universal Declaration of Human Rights and the international law related to rights of the human rights, thus claiming that:

That the laws, traditions, customs and land tenure systems of the indigenous peoples are acknowledged.
That the indigenous cultural diversity is acknowledged and respected.

There are protection mechanisms and full guarantees against all forms of violence and discrimination.

Acknowledgement, protection and guarantee of the collective and individual rights.

And in its Article 22 states: “The States will adopt joint measures with the indigenous peoples to make certain that the women and children are protected and have total guarantees against all forms of violence and discrimination.

The group cannot omit the acknowledgment of the individualities; on the other hand, their acknowledgement contributes to consolidate and enrich the “model of development of communitarian life, fraternal, pluralistic” that is established by the indigenous peoples, as it strengthens the capacities of the individuals that compose the group.

It is essential to acknowledge the individuals and their particularities, as a right and as a potential in the construction of the group; as it leads to the assessment of the role of each community member and to the assessment in the construction of agreements and strengthening of links that give sustainability to the challenges of development in a shared territory.

The Third Session of the United Nations Permanent Forum in Indigenous Affairs in 2004, expressed that the “welfare of the indigenous women is essential for the survival and prosperity of the indigenous peoples and its singular cultures, as the indigenous women are the ones that hold the specific ancestral knowledge of their gender and their culture.”

During the Fourth Session of the Forum the fact that “guaranteeing that the experience of indigenous women is taken into account in all national and international development strategies, and that the indigenous women in consultation with communities and organizations, make part of the elaboration and adoption of initiatives for sustainable development” was ratified. That is why it is recommended that the “activities focused to achieving equality amongst genders, must have a comprehensive character, as part of the investments of the States in trying to achieve the Millennium Goals” 10.

On the other hand, the Convention against all Forms of Discrimination Against women, signed by the States (amongst them Colombia by Decree 4865 of 2007) due to the advocacy of women organizations, became implemented in 1981. In this Convention, the States commit to guaranteeing the rights of indigenous women and to eradicate all forms of discrimination.

Despite the explicit acknowledgement of the essential role of indigenous women in the development and survival of the peoples, and furthermore for the global environmental sustainability, that was granted before the Declaration of the Millennium, neither in the goals or indicators established are there goals that allow to value that role in the generation of conditions that can be developed by indigenous women.

With regards to the topic of indigenous women they determine: Pastos women-Nariño: “The Andean duality of the masculine and feminine, the creative forces of life and of the peoples, the high and the low, the thick and the thin, order and chaos, the inside and the outside, recalled in the myth of the two partridges, seen in the myth as the creators of the origin that symbolizes the passiveness, the shadow, the night and also activities as light and day. These are the forces where men and women come from, different in their compositions but a complement for life in society, that in the Western society would be called gender.

In the law of origin, the feminine and the masculine are seen from a dual perspective, as a complementary aspect, where men and women are a same being, men and women despite the fact that they have different qualities and roles, always need to complement each other to guarantee the good living of their children and communities, either at work, during child rearing, etc. The dynamism is determined by its reciprocal character. For example, boys and girls, without gender differentiation learn about household and field chores so that when they are adults they are prepared for any given role. So if the woman is ill, the husband assumes the household chores and in his absence she will assume his. This logic is the principle that organizes all the structures in our ancestral communities. The jaqichasiona means the respect between men and women, that is why every important decision must be agreed between them. The responsibilities towards political, social and community decisions cannot be assumed individually but by the couple, is to say the jaq, the marriage.

It is important to read about of our usages and customs, and without pretending that the times to come will be perfect it is worth highlighting that the majority of the important elements in the indigenous communities have had a female figure, for example the mother of all as is the pacha, situation that allows us to observe that the female figure was important, and that the roles that the women played within the community was valued, as the pacha mama is the structure, the energy where all the elements of the universe recreated, the earth, the fire, the air.

In this way, it is important to begin to minguear from our own, where the complementarity and the balance will be the main pillars when talking about equity and the characteristics that the natural law gave us men and women and how the lack of balance in the human being has made the forces unbalance and nowadays there are inequities, seen by the issues that women have faced throughout history.

With the explicit acknowledgement of the essential role of indigenous women in the development and survival of the peoples, and furthermore for the global environmental sustainability, that was granted before the Declaration of the Millennium, neither in the goals or indicators established are there goals that allow to value that role in the generation of conditions that can be developed by indigenous women.

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Women have the same rights as men to enjoy a dignified life, poverty free with a access to quality education free of discriminatory stereotypes and have the right to live with equal opportunities in all aspects of their life. Furthermore, the equality of gender has a direct effect over the achievement of the other millennium goals, as it is an essential element to reduce poverty, improve maternal health and increase the life and education of boys and girls.

CEPAL Transversalizando la perspectiva de género en los objetivos de desarrollo del Milenio / Daniela Zapata S. SERIE Documentos estadísticos y prospectivos Nro 52 Julio 2007


11 Authors: Genith Quitiaquez y Lady Pacheco Indígenas Pastos. Excerpts from “Módulos de formación para Mujeres Indígenas” 2012
To create awareness and take indigenous women to a self-acknowledgment as leaders, as innovators and creators of a social change that has historically kept the unity inside the family and the community, to analyze the positions that women have with regards to power inside and outside the indigenous movements, are part of the reflection with regards to their acknowledgement as leaders with intercultural perspective.

ONIC excerpts from “Mujeres indígenas y cultura” “To think in a differentiated manner about the processes that make and women live inside the communities does not mean that it promotes division within the community or the organization; it’s just to take into account the dreams, needs, interests, goals, and specially the rights of men and women so that from their own experience and as a community all the members of the territory solidify under a perspective of unity and interdependence... Its about finding ways so that each being in the territory, of the peoples “is well” in harmony with its particularities and in this manner guarantee that the balance and the harmony are not broken... "balance is determined by the interaction of complementary opposites”.

Tarcila Rivera Zea12 in the Forum about indigenous women and cooperation highlighted: “As indigenous we need to recover and give new meaning to the balance within the family. The concept of balance applies to life as a whole and from there it is defined and the perspective of gender from our culture is understood. The concept of balance and reciprocity cannot exist when one individual has more privileges than other. We all deserve equality. Complementarism demands equality that is the balance itself: equal in value, capacities and opportunities”.

Dora Tavera Counselor for Women, Family and Generation in the Organizacion Nacional Indigena de Colombia (ONIC) stated “The Office for Women, Family and Generation of the ONIC works for the visualization of strategies of the organizations of indigenous women in the defense of their territories and the construction of their autonomy, creating strategic synergies to strengthen the peoples and the role of women in their cultures.”

It is essential to highlight “the role of women in the preservation of culture, the little participation of women with the position of spokesperson and small incidence in the decision making spaces of the indigenous peoples, the prevalence of collective goals over individual ones, the lack of acknowledgement of household chores and its implications for the participation in the public space; and the effects of the armed conflict on the life of indigenous women are still current debates that deserve a space for dialogue and more development”.

Health as an own and intercultural right

“in order to preserve the earth balance, preserve life, health, and that there is true harmony between day and night, cold and hot, summer and winter, man and nature, man with man, the person with the group and the group with the ancestral territory, it is necessary to abide the law of origin, beginning, and order of all beings”

Thoughts of the Manus of the Sierra

The own and intercultural Indigenous health system has as a goal contributing to the guaranteeing of good living and harmonious conditions of the indigenous peoples; therefore it proposes the development of an own and intercultural indigenous health system within the framework of the essential right to health and human rights of the indigenous peoples of Colombia, based on acknowledgment, respect and strengthening of the ancestral wisdom with four main aspects:

- **Political Organizational** oriented towards governance in health, starting from each individual, family and community.
- **Administration and management** that allows to give a new meaning and transform the own structures of the peoples trying to fill the health needs of the communities.
- **Education, training and research that looks for the strengthening** of the ancestral knowledge in health and an increase in the responsibility of the usage of this knowledge.
- **Self-care and interculturality** that develops the health models of each community according to the law of origin and the cultural practices.

Paraphrasing Sebastian Ramos15, the effectiveness of any medical treatment is obtained when the corresponding prior rituals and ceremonies, based on their own worldview and law of origin, take place.

Health and ethnicity: health has different dimensions and focuses; for some it’s the lack of disease, for others it transcends the matter, the psychic, the individual and the collective and has to do with social welfare that makes reference to the relationship of the individual with the community, with its natural habitat, its environment and territoriality.

To understand health and sickness as a unity means to rely on social and natural sciences in order not to remain in the level of analyzing health issues based on the biological disease of the individual, but to take it to a collective level that incorporates it into a social reality and the cultural, social, environmental, economic and political influences amongst others.

For the indigenous peoples of Colombia the concept of health is a state of harmony and balance that responds to the collectivity and integrity of the worldview and the territoriality and depends on the relationships between the people, the community and nature. The indigenous medicine consists on the knowledge, practices, rituals, concepts and comprehensive influences amongst others.

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12 President Chiripa (Puc). Coordinator continental liaison indigenous women South American Region of the International Forum of Indigenous Women (FIMI)
13 IDEM
14 Taken as base from the proposal of the own and intercultural national technical commission of the permanent table of the indigenous peoples and organizations with the National Government in order to present it to the President of Colombia.
15 Sebastian Ramos researcher of the arhuaco peoples, member of the Tayrona indigenous confederation.
17 For the indigenous peoples territory is the space where culture, social, cultural and spiritual relationships that form the basis of our permanence as ethnic groups develop where, life, health, culture and all kinds of knowledge depend from.
health processes that the diverse indigenous ethnicities have developed as a collective life model, framed under the worldview of each community.

For the majoritarian culture, disease is attributed to diverse factors essentially biological: the intervention of microorganisms and epidemiological dissemination, genetical mutations, pathological modifications of the cells, biochemical components amongst others, and healing is responsibility of the individual. Whilst for the indigenous peoples the causes of disease are directly associated to states of imbalance and lack of harmony in the material and spiritual world; the process of healing is responsibility of the sick person, his/her family and the community along with the harmonization with the territory.

For the World Health Organization, WHO health is a complete state of physical, mental and social well-being and not only the lack of afflictions or diseases in which political, social, cultural and economic factors intervene.

For the Constitutional Court of Colombia, health is the capacity that all human beings have to keep the functional organic normality both physically and mentally and of recovering whenever there is an alteration in the organic and functional stability.

For the Committee on Economic, Social and Cultural Rights, health covers a range of socio economic factors that allow people to carry on a healthy life as: food, nutrition, housing, access to drinkable water and to safe and healthy work conditions and to a healthy environment. It means that if the economic, social and cultural rights are not guaranteed, the civil and political rights cannot be respected or protected.

Health as a human right: the essential goal of the State is to guarantee to the maximum of its possibilities the enjoyment of Human Rights of all those that live in the national territory, the right to a healthy living is a basic right. For this reason it is essential that all the human needs are considered an obligation of the State, is to say a right that aims to transform the institutional practices so that they adjust to their main goal: guaranteeing the implementation of human rights.

To consider health as a right means that more than a human need it is an obligation of the State and, its compliance and satisfaction even when delegating the responsibilities of the providing the health service in private or public companies, corresponds to the State. Therefore, it is not just an ethical obligation but also a legal obligation. Within this framework, the citizens and in particular the human rights victims must have the mechanisms and instruments for claiming those rights.

The way how we understand and relate with the world, the body, health and illness change from one human group to the other, from one culture to the other. That is why, to be able to understand each other as cultures it is necessary to lay bridges of understanding and respect for interculturality.

Dr. Rocio Rojas Almeda as well as Dr. Martin Von Hildebran, agree when affirming that interculturality in health goes beyond the technical aspects and includes the cosmological and philosophical elements; this is the capacity of acting in a balanced manner between knowledge, beliefs and different cultural practices, with regards to health and illness, life and death, and the biological, social and relational aspects, understanding the latter ones not only as visible environments but as the spiritual dimension of health.

Conceptualization of health-illness from the cultural values of the indigenous peoples

The diverse conceptions and causalities of health and illness that exist in the diverse indigenous peoples communities, the customs, the way of life, the socioeconomic relations, policies and the history of the peoples are elements closely linked to the health situation and have to be taken into account for the elaboration of policies, as a way to include a social medicine more linked to the local resources and to the design of the national reality. As Sabatier would say “social learning seeks that the public policy analysts observed the different ways of conceiving the world and the power relationships that the different stakeholders have and how ones impose over others”.

It is essential to understand that, for the indigenous peoples, health is comprehensive and is directly linked to the transversal and essential basis of the ancestral vision, the territorial organization, the sacred sites, autonomy, the own government and cultural identity. These collective resources are the essential nuclei to rethink the cultural, spiritual and physical presence of the indigenous peoples in Colombia. If these bases are not strengthened, any effort to improve the conditions and welfare of the indigenous peoples will turn into a path of cultural erosion.

Specific health concepts:

The concepts that will be specified as follows, make part of the construction processes and of the basic consensus amongst indigenous peoples and the national and regional organizations and in some occasions, governmental institutions.

i) Health- illness according to the indigenous worldview

Health is a state of harmony and balance that corresponds to the community the worldview and territoriality as a whole; depends of the relationships of amongst peoples, community and nature; origin of the essential components of traditional medicine. It includes the cultural strengthening, food autonomy, comprehensive health education, 18, 19, 20, 21.
health promotion, prevention and attention of the illness, elements that guarantee the access to the knowledge, cultural practices based on medical pluralism criteria, therapeutic complements and interculturality.

Health is the state of balance and nature of the people, the community, nature and the territory in its corporeal and spiritual dimension, regulated by the law of origin. When the ancestral norms included in the law are not followed, illness appears as an expression of lack of balance or as a sanction, this dimension of disease has to be treated by spiritual leaders.

However, this concept of health-disease has been altered by multiple factors such as: loss of territory control of sacred sites, environmental and climate change, presence of armed groups, environmental pollution, illicit crops, landmines, lack of territory fit for crop farming, changes in food habits, loss of identity displacements amongst others. These affect directly the own health system and the own health, and go beyond the concept that traditional doctors have about health and disease.

In accordance to the spiritual wise men or traditional medical doctors, there are many diseases that are not for cultural based care as their origin is external, these ones have to be approached from two dimensions: the cultural and the spiritual one with support of western medicine.

Following these order of ideas, child health, cannot be conceived in a separate manner, it is directly related to the care and compliance by the parents and families of the cultural rites and ceremonies, with the participation and integration of Mother Nature and adequate food, considering the life cycle as a base.

The indigenous self is comprehensive and is based on three levels:

1. Individual life cycle
2. Family and collective life cycle
3. Preventive life cycle of the territories

Based on the comprehensive life concept of indigenous peoples, reproductive and sexual health, pregnancies control, child labor, are a natural process that must take place in the territory under strict compliance of the ancestral law or law of origin and the guidance of the spiritual guide and midwife.25

ii) Own health system or culture of traditional health derived from the worldview:

It is based on the spiritual worldview and the culture, guided by the mandates of the law of origin of each community in the ancestral territory inherited from the spiritual parents since the origin of times. The own health system is implemented by the abidement of the law of origin, the knowledge, the practices, the ceremonies, the rituals, the parchamentos, the confessions, the harmonic relationship between the beings and the territory.

Culturally, the peoples have affirmed and developed this system, with their own human resources lead by spiritual leaders, with the supplies and elements that nature has given them and have implemented it in different places, sites and sacred spaces of the territory based on:

The law of origin: group of principles that guide the preexisting order to the rules created by the State. Law of origin, derecho Mayor, own law, are the source of the autonomy of the indigenous peoples; therefore the law of origin turns into the maximum guide for all the events of life and the balance of earth depends of its abidement. In the way that each of us follow the law of origin, nature, energy, the sun, the moon and all the other beings that Mother Nature has created, get nurtured. The law of origin is the mayor law and the base for the thinking processes.

Indigenous medicine: Indigenous medicine is based on the knowledge, practices and rituals that make up the processes of comprehensive health that the indigenous peoples have developed ancestrally as a collective life model, framed within the worldview of each community. It is based on a disciplined, balanced and harmonious life, from a material and spiritual perspective, at a personal, familiar and community level, regulated by the law of origin.

The spiritual leaders express it in the following way:

"The own medicine is the following of the sacred mandates that were given to guarantee the healthy life of human and all the other beings(...) in order to follow the sacred mandates, all the materials things were predisposed or organized and interrelated amongst themselves, in such a way that when humans carry our lives and cultures, we have a clear conception with regards to the sense of existence and mission to accomplish".

To practice and develop the own medicine is to follow the sacred norms or the law of origin in a given territory, and to live harmonically and in a balanced manner with plants, with the water sources, with the animals, the stones, the air, the light, the food, the air, the earth and all the other beings. When the indigenous peoples use healing practices such as sobos (rubbing), labor work, use of medicinal plants amongst others, these are complementary to traditional or spiritual activates, that, with a strong rationale, are used to repair the disadjustment of health from a spiritual perspective; is to say the traditional or spiritual works determine and guide the employment of material activities.

The spiritual leaders26 have been reflecting and affirming the problems within the territory and specifically with health-illness. These are originated inside and outside the ancestral territories and obey to multiple factors such as: environmental deterioration, malnutrition, changes in the food diet, loss of territory, identity, armed conflict, that have been directly affecting the traditional culture of health, at a personal, familiar and cultural level of the different indigenous peoples communities.
Sacred sites: are the spaces and places where the spiritual leaders dialogue, seek advice and guidance of the spiritual parents. They are places of communication and information where confessions (confessions) are done and tributes are paid with payments, where the ritual and ceremonial elements of each community are elaborated and found.

Pagamento: is the constant exercise of the ceremonial ritual, with the purpose of contributing or thanking Mother Nature for the usage that we make of her.

Education for indigenous health: are the plans, processes and actions of health education carried out by indigenous peoples based on their own concepts. Oriented towards the promotion of health and prevention of illness through education and the reinforcement of consultation mechanisms, cooperation and participation at a communitarian, individual level and in human rights.

The environment from the world view of the indigenous peoples “Guarantee the harmony and balance in the relationship men-nature”

“In the last two hundred years, the development process of men, has done what our ancestors did not do in thousands of years, therefore if we talk about development, a concept that we do not share, we are talking about conceptions that are far from our ancestral values and principles. We must talk about a balanced and harmonious relationship.”

In the last years, we have seen a more pressing need to respect the relationship development-harmony and balance with nature, as the only way of guaranteeing the future of the planet, especially due to deterioration, pollution, and the damage caused by the process of intensive development currently applied. This generates the need of looking at the concept of development from the perspective of our peoples in order to propose alternatives that guarantee a future, a better world for all.

Some peoples and indigenous organizations consider that if we talk about environmental sustainability, we are digging into the concept of development from a western perspective and not from the perspective of us peoples that consider that we have to talk about “BIEN VIVIR” (GOOD LIVING), about the harmony and balance in the relationship with nature, concept that for us does not include an analysis from the perspective of accumulation, as so does and express the Western society.

From the perspective of the indigenous peoples, the main goal is related to the type of development that has to be promoted that surpasses the “anti-poverty” or “eradication of poverty” speeches, that do not combat the structural problems of our communities, but on the contrary enlarges them.

Following this order of ideas, we elaborated some questions relevant to the seventh MDG in order to look for answers in discussions and interviews with indigenous leaders, highlighting the fears and hopes with regards to the environment.

The questions asked to our leaders and wise men that enabled us to build a dialogue of knowledge were the following:

- What does environmental sustainability mean for the indigenous peoples, or better still, what does it mean for us to guarantee the harmony and balance in the relationship between man-nature?
- Why do we need to guarantee environmental sustainability?
- Why do we need to guarantee the harmony and balance in the relationship man-nature?
- What is development for our peoples?

“Environmental sustainability does not exist. Environmental sustainability was an invention of industrialized countries to deceive us. Development was never sustainable. The Amazonian peoples have lived in the Amazon for the last 10,000 years because we have known how to preserve it, we have been able to merge with nature, become one. Whilst the modern man not only do not merge with nature, does not adapt to it, but adopts nature to his/her own needs and expectations.”

The problem of men is that it does not pretend to adapt to the natural environment but that tries to dominate nature, therefore the big task of modern men would be how to adapt to Mother Nature without hurting it, in order to be able to live eternally.”

In the last two hundred years, the development process of men, has done what our ancestors did not do in thousands of years, therefore if we talk about development, a concept that we do not share, we are talking about conceptions that are far from our ancestral values and principles. We must talk about a balanced and harmonious relationship.

Mother Nature, is the essence, of what for us would mean talking about development but stripped from the concepts of accumulation and surplus values that the West includes in all its processes.

27 Concept given by Marco Arhuaco a manidiliguna Gregorio Izquierdo.
30 Ramiro Brown. Indigenous Professor. Interview in Puerto Leguízamo. Maloca de ACILAPP.
31 Julio Cesar Estrada. Amazonian indigenous leader. Discussion about environmental and development. Sede OPIAC.
We talk about guaranteeing the continuous existence of our peoples through a respectful and permanent dialogue with our Mother Nature, guaranteeing the future of the planet. This guarantee of joint existence with Mother Nature and the indigenous peoples is and should be the result of the learning and ancestral knowledge based on the worldview of our peoples and what makes us unique and different from the globalization world.

The homogenization of cultures in this global world of today is an attack, not only against indigenous peoples, but against mankind, because our learning and ancestral knowledge are the only ones that can guarantee us an harmonious and balanced relationship with nature for many centuries and therefore, our continuous existence as peoples. Without our continuous existence as differentiated peoples based on our ancestral knowledge, it would be impossible for the environment to preserve itself and harbor mankind.

There is a wrong conception by the officers and private and public institutions that develop actions in our territories and affirm that the "rainforest is virgin". However, they are not aware that in the past our ancestors created malocas in the best places where everything grew. For example it was said "this place for the aguajal, for the asaizal, for the charpa, and is we later moved on to other places, the seeds remained there, the wood producing trees, and the fruit producing trees once again and they remained as habitats of monkeys, dantas, turkeys, and many animals and then white men arrive and say that no one lives in those places".

The territory has been a constructive creation made the indigenous peoples through thousands of years, construction in which we play active roles along with our Mother Nature; it has been a permanent process of joint transformation.

In a conference about Traditional Knowledge and Territory, the indigenous leader Uitoto Hernando Castro states that: "In accordance to the principles and ancestral values of the Uitoto peoples, the territories are two, the one that was created in darkness and one was created in light. The sacred sites are places where the world was created with its different levels that are kept in specific areas of the territory, this is the West calls oil, gold and other resources and the other part is the human formation. Before human formation there was the creation of sacred sites."

All these reasons exposed by the leaders and wise men of our peoples, that have been expressed during the last decades, that we indigenous organizations, we advocated before the State and the great industry, allows to conclude that, in order to guarantee the environmental sustainability in abstract, we must guarantee the acknowledgement of our peoples as environmental authorities.

And to understand once and for all, that what we indigenous peoples claim, do not do it thinking solely about our communities, we do it thinking in all of us, because it’s a fact that what is good for us is good for the rest.

Why do we say that we are environmental authorities? Because in our cultures when we talk about authority we talk about knowledge, this is well expressed by our siblings Tikuna when they affirm that "in the past that authority had control over itself, over the spiritual and over the material" statement that today has been transformed due to the intrusion of foreign values in our cultures and the imposition of authority figures that our communities do not recognize as such.

For our cultures, the relationship with the environment is not seen from an external point view but an endogenous one, every time that we as men and nature become one. It’s holistic, comprehensive, creating a symbiosis and creating an umbilical cord between men and territory, reason of our existence.

There is no doubt that for our peoples, the territory is a factor, if not the most important one, the one that identify us and strengthen us when we have it, is scarce, as it happens in many cases, leading us to processes of reinforcement or weakening of our ethnic or cultural characteristics, as when we accept the "corralling" of our land, accepting this practice as a model to follow or when we incorporate the usage of insecticides for production.

Most of the territory in which we live corresponds to regions of vital interest in the preservation of nature as the Amazonian, the Pacific, the Sierras Nevadas and the tropical desserts amongst others. The rest of the peoples that have undergone processes of "deterritorialization", live in territories that are not fit for agriculture and other economic activities, setting at risk the continuous existence of such peoples.

These circumstances have a direct influence in the way how we the peoples relate to nature, because, although all our cultures have been relationships models between man-nature, this relationship has been modified by the pressure of various factors, as lost territory, colonization processes, economic models for the articulation of the economic, regional, national and international elements; the process of cultural changes generated by the educational system, our immersion in modernity and in general by the non-agreed public policies that affect our peoples.

For no one is a secret that the accumulated ecological knowledge of our peoples is contained in our languages and these as transmitters of our traditional cultures, when being at high risk of disappearing, trigger an alarm about the disappearance of ancestral knowledge about biological diversity.

Biological diversity can only be preserved if the cultural diversity is preserved and in relation with food sovereignty, this has to depend on the preservation of this ancestral and complex relationships. It is obvious that cultural diversity is as important and necessary for the evolution of civilization as biological diversity is for biological evolution. The homogenization of the cultures creates a great threat for the survival of our peoples in physical and cultural terms.
With regards to the environment, territory and the indigenous peoples

The concept of territory is closely linked to men, plants, trees, animals, stones, organizations, the community and everything that coexists with us, it’s our world and there is only one; that is, when we classify the topics and divide them we do it for didactical and academic reasons so that the Westerners can understand what we are talking out, but not because it is our reality. It is important and necessary to highlight the paragraph of the article 130, which enshrines a protectionist measure that is concordant with Covenant 169 of the ILO with regards to that indivisibility that we indigenous peoples share with the territory and the environment.

“The exploitation of the natural resources in the indigenous territories will be done without affecting the cultural, social, economic integrity of the indigenous communities. In the provisions adopted with regards to such exploitation, the Government will foster the participation of the representatives of the corresponding communities.”

In Colombia, we indigenous organizations have based our actions in the principles of unity, territory culture and autonomy seeking what we have always called the “culture of good living” aspect which is essential for us indigenous peoples when talking about development. The indigenous people’s struggles with regards to environmental issues have been expressed in actions linked to the reinforcement, protection and respect for cultural identity, the one that is based in relationships culture/territory.

The territory is the source and reason of our existence. When our women are abandoned by their parents or their children because of the armed conflict that we live in our country, they become widows and their children orphans, this family nucleus goes over to the grandparents’ home and parents or their children because of the armed conflict that we live in our country, they become the relationship culture/territory.

Linked to the relationship culture/territory, the one that is based in the indissolubility that we indigenous peoples share with the territory and the environment.

In the vision of the indigenous peoples, the territory is a protectionist measure that is concordant with Covenant 169 of the ILO with regards to that community and everything that coexists with us, it’s our world and there is only one, that is, when they think of their territory they think of their culture.

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Our identity is an "ecological identity" constructed for more than ten thousand years, which our ancestors modeled and even today the present generations keep on weaving as a legacy for the future of our peoples. The identity is built from knowledge and harmonic and balanced relationships that since ancestral times we have had with our Mother Nature and society, a dynamic process based on our laws of origin and inherited territory of our ancestors.

Leonor Zabaleta Arauca indigenous leader of the Sierra Nevada of Santa Marta expresses in one of her interventions in a conference that all the beings of nature, the plants, the animals, the human beings and the stones, before being what they are today, they were spirits, thought that has a certain relationship with what is expressed by the indigenous peoples of the Amazonia with regards to the concept of the completeness of nature.

“We think that before the creation of the world and the appearance of the light, the spirits of the beings that were going to exist already existed. This allowed us to feel that we are siblings and that we are all siblings of all the beings in the earth. As women we represent mother earth and observe a tight relationship between nature and men. We were spirits as well as the plants, the animals, the stones. What was going to exist, existed before as a spirit. That is why between spirits we are siblings, with nature, with everything that exists: cosmos, earth itself.”

This is the strength and basis of our identities, in the origin of our peoples, is the reason of being of our existence, the thought that identifies us and joins us and starting from it we construct and weave the autonomous processes of our territories.

The rights over the territories are included in the national and international legislation, but in occasions it seems that the reality and dynamics of the peoples in the different locations are below the legal acknowledgments.

In the international arena, they are already talking about two very important conceptions for the development of autonomous processes of the indigenous peoples, one is the CLT (free, prior and informed consent) related to the acts that affect the indigenous peoples; it is to say with regards to the foreign initiatives and projects, included in the Covenant 169 of the ILO and widely developed in Colombia through legal ways, and BID (right to free determination) that determines that we indigenous peoples are the ones that have the capacity to set our own initiatives and elaborate projects without being limited by taking into account and accepting policies that are foreign for our peoples.

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93 Tomas Roman. UITOTO Indigenous Leader from Pachira Putumayo. Amazonas.
94 Political Constitution of Colombia Paragraph of Article 330.
95 Name given to the parcel where the basic food products are grown in the indigenous territories of Amazonía, specially Vaupés, Guaviare, Casanare, and Amazonas y Putumayo.
96 Name given to the parcel where the basic food products are grown in the indigenous territories of Amazonía, specially Vaupés, Guaviare, Casanare, Meta and Guainía, the last one is Amazonía.
97 Name given by the Wayuuo to the parcel where the basic food products are grown in La Guajira.
99 Leonor Zabaleta Arhuaca Indigenous Leader of the Sierra Nevada of Santa Marta expresses in one of her interventions in a conference that all the beings of nature, the plants, the animals, the human beings and the stones, before being what they are today, they were spirits, thought that has a certain relationship with what is expressed by the indigenous peoples of the Amazonia with regards to the concept of the completeness of nature.
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Social and ecological functions of indigenous territories—Understand this as the ancestral obligation that individuals have inside the community, relating harmoniously with nature and the territorial environment, following the principles of equity, respect and equality, seeking that all the members have access to the full and total enjoyment of the territory in agreement with the uses and costumes, with the sole purposes of guaranteeing the ethical and cultural continued existence of the indigenous peoples.50

2.2 INDIGENOUS MILLENNIUM DEVELOPMENT GOALS

“The claim for having culturally adequate indicators is, in the first place, an expression of the struggle against invisibility and this is nothing but the statistical reflex of marginalization and the exclusion that has historically fallen upon millions of human beings: the original peoples of the planet”51.

With regards to the lack of knowledge about the conceptions, worldview, needs and requests of the indigenous peoples relevant to the goals and fixed indicators of the Millennium Development Goals, there is the need to identify the pertinent and culturally appropriate indicators.

The Fourth Session of the UN Permanent Forum for Indigenous Affairs, recommended in 2006 redefining the MDG seeking an ethical-cultural relevance for indigenous peoples: “The request for having culturally appropriate indicators is on first place and expression of the struggle against invisibility and that this is nothing but the statistical reflection of the marginalization an exclusion that has historically fallen over millions of human beings: the original peoples of the planet.”

Based on the law of origin, the wisdom and indigenous ancestral knowledge that guides the management of the spiritual and the material, in order to guarantee the balance and harmony of nature and including Covenant 169 of 1989 of the ILO, ratified in Colombia through Law 21 of March 4th 199152, The Declaration of the United Nations about the Rights of Indigenous Peoples of 2007 and the Reports of the United Nations Permanent Forum on Indigenous Affairs, it is determined along with indigenous delegates, to work on indicators related to the five Millennium Development Goals relevant to indigenous peoples:

- Indigenous MDG 1: Protection and advocacy of indigenous territories
- Indigenous MDG 2: Self-determination, autonomy and own-government
- Indigenous MDG 3: Own Development-good living-balance and harmony
- Indigenous MDG 4: Prior consultation, free and informed consent
- Indigenous MDG 5: Institutional redesign of the State

Within each one of the indigenous MDG, relevant to the peoples, there will be development of topic related to:

- Impoverishment: the reinforcement of the good living-living well concept is proposed.
- Own education: “making visible and reinforcing the indigenous education processes through the structuring and implementation of the SEIP” is proposed.
- Equity and equality in the rights of indigenous women and their families: it is proposed to create “opportunity conditions and the possibility for the visibilization of the contributions of indigenous women and for the exercise of their individual and collective rights in conditions of equality based on the perspective of complementarity” and the development better conditions for the full enjoyment of family rights, specially of the indigenous women.
- Own and Intercultural Health: it is proposed to “advance in the compliance of the right to ‘comprehensive and intercultural health”
- Environment: understood as “guaranteeing the harmony and balance of the relationship man-nature”53

With regards to the lack of knowledge about the conceptions, worldview, needs and requests of the indigenous peoples relevant to the goals and fixed indicators of the Millennium Development Goals, there is the need to identify the pertinent and culturally appropriate indicators.

48 Sentence C-666 de 2010. Reporting Judge: Humberto Sierra Porto. “The social function of the property is incorporated to its content to impose the owner of the domain obligations in benefit of the society. In other terms, the social content of the obligations limits internally the individual content of the faculties or powers of the owners according to the function property. In case of rural barren lands such social function is translated in the obligation of exploiting it economically and destine it exclusively for farming activities, in not exploiting the land if it’s aimed for the preservation of renewable natural resources, in one word, the social function consists in that the right to property must be exercised in such a way that it does not affect but benefit the society, giving it a destiny or usage in accordance the collective needs respecting the rights of others.”


50 Preliminary proposal of the Project “Ley de Tierras y Desarrollo Rural” presentado por OPIAC.


53 It is the approximation that we do of the MDG7, in accordance to the worldview of our peoples and in agreement with the conceptualization that over the matter we have developed in the indigenous organizations.

54 Social and ecological functions of indigenous territories—Understand this as the ancestral obligation that individuals have inside the community, relating harmoniously with nature and the territorial environment, following the principles of equity, respect and equality, seeking that all the members have access to the full and total enjoyment of the territory in agreement with the uses and costumes, with the sole purposes of guaranteeing the ethical and cultural continued existence of the indigenous peoples.50
The general mandate of the VII Conference of the ONIC in its third article determines that: “For the indigenous peoples, life originates and develops thanks to the kindness of Mother Earth and without it, our future is not possible. To defend and protect life is to defend and protect our territories and the harmonic relationships that we establish with them. Harmony is in the center of the political and cultural construction of the indigenous peoples, as a basic political concept of our laws of origin.”

The notion of territory is anchored to the “ancestral territory” considering it the foundation for the permanent and continuous physical, cultural and spiritual existence of the indigenous peoples. “The law of origin is in our territory (...) it is the guarantee for the permanence and balance of the territory and the foundation of the cultural identity of our peoples”54. “Our cultural principles keep us in our own ground. It is not the same to be in Bogota, in Valledupar, in Barranquilla, in Leticia, in Germany, Spain or France or in any country than in the Sierra Nevada. Why? Because the Sierra gives us the force for being, not only for staying, but for being and knowing (...) We cannot exist without an own territory, because when the territories are limited, the peoples are left without their sacred sites, where we have the capacity of relating, of communicating to find the solution to our problems.”55.

The territory is the “sacred space, where the completeness of life develops and the earth is our mother and teacher. She is composed by beings, spirits and energies that allow an order and make life possible. Territoriality is essential for the own education of the indigenous peoples, as it is the natural space where the life cycle of the diverse beings of nature takes place. In the territory there are forests, trees, moors, lagoons, rivers, creeks, swamps, considered as sacred from ancient times, that is why they are worshipped and respected by the peoples, their life depends from them.

Mother Earth is the space where the law of origin, that determines the order that we must follow to preserve life. Territoriality is the source of knowledge, in harmony and balance amongst ourselves and nature in accordance to the knowledge of each culture. We as part of our Mother Nature, should respect it and value it56. From there, the need of the State to guarantee the respect for the ancestral collective property that is, respect for the indigenous territories as sacred territories and the application of traditional knowledge, in a way that the biodiversity, the respect for water, environmental sustainability, sovereignty and food autonomy are preserved. As it has also been pointed out by CRIC57.

“It is necessary to respect the indigenous territories as sacred territories as a whole. The respect and support for the proposals of own economy is needed. The government must reaffirm the colonial titles and guarantee the respect for the ancestral collective property. We need productions systems working for the productivity of healthy and sufficient food.”

The significance that the right to land has for the indigenous peoples is much more complex than the simple acknowledgment of their collective possession. It also includes the acknowledgment of a group of cultural, social and political warranties that cannot be separated from the territorial rights and that have been acknowledged by the United Nations declarations about the rights of indigenous peoples58.

That is why “the struggles of the indigenous peoples over the last decades have focused on the advocacy of the ancestral territory; within the framework of collective rights, that are related to the possibility of practicing their own usage of the land, the exercising of collective ownership over the natural resources that are found in them, the maintenance of sacred sites, exercising autonomous governance and jurisdiction, remaining permanently in the ancestral lands and not being expelled for them for any reason or circumstance, with these lands not being isolated and with developing their own conceptions of development and life”.

The “territory” although it preserves a marked cultural character, has a political essence, as it has been used to advocate for the autonomy of the originary communities from state institutions and the majoritarian society focusing in the creation of territorial areas in which the ethnic peoples can develop their life projects59.

55 Leonor Zalabata, Arhuaco woman.
**TABLE 1: INDICATORS WITH RELEVANCE FOR THE INDIGENOUS PEOPLES FOR PROTECTION AND DEFENSE OF THE TERRITORY:**

- Percentage of indigenous people without "own territory."
- Percentage of indigenous communities with territories ancestral territory (extension, reaffirmation, organization of titles and creation of resguardos).
- Percentage of indigenous communities with public order issues in their territory.
- Percentage territory in lands of indigenous peoples appropriate and destined for food production.
- Number of educational institutions with own indigenous education that apply the indigenous PEC.
- Number and type of impacts that the armed conflict has caused to the education in indigenous territories (per community).
- Number of communities that have an environmental authority in the indigenous territories. (Own norms communicated by the State)
- Number of Zonas Especiales Autónomas de Protección (Protection Autonomous Special Zones) incorporated to the national system of protected areas.
- Number and type of impacts that the armed conflict has caused to the education in indigenous territories (per community).
- Percentage of essential food products produced in the own territory.
- Percentage of territories of indigenous peoples destined for the preservation and production of medicinal plants, animals and minerals of vital interest for the health of indigenous peoples.
- Percentage of territories of indigenous peoples in different thermic floors, appropriate for food production and access to sources for human consumption.
- Percentage of communities that have an environmental authority in the indigenous territories. (Own norms communicated by the State)
- Number of non-granted or non-renewed licenses or concessions.
- Number of non-granted or non-renewed licenses or concessions.
- Percentage of indigenous women that produce and take care of seeds (per community).
- Percentage of household heads indigenous women with "good" land assigned (per community).
- Number of communities as the Senúes peoples of the Bajo Cauca and the Northeastern area of Antioquia that have had difficulties because the government does not want to acknowledge their condition as indigenous communities. With that denial, they block the possibility of creating new resguardos and at the same time they do not acknowledge their authority (…) Of the 28,000 indigenous peoples only 19,000 have their territories assured. According to data of the OIA, more or less 10,000 indigenous peoples do not have their own or collective lands, reason why they are forced to work as lessees.”

**Impoverishment:**

- Percentage of indigenous peoples without "own territory":

  Reports from the NPD (National Planning Department) point out that of the total of the indigenous population, 67.7% is to say 933,800 people are located in 710 contemporary and historical resguardos of colonial and republican origin and/or indigenous villages and the other 30.4% are outside these areas. There is no information for 1.9% of the population.

  The 2011 forecasts of the Directorate General for Indigenous Affairs of the Ministry of Interior, highlight the existence of 737 constituted and legalized resguardos that cover approximately 34 million hectares and that have a population of 1,064,339 people, which means that 25% of the indigenous population does not live in the resguardos.

**Graph 1: Percentage of indigenous population that lives in resguardos**

- 55.3% That live in identified resguardos
- 1.9% Without information of resguardos
- 42.8% That does not live in resguardos

**One of the rights that have been denied to the indigenous peoples and the most important one for their way of life is the right to land tenure. In the year 2005, DANE (National Administrative Department of Statistics) gave reference of 710 entitled resguardos (located in 27 departments and 226 municipalities of the country), with an extension of approximately 34 million hectares that correspond to 29.8% of the national territory. Nevertheless there are approximately 108 colonial and republican titles of collective property over indigenous territories without being acknowledged and 64 resguardos that are waiting for the acknowledgment of titles that certify the property of the indigenous peoples.**

**Guillermo Antonio Tascon, of the Organizacion Indigena de Antioquia, OIA (Indigenous Organization of Antioquia) in an interview with the Press Agency IPC**, stated "In the department there are communities as the Senúes peoples of the Bajo Cauca and the Northeastern area of Antioquia that have had difficulties because the government does not want to acknowledge their condition as indigenous communities. With that denial, they block the possibility of creating new resguardos and at the same time they do not acknowledge their authority (…) Of the 28,000 indigenous peoples only 19,000 have their territories assured. According to data of the OIA, more or less 10,000 indigenous peoples do not have their own or collective lands, reason why they are forced to work as lessees.”

According to the ONIC, quoting CODHES/Corporacion Opcion Legal (2004) "in all the cases of forced displacement studied by the ONIC, there are non-legalized territories or under dispute. The areas of bigger pressure for the control and usage of lands by displacement, correspond to the collective territories of our indigenous peoples. The persistence of displacement in those municipalities with indigenous resguardos pending to be entitled is too high not to consider it as a factor of high incidence in the explanation of those processes. (…) Recent studies show that in the year 2002, only 8 municipalities, this is 5.29% of the 151 municipalities that had resguardos under process did not report the figures of the displaced indigenous population. (…) Whilst in the year 2002, only 8 municipalities, this is 5.29% of the 151 municipalities that had resguardos under process did not report the figures of the displaced indigenous population. (…) Whilst in the..."
2003, 91.37% of the municipalities with resguardos under process expelled the population. The percentage of those not expelled represented only 6.62%.

According to the Constitutional Court (Auto 004 of 2009, “… amongst the territorial and socio-economical processes, there are three that stand out, especially for their serious impact on the ethnic integrity of the indigenous peoples:

i) Territorial stripping by stakeholders with economic interests on the lands and natural resources of the indigenous communities either because they are part of their resguardos, because they are in the process of exiting, because they are part of the territories allotted for the expansion of the resguardos or because they are part of their ancestral territory and still have not been acknowled-
ged as such by the authorities as well as settlers that invade territories. The lack of entitlement of land is, in some cases, a factor that facilitates the stripping and the territorial invasions (page 9).

ii) The development of licit and illicit economic activities in indigenous territories (illicit crops as coke and licit as farming megaprojects) and exploitation of natural resources in irregular manner, by economic stakeholders of the private sector or by illegal armed groups (page 10).

iii) Loss of control over the territory and the effective exercise of territoriality, deteriorate the main principles of life and the coexistence that are the base of the process for the construc-
tion of identity, the internal systems of autonomy, government and control, the production circuits and the culturing techniques.”

Percentage of communities with public order issues in their territory

The indigenous and afro Colombian peoples and communities are especially vulnerable within the framework of the armed conflict, as they occupy territories that are strategic for these involved in the conflict, drug trafficking networks and the foreign and national companies.

The Constitutional Court in its Auto 004 of 2009, points out that the “Colombian armed conflict threatens with the cultural and physical destruction of several indigenous peoples of the country (no less than 30) that have been victims of very serious violations of their individual and collective rights and of the International Humanitarian Law (…) This threat has been the main cause of the displacement of the indigenous peoples (…) The indigenous peoples have been victimized in a bloody and systematic way by a conflict of which they are totally separate from and from which they have repeatedly declared themselves autonomously, and neutral, requesting to the illegal armed groups the respect of their lives, integrity and territories.

It is an emergency as serious as it is invisible. This process has not been acknowledged yet in its real dimensions by the authorities responsible of preserving and protecting the indigenous peoples of the country. (…) The confrontations that take place in the indigenous territories without involving them directly but affecting them are: i) Incursions and presence of illegal armed groups, in occasions followed by a strong militarization of the territory by the Public Forces; ii) Armed confrontations between illegal armed groups or amongst these and the Public Forces, in indigenous territories or near these; iii) Occupation of sacred sites by illegal armed groups and by Public Forces units; iv) Placment of landmines and abandonment of unused ammunition (MAP/MUSE) in their territories (page 6).

According to Guillermo Antonio Tascón “The loss of land also happens through forced displacement of indigenous communities, whose properties upon the implementation of the Rural Development Statute, are expropriated and given to the paramilitaries that caused the stripping. Amongst the most affected indigenous population that are still waiting for a solution, is the community of the resguardo Emodera of Jaguanamo, of the municipality of Mutatá, Uraba Antioquia. They have been displaced from their lands for more than eight years, located in the jurisdiction Favarándio. They lie near the urban area of Mutatá, on the side of the road, in a small territory where they have no possibility of hunting, fishing and they have not been able to return.”

In own education and indigenous territories

Territoriality is essential for own indigenous education as it is the natural space where the life cycle of diverse beings of the nature takes place. In the territory the completeness of life takes place; is the space where the law of origin resides, that orients the order to follow for a spiritual, physical and cultural continued existence; is a source of knowledge, harmony and balance between human beings and amongst these and nature. The territory offers symbolism, worldviews, cultural prints and traces, alternatives for the continuous existence, contexts for social interaction and ancestral wisdom, life support, indigenous spirituality, climatic factors, resources natural laws and multiple settlers. To sum up, the earth is the mother and teacher of the indigenous peoples and through the own education the unbreakable cord of life is extended.

That is why is it vital for ancestral authorities to have political and cultural control of the Sistema de Educacion Indígena Propia SEIP (Own Indigenous Educational System) as they are the ones called to lead the indigenous educational policy in accordance to the culture of each community guarantee the application of the Proyecto Educativo Comunitario Indígena PECI (Indigenous Community Educa-
tional Project); and finally with their management they can identify, mitigate and control the territo-
rial impacts that affect education, as is the case of the permanent damage left by the armed conflict.

The following charts are proposed to allow us to obtain reliable statistics over the proposed indicators:

Percentage of territory under the property of indigenous peoples, that is adequate and destined to food production

Of the total hectares that the Colombian State has entitled to the indigenous peoples, almost 80% is in forestry territories that are not fit for farming production, and where only 52% of the national indigenous peoples are located.

Other entitled territories are located in moors and deserts and areas that are not livable or workable or in areas of forestry: more than three million hectares of the entitled territories overlap with national parks. According to INCODER, up to March 2012, the entitled territory prone to be used in farming activities corresponds to 3.012.000 hectares (9.5% of the total entitled to the indig-
igenous peoples) which means less than 3 hectares per indigenous people. On the other hand, indige-
nous represent 14.2% of the rural population of the country and only possess 6.6% of farming lands.

Number of educational institutions with own indigenous education or that apply the indigenous PEC

63  INCODER, “INCODER has entitled more than 31 million hectares, all over the country to indigenous. Bulletin. March 2012.
In own and intercultural health and territory:
“Advance in the compliance of the right to comprehensive and intercultural health”

The loss of traditional territory, the lack of control, management and access to the sacred sites, the environmental and climatic changes, armed conflict, landmines, and the presence of armed groups in the indigenous territories, displacement, environmental pollution and sources of water mining and extractive mega projects, the growing of illicit crops and the fumigations, the monocultures, the lack of territory for crops, the changes of the food habits, the loss of cultural identity, the increase in the social programs with an assistance based focus amongst others, they are external factors to the indigenous people that directly affect the own health and overflow the control of the health or of the good living exercised by traditional authorities or indigenous traditional medical doctors.

Under this context the indigenous peoples must be treated by intercultural health models through the complementarity of traditional medicine and indigenous medicine, with the adequate levels of reference and counter reference of western medicine, to counteract, as a complement from the own medicine, to the effects of the lack of balance caused by external factors.

Within this framework, the prioritized health indicators based on human rights, the expectations and essential minimum for the indigenous peoples:

- Percentage of indigenous peoples in diverse thermic floors, apt for food production and access to water sources for water consumption;
- Percentage of indigenous people’s territories aimed for the preservation and production of medicinal plants, animals and minerals and vital interest for the health of the indigenous peoples.

In harmony and balance of the relationship man-nature:

With emphasis in the defense in the territory from an environmental and ecological perspective, because of our ancestral conception originated in our worldviews, in which nature and men are one, nothing is divided, in the same way we live in maloca, that is how we conceive the world.

- Number of communities or indigenous peoples exercising environmental authority in the indigenous territories. (Own norms disseminated by State). Number of communities or indigenous peoples exercising environmental authority in the indigenous territories. (Own norms disseminated by State).
- Number of Zonas Especiales Autonomas de Proteccion (Autonomous Special Zones for Protection) incorporated to the national system of protected areas.
- Number of licenses and concessions not granted or non-renewed.

In equity and equality of the rights for indigenous women and the family

“The territory is not seen as the earth but as the mother; we see it as a woman granter of life that transmits wisdom, as we women transmit wisdom to our children. The organization has built a process for falling in love with the territory for its defense. The only way to maintain ourselves is through unity and the wisdom of our grandparents. That is why we say that the territory and the body of the woman are sacred and that is why any type of violence is seen as a lack of respect”. Enriqueta Anaconda-Hatanon Indigenous

Respect for the access to earth:

- Percentage of indigenous women (household heads) with “good”/adequate land assigned for her use
- Percentage of producers and seed carers indigenous women (per community)
Impoverishment:


Percentage of communities with own government/ that apply own justice/ that have recovered ancestral structures and processes of political and spiritual authority

The Derecho Propio, has its main base in the right to self-determination, it's not possible to exercise it if there is no own territory, recognized as a community with a culture based on the own usages and customs, with a worldview of the life in the territory, own and with autonomy to establish the own norms and procedures in accordance to the own culture and worldview.

The Declaration of the United Nations, about the rights of the indigenous peoples specifies collective and individual rights for the communities, specially the right to land, goods, vital resources, territories, to its culture, identity, language, employment, health, education and to freely determine its political condition and economic development. It emphasizes the rights of the indigenous peoples to keep and strengthen their own institutions, cultures and traditions and to freely seek their development in accordance to their own needs and aspirations; it prohibits discrimination against indigenous and promotes the complete and effective participation in all the affairs that pertain to them and their right to keep their diversity and to seek for their own social and economic vision.

The Political Constitution of 1991, also recognizes the territorial autonomy, the own government of the indigenous peoples and the right to self-determination; it also recognizes the special indigenous jurisdiction. "The authorities of the indigenous peoples may exercise their jurisdictional functions within a territorial environment of conformity towards the norms and procedures, provided that they are not against the Constitution and the Laws" (Art. 246) "The departments, the districts, the municipalities and the indigenous territories are territorial entities" (Art. 286) "the resguardos inalienable collective properties" (Art.329) the indigenous territories are governed by councils made up and ruled according to the usages and customs of the communities and have amongst other functions, the one of taking care of the preservation of natural resources (Art 330).

**INDIGENOUS MDG 2: SELF DETERMINATION, AUTONOMY AND OWN GOVERNANCE**

<table>
<thead>
<tr>
<th>TABLE 4: INDICATORS WITH RELEVANCE FOR THE INDIGENOUS PEOPLES IN SELF DETERMINATION, AUTONOMY AND SELF GOVERNMENT</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>IMPOVERISHMENT</strong></td>
</tr>
<tr>
<td><em>Percentage of communities with own government/ that apply own justice/ that have recovered ancient structures and processes of political and spiritual authority</em></td>
</tr>
<tr>
<td><strong>OWN EDUCATION</strong></td>
</tr>
<tr>
<td><em>Number of educational institutions in Indigenous territory, administered by Indigenous themselves</em></td>
</tr>
<tr>
<td><em>Number of indigenous teachers of the same community</em></td>
</tr>
<tr>
<td><strong>EQUITY IN RIGHTS FOR INDIGENOUS WOMEN</strong></td>
</tr>
<tr>
<td><em>Percentage of indigenous women in positions of authority (governing bodies, political representatives in their communities, organizations)</em></td>
</tr>
<tr>
<td><em>Percentage of indigenous women in candidates and/or holding public office in their communities (organizations) (type of position)</em></td>
</tr>
<tr>
<td><em>Number of reported, registered cases of violence against women and against girls, boys and managed by their own authorities and/or by Western authorities</em></td>
</tr>
<tr>
<td><em>Type of violence against women from within the community and the effect of armed conflict or other</em></td>
</tr>
<tr>
<td><em>Number of life plans that incorporate the protection of the rights of women and the family</em></td>
</tr>
<tr>
<td><strong>OWN AND INTERCULTURAL HEALTH</strong></td>
</tr>
<tr>
<td><em>Number of community indigenous health institutions (IPSI) created and controlled by the authorities and indigenous organizations</em></td>
</tr>
<tr>
<td><em>Own health systems or traditional health culture in revitalization and with greater implementation by indigenous communities</em></td>
</tr>
<tr>
<td><em>Number and type of health standards that enable the implementation and development of IPSI and its institutions</em></td>
</tr>
<tr>
<td><em>Consultation and implementation of a comprehensive health policy for indigenous peoples expressed in own and intercultural indigenous health systems</em></td>
</tr>
<tr>
<td><strong>HARMONY AND BALANCE IN THE RELATIONSHIP MEN-NATURE</strong></td>
</tr>
<tr>
<td><em>Number of communities or indigenous peoples exercising environmental authority in indigenous territories (Own rules communicated by the State)</em></td>
</tr>
<tr>
<td><em>Number of funded and financed indigenous peoples life plans</em></td>
</tr>
</tbody>
</table>

**Impoverishment:**

Ati Quigua, indigenous counselor of Bogota, highlights that the ‘he governors, and the traditional authorities have to permanently face a series of political and legal obstacles that make possibilities of decision making process of the territory, the relevance and the respect for those decisions by the State, difficult. Identity claims such as language, own food and the acknowledgment of the ancestral wisdom are not understood in a differentiated manner or respected by the development policies and institutional action in indigenous territories. Quite the opposite, there is a constant interest in generating the co-optation of the indigenous movement through the institutional model, to foster manipulation and ignorance about the priorconsultation66.

## TABLE 4: INDICATORS WITH RELEVANCE FOR THE INDIGENOUS PEOPLES IN SELF DETERMINATION, AUTONOMY AND SELF GOVERNMENT

| **IMPOVERISHMENT** |
| *Percentage of communities with own government/ that apply own justice/ that have recovered ancient structures and processes of political and spiritual authority* |
| **OWN EDUCATION** |
| *Number of educational institutions in Indigenous territory, administered by Indigenous themselves* |
| *Number of indigenous teachers of the same community* |
| **EQUITY IN RIGHTS FOR INDIGENOUS WOMEN** |
| *Percentage of indigenous women in positions of authority (governing bodies, political representatives in their communities, organizations)* |
| *Percentage of indigenous women in candidates and/or holding public office in their communities (organizations) (type of position)* |
| *Number of reported, registered cases of violence against women and against girls, boys and managed by their own authorities and/or by Western authorities* |
| *Type of violence against women from within the community and the effect of armed conflict or other* |
| *Number of life plans that incorporate the protection of the rights of women and the family* |
| **OWN AND INTERCULTURAL HEALTH** |
| *Number of community indigenous health institutions (IPSI) created and controlled by the authorities and indigenous organizations* |
| *Own health systems or traditional health culture in revitalization and with greater implementation by indigenous communities* |
| *Number and type of health standards that enable the implementation and development of IPSI and its institutions* |
| *Consultation and implementation of a comprehensive health policy for indigenous peoples expressed in own and intercultural indigenous health systems* |
| **HARMONY AND BALANCE IN THE RELATIONSHIP MEN-NATURE** |
| *Number of communities or indigenous peoples exercising environmental authority in indigenous territories (Own rules communicated by the State)* |
| *Number of funded and financed indigenous peoples life plans* |

Indigenous women highlight the importance of the process of internal organization in the communities and the need to look for spaces for its creation in cases of government and decision making processes. In this manner it is essential to have information about:

- Percentage of indigenous women in authority positions (government organs and/or political representation) in their communities or organizations.
- Percentage of indigenous women candidates and/or that have public positions (type of position).

With regards to the violence against women:
- In the different regions there have been strategies related to a life without fear and programs for the elaboration of rights have been implemented.

- Number of cases of violence against women and/or children reported and assisted by the own authorities and/or western cultures.
- Types of violence against women from the inside of the community and by the effects of the armed conflict.

- Number of life plans that incorporate the protection of women and family rights, victims of different kinds of violence.

In own and intercultural health:

It makes reference to the governability and cultural identity, special indigenous jurisdiction, linguistic diverse, oral tradition, forms and levels of cultural, social and political organizations to discuss and decide.

- Number of communitarian Indigenous Health Providing Services (IPSI in Spanish), created and controlled by the indigenous authorities and organizations.
- Own health systems or traditional health culture in the revitalizing and with higher use by the indigenous communities.
- Consolidation and implementation of an comprehensive health public policy for the indigenous peoples expressed in the own and intercultural health system.

Harmony and balance in the relationship men-nature and self-determination:

Autonomous management of our territories and of biodiversity, covered by our knowledge and ancestral knowledge with which we have proven that it is possible to have a harmonious and balanced relationship with nature.

- Number of communities or indigenous peoples with environmental authority in the indigenous territories. (own norms disseminated by the State).
- Number of life plans of indigenous peoples that are supported and funded.

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**In education:**

Self-determination and autonomy are implemented through a government that leads and guides its community based on the ancestral wisdom and knowledge within the framework of the life plan that includes the PECI (Plan Educativo Comunitario Indígena) from where knowledge and ancestral wisdom is woven and recreated starting from the law of origin and in relationship with nature and mother earth for the continuous existence of the communities, from generation to generation.

According to the Political Constitution of Colombia and its jurisprudential developments, the indigenous authorities have faculties to legislate in their own territories, as some communities do through their Mandates for example the Mandate of own education that arises from law of origin and derecho Mayor that the State is obliged to respect and follow.

The implementation of these rights requires a minimum of information related to the number of educational institutions in the indigenous territories managed by the own indigenous, the one which is not available currently, as the Ministry of Education stated: “We do not have information over the number of educational institutions in indigenous territories, managed by the own indigenous peoples” and there is the need to implement the following indicators:

- Number of educational institutions in indigenous territories, managed by the own indigenous.

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**TABLE 5: NUMBER OF EDUCATIONAL INSTITUTIONS IN INDIGENOUS TERRITORIES BY TYPE OF ADMINISTRATION**

<table>
<thead>
<tr>
<th>GRADES</th>
<th>Total No. Institutions</th>
<th>No. Adm. by Indigenous</th>
<th>No. Per Contract or Agreement</th>
<th>No. Other Kind</th>
</tr>
</thead>
<tbody>
<tr>
<td>Primary</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Secondary</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>TOTAL</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Likewise, is important to have information about the number of indigenous teachers that belong to the same community, as there are no reliable statistics in the corresponding public entities. The table that follows acts as a base for the generation of such information.

- Number of indigenous teachers of the same community.

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**TABLE 6: NUMBER OF INDIGENOUS TEACHERS OF THE SAME COMMUNITY**

<table>
<thead>
<tr>
<th>GRADES</th>
<th>General total of teachers in indigenous territories</th>
<th>Indigenous teachers from the same community</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>No. Indigenous teachers</td>
<td>No. With teaching diploma</td>
</tr>
<tr>
<td>Primary</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Secondary</td>
<td></td>
<td></td>
</tr>
<tr>
<td>TOTAL</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
The own development of the indigenous peoples is framed on its diverse worldviews and life plans, in accordance to the implementation of self-determination as communities: autonomy, territory, cultural identity; in balance and harmony with mother nature; based on the indigenous ancestral knowledge, the law of origin, natural law and derecho Mayor or Propio and its system of social, economic cultural, political and environmental system. According to their worldview, the indigenous peoples must have the power of visualizing and planning the ways and media to generate the desired communitarian growth and development; their own communitarian life plans, the own and intercultural health system, the indigenous institutions, the traditional household.

At the CRIC points out, ‘the offers for overcoming poverty set as an alternative the individual economic income that can only be obtained abandoning the territories or destroying them (...) In the indigenous communities actions and strategies are applied, based on work and the collective benefit more than in the individualization of beneficiaries; warranties and respect of the territorial dynamics to strengthen the own economic strategies as a mechanism of self-sustainability and food sovereignty’.

The Declaration of the United Nations about the Law of Indigenous Peoples, acknowledges that these peoples have the right to maintain, control and develop their cultural patrimony, their traditional knowledge and the expression of their sciences, technologies and cultures including the human and genetical resources, the seeds, the medicines, the knowledge about the properties of flora and fauna, the oral traditions, the literatures, the designs, the sports and traditional games, the visual and interpretative arts.

They have also the right to maintain, control and develop the intellectual property of such cultural patrimony; their traditional knowledge and their traditional cultural expressions; as well as determining and elaborating the priorities and strategies for the development of the usage of the lands or territories and other resources.

**Table 7: Indicators with relevance for indigenous peoples own development-good living-balance and harmony**

- Percentage of indigenous population employed in non-traditional “modern” economy vs. % of indigenous people working in traditional activities.
- Number and type of regional public squares for surplus production for the market.
- Number of indigenous peoples using information technology tools for the communication of own content.

**Impoverishment:**

The own development contributes to the strengthening of the production and indigenous economy for the communitarian good living. These integrated productive processes have to be accomplished from the respective indigenous culture, to guarantee the good usage of the goods and resources of mother earth, food autonomy with cultural relevance in their territories, the reinforcement of own integrated development models and the practicing of values such as reciprocity, solidarity and respect amongst human beings and nature, without forgetting that there is a natural, spiritual and cultural order that has to be adequate for such process. That is why it is important to rectify:

- Percentage of indigenous population that works in own productive activities (traditional) with regards to the percentage of indigenous population that works in non-traditional activities- "modern economy".
- Number of indigenous peoples that use information technology tools for the dissemination of own content.
Own Education:

The process of own autonomous integrated development, that contributes in education to the reaffirmation of the identity, expressed specially through the usage of the indigenous mother tongue, the reindication of history recreated from the own indigenous peoples, the exercise of autonomy and the enjoyment of collective rights, the territory, the indigenous spirituality and the deep basis of the indigenous ancestral authorities as an environmental, economic and territorial authority.

There are no appropriate and relevant statistics that facilitate indicators related to the own indigenous educations and the own integrated development that allows the indigenous peoples to establish points to compare, amongst indigenous communities of Colombia, with indigenous peoples of other countries and with society in general. This is partially explained by the conception of the majoritarian society of putting their technical instruments to the service of the hegemonizing and discriminatory concepts of ethnic and cultural diversity, that is accepted on the speeches but that is ignored and disregarded in practice.

Some minimal aspects that have to be worked upon, are related to the vitality of the mother tongue as an element of communication necessary for the own integrated development; this means to have certainty about the total of educational institutions in indigenous territory, in own education and in schooling system; how many of them have the Life Plan of their community in their curriculum which is the engine of the own integrated development; how many indigenous teachers of the own community are there, how many teachers teach the community indigenous mother tongue. The following indicators and guidelines are proposed:

- Number of educational institutions in indigenous territory that teach the life Plan of their own indigenous community

<table>
<thead>
<tr>
<th>Grades</th>
<th>Total Educational Institutions in Indigenous Territories</th>
<th>How many teach the life plan of the indigenous community</th>
</tr>
</thead>
<tbody>
<tr>
<td>Primary</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Secondary</td>
<td></td>
<td></td>
</tr>
<tr>
<td>TOTAL</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

- Number of teachers that teach the indigenous mother tongue

<table>
<thead>
<tr>
<th>Grades</th>
<th>Total teachers in indigenous territories</th>
<th>Total teachers that teach in mother tongue</th>
</tr>
</thead>
<tbody>
<tr>
<td>Primary</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Secondary</td>
<td></td>
<td></td>
</tr>
<tr>
<td>TOTAL</td>
<td></td>
<td></td>
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</tbody>
</table>

Equity in rights for indigenous women, family and own development:

An essential development for the continuous existence of the indigenous peoples and the strengthening of the own trenchering is the strengthening of the identity and the reaffirmation of the self-esteem of teenagers, men and women. Auto 004 of 2009, sets an alert regarding this, when pointing out that “…the most serious thing about displacement is that it causes of the rupture of the cultural identity by the subsequent acculturation of the young and the interruption in the socialization patterns that are essential for the survival of these ethnic groups. As a matter of fact, the generalized cultural rupture has a special impact on the generation of young people from displaced communities, that during their displacement lose respect for the elders and the continuity of their socialization process and perpetuation of cultural structures”.

- Percentage of indigenous teenager men and women that keep their identity and have reaffirmed their self esteem
- Number and kind of initiatives of women recognized by the indigenous authorities and implemented

Own health:

Understood within the framework of good living or balanced living with Mother Earth, makes reference to community life plans, own plan, own and intercultural health and educational systems, institutions, traditional households and indigenous agricultural systems. The following indicators are proposed:

- Number of communitarian IPSI’s under the control of indigenous authorities, implementing the intercultural attention levels at the promotional, preventive and healing level, that strengthen the traditional health culture or the own health system.
- Number of indigenous agents with intercultural training in health and working in health under the control of their authorities.
- Health institutions of the communities and indigenous organizations with intercultural health models and in accordance to the worldview of each community that represents diversity and protects the ethnical integrity of each one of the communities.
- Number and type of regional public spaces for the surplus of products in the market
- Number of sovereignty, security and food autonomy policies within the Life Plans and autonomous territorial management.

68 Is the equivalent to development in the Eastern world.
69 Internal and Western training focused in the local realities and needs of the services.
Harmony and balance in the relationship men-nature and own development:
Understood as balance and harmony: the following indicators:
- Number of indigenous communities with alternative solutions for drinkable water.
- Number of reforested hectares with native species in indigenous territories.
- Number of recovered traditional seeds and used in the food diet of the communities.

Specific Internal Indicators

Collective and territorial:
Comprehensive health:
- Percentage of indigenous families that participate in the essential rites, ceremonies and pagamentos of their worldview in accordance to the law of origin of each community
- Number of protected sacred sites and with access to health-sickness rites, ceremonies and pagamentos: number of identified sacred sites for health-sickness rites, ceremonies and pagamentos.

Familiar and Individual:
Child Health:
- Number of boys and girls with traditional rites and ceremonies, linked to the vital cycle: number of indigenous boys and girls born alive.
- Number of families with traditional rites and ceremonies of marriage: number of indigenous families with boys and girls under one year.

Maternal Health:
- Percentage of indigenous women with 4 intercultural prenatal control
- Number of indigenous women with birth attended by midwife
- Number of indigenous women with birth attended by midwife under the guidance of a spiritual guide.

Transmittable diseases:
- Indigenous population with pagamento of disease /Indigenous population with a diagnostic of transmittable disease.

GENERAL HEALTH INDICATORS: WITHIN THE FRAMEWORK OF COLLECTIVE RIGHTS AND THE ISSUES OF THE INDIGENOUS PEOPLES

- Number of identified and protected sacred sites and with access to rites, ceremonies and health-disease pagamentos.
- Number of recovered and legally acquired sacred sites as a collective property of the indigenous people for the holding of traditional ceremonies and health cultural practices.
- Percentage of traditional knowledge used for the preservation, management and restoration of biodiversity in accordance to the territorial, environmental and ancestral organization.
- Percentage of indigenous families that preserve and participate in the rites and basic ceremonies from the worldview in accordance to law of origin.
- Number of communities that make use of health norms in relation to the needs and rights of the indigenous peoples. Number and type of public spaces for the exchange of goods and urban and rural services with intercultural adaptation.
- Number of health norms that allow the implementation and development of SISPI and its institutions.

INDIGENOUS MDG 4: PRIOR CONSULTATION, INFORMED AND FREE CONSENT

Prior consultation, is a collective right of the indigenous peoples that consists in a public, special and obligatory procedure, intercultural and inter institutional, made beforehand every time an administrative or legal measure, a project or private or public activity that may affect the forms or way of life of the indigenous peoples or their ethnical or cultural integrity. According to the Constitutional Court en the Sentence C991 of 2002, prior consultation “is an essential, individual and collective right of the ethnic groups that is a basic instrument to preserve the ethnical, social and cultural integrity of the communities and guarantee the subsistence of the social group.”

The Permanent Forum of Indigenous Affairs of the United Nations in its fourth session “takes into account the International Seminar about methodologies related to the free, prior and informed consent of the indigenous peoples and recommends that the system of the United Nations and the processes and intergovernmental organs keep promoting the political development and the application of free, prior and informed consent, taking into account the development perspectives, the respect for human rights and the legal pluralism of the indigenous peoples (Numeral 137).”
Impoverishment:
Oriented towards guaranteeing prior consultation as an essential right, and obligatory process that must be performed in accordance to the usages and customs of each ethnic group, when decisions that affect communities are going to be taken: administrative measurements as an environmental license for the exploitation of natural resources and b) legislative measures as the issuing of norms that involve or affect the communities (Article 273 of 2006).

Own education and prior, free and informed consultation of the indigenous peoples

Article 6 of Covenant 169 of the ILO approved in Colombia by Law 21 of 1991, determined consultations by the government to the indigenous peoples every time there were potential legislative or administrative measures that could affect them directly. It is also stated that this consultation has to be done through appropriate procedures, through representative organizations in good faith, guaranteeing the free participation in all the levels where decisions are adopted, with the aim of reaching an agreement or approval of the measures that are going to be adopted.

In the same manner, in Law 1450 of 2011, issued in the National Development Plan 2010-2014, in article 273 it was established that the Minute of the prior consultation of the indigenous peoples between the National Government and the Mesa Permanente de Concertacion of the indigenous peoples and organizations (Annex IV.C.1-1), is integrated to the National Development Plan.

With regards to indigenous education, this law established, that the National Government acknowledges the Sistema Educativo Indigena Propio SEIP as the educational public policy for the indigenous peoples, built in agreement with the indigenous peoples, elaborated by Comision Nacional de Trabajo y Concertacion para la Educacion de Pueblos Indigenas CONTEPEI (Decree 2407 of 2007) as an agreement linked to the Mesa Permanente de Concertacion con los Pueblos y Organizaciones Indigenas taken to prior consultation and approved by the Mesa Permanente de Concertacion. It is important to define a Ruta Methodologica para la Consulta (Methodological Path for Consultation).

The law determined that the National Government acknowledges the comprehensiveness of SEIP that covers education since the child is born until after the physical death and all the communitarian aspects that are included on that intercultural and integrated model. All the process shall be managed by the indigenous authorities, whenever they are requested and show the capacity to carry it out. The management of higher education will be subject of an special agreement taking into account its characteristics, within the current regulation, in a time no longer than 3 months after the approval of the National Development Plan.

The initial time to initiate the prior consultation of the SEIP expired in August 2011. According to the Ministry of National Education, the process of prior consultation has progressed an 80% in the elaboration of a profile document, but according to CONTEPEI, up to the time of this document (October 2012) the agreement process of the methodological path had not been initiated. The elaboration of the methodological path was automatically assumed by the indigenous delegates, given the lack of political will of the Ministry of National Education, that has argued that it is impossible to perform the prior consultation with the creation of the Entidades Territoriales Indigenas ETI (Indigenous Territorial Entities). It is worth highlighting, that by law public officers are not allowed to add requirements that are not include in the legal norms (Art. 84 Political Constitution; Art.1 no. 1 Decree-Law 962 of 2995, Decreto-Law 0019 of 2012).

Equity in rights for women, family and prior consultation:

To guarantee the fundamental right to consultation. The indigenous women of many communities and regions demand a higher participation in all these processes, as bearers and guarantors of the continued existence of the peoples.

Health and previous, free and informed consent (kind of topic)

Essential right to participation, respect for the free and informed consent as a guarantee for the ethical and cultural integrity of the indigenous peoples.
The United Nations Action Plan for the 2nd International Decade of the Indigenous Peoples of the World recommended the implementation of an ‘assessment of the national mechanisms for human rights, and indigenous peoples rights such as ministries for tribal affairs, commissions about indigenous peoples and human rights commissions in order to determine the strong and weak points in the promotion and protection of indigenous human rights, which would become the base for the reformation of these organs’.

Harmony and balance in the relationship man-nature and prior consultation:

The indigenous populations and their communities, play an essential role in organizing the environment and in the development due to their traditional knowledge and practices. They must include the participation of the communities in the decisions that are adopted as it may affect the social, economic and cultural integrity.

- Number of natural resources exploitation projects that are developed in indigenous territories

**INDIGENOUS MDG 5: INSTITUTIONAL REDESIGN OF THE STATE**

**TABLE 11: INDICATORS WITH RELEVANCE FOR THE INDIGENOUS PEOPLES IN INSTITUTIONAL REDESIGN OF THE STATE**

<table>
<thead>
<tr>
<th><strong>IMPOVERISHMENT</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>* Member and type of State Authorities with intercultural adaptation.</td>
</tr>
<tr>
<td>* Perception of the indigenous peoples on intercultural adaptation of public institutions. (Type of institution)</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th><strong>CHRONEDUCATION</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>* Specific information on indigenous peoples and non-indigenous education not globalized in ethnic group or on other education models that makes indigenous education data irrelevent.</td>
</tr>
<tr>
<td>* Schooling rates or coverage in own indigenous education that allow a comparison with education rates on indigenous territories where there is only Western education by age, sex and area.</td>
</tr>
<tr>
<td>* Rate of indigenous population outside the educational system, by age, sex and area.</td>
</tr>
<tr>
<td>* Illiteracy rates in the context of their own culture.</td>
</tr>
<tr>
<td>* Number of educational institutions in indigenous territories, how many teach indigenous education teach itself how many, how many in Western education, how many are run by the Indian authorities themselves, how many teach the life plan of their respective people, many indigenous mother tongue teaching.</td>
</tr>
<tr>
<td>* Number of teachers serving indigenous population, many are from outside the community, how many are in the same community, many taught in indigenous languages.</td>
</tr>
<tr>
<td>* Identifications of the number and type of impact that armed conflict has had on education in indigenous territories.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th><strong>EQUITY IN RIGHTS FOR INDIGENOUS WOMEN</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>* Number of indigenous women participating in policy decisions in the High Council for Women.</td>
</tr>
<tr>
<td>* Number of courses and training courses and regional organizations that promote the development of indigenous women and their families.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th><strong>OWN AND INTERCULTURAL HEALTH</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>* Percentage of resources allocated by the State for the structuring, development and implementation of indigenous health system SISPI - and specifically formulating their models of intercultural health care according to the worldview of such people.</td>
</tr>
<tr>
<td>* Access, timeliness, quality and socio-cultural adaptation of western health services in different health care settings.</td>
</tr>
<tr>
<td>* Level of progress in construction, financing and implementation of the Sistema de Información Indígenas SISPI (Indigenous Unique Information System)</td>
</tr>
<tr>
<td>* Percentage of resources allocated by the state for the structuring, development and implementation of public sovereignty, food security and autonomy.</td>
</tr>
<tr>
<td>* Percentage of budget with specific allocation that the States invests and transfers to indigenous peoples and their health organizations.</td>
</tr>
<tr>
<td>* Percentage of resources allocated by the state for the structuring, development and implementation of public sovereignty, food security and autonomy.</td>
</tr>
<tr>
<td>* Number of educational institutions in indigenous territories, how many teach indigenous education teach itself how many, how many in Western education, how many are run by the Indian authorities themselves, how many teach the life plan of their respective people, many indigenous mother tongue teaching.</td>
</tr>
<tr>
<td>* Percentage of effective participation of the communities in the decisions that are adopted as it may affect the social, economic and cultural integrity.</td>
</tr>
</tbody>
</table>

**Impoverishment:**

- Number and type of State Authorities with intercultural adaptation
- Perception of the indigenous peoples about intercultural adaptation of public institutions (kind of institution)
Education and institutional redesign:

In order to implement the SEIP, once the three components (political, organizational, pedagogical and administrative) are approved and included in the legal norms, it is vital that the official institutions cover a structural redesign to adapt to SEIP with sufficient budget, in such a way that it guarantees the right to own indigenous education, according to what is included in the SEIP. The ideal would be for the same regulation that includes SEIP to include an institutional redesign, to avoid indefinite delays due to lack of will of the government.

There are many governing institutions that are destined to work in the redesign and structural redesign, that make effective the implementation of SEIP, but the basics would be: Ministry National Education, and the Department, Municipal and District Secretariat, Ministry of Interior and DANE (National Administrative Department of Statistics).

The Ministry National Education as the government national authority, is responsible for education in Colombia, must internally built a specific differential structure for the indigenous peoples, with sufficient logistics and budget allocation that allows to implement the SEIP in the following aspects:

- Guarantee the implementation, structure, and integrated funding of the SEIP, duly agreed by the CONTCEPI and ratified by the MPC.
- To have an special and specific information for indigenous education that has indicators agreed between the authorities and indigenous organizations that go beyond the specific or incomplete information that is recorded in a very general manner in the DANE.
- Promote and finance the educational self-diagnostics for the indigenous peoples performed by their own authorities, as an essential base of the informational system of the own indigenous education.
- Design departments within the framework of SEIP, that allows them to work with indigenous peoples involved in the process of SEIP and supported by the representative indigenous organizations.

The Departmental, District and Municipalities Education Secretariats, with the cooperation of indigenous authorities and organizations, will redesign their current internal structure to adapt it to SEIP and department, district and locals needs related to the indigenous peoples. This process should be accompanied by the Ministry of National Education and offers guarantees agreed between the parties.

Technical designs of the forms that are used by different institutions of the State as MEN or DANE and the Ministry of Interior in census, records and surveys that traditionally have been used as indicators for the elaboration of education related governmental proposals, have to be reviewed and elaborated in a way that they reflect the realities within the framework of SEIP.

These forms have to be more inclusive each time and have to be take into account the specific aspects of the indigenous peoples, overcoming old technical paradigms that do not allow the addition of new questions, new criteria, new goals that are relevant and agreed with the indigenous authorities and organizations. The classic response of "It cannot be done" given by some officers has to be overcome and in that order of ideas it must produce not only the information that they require as an institution, but also the one that is required by indigenous peoples, in order to properly portray the needs of each of the communities.

Some direct indicators o disaggregated information that is urgently needed for the implementation of SEIP could be:

- Specific information about indigenous peoples and own education (not globalized in ethnic groups or ethno education models)
- Schooling rates or coverage of own indigenous education that can be compared with the rates of education on indigenous territories where there is only western education, by age group, gender and area.
- Rate of access to the indigenous population outside the own educational system.
- Rate of indigenous population outside the educational system, by age, gender and area.
- Number of educational institutions in indigenous territories: how many teach own indigenous education, how many in western education, how many are managed by their own indigenous authorities, how many teach the life plan of their community, how many teach the indigenous mother tongue.
- Number of teachers that serve the indigenous population: how many are foreigners, how many belong to the same community, how many teach the indigenous mother tongue.
- Identification of the number and kind of impacts that the armed conflict has caused upon the education of indigenous territories.
Equity in rights for women:

Institutional adaptation of Ministers, policies and programs that make the situation of indigenous women and their families visible.

- Number of indigenous women that participate in the Higher Council for Equity policy decisions.
- Percentage of resources allotted for the development of specific programs.

Own health with regards to the institutional redesign of the state:

Institutional adaptation of Ministers, programs, relationship level with government and international institutions, public policies focused on rights, ethnical, integrated and intercultural aspects and in budgets with specific allocations.

- Percentage of resources assigned by the State for the structuring, development and implementation of the indigenous health system SISPI and specifically the elaboration of intercultural health providing models in accordance to the worldview of each community.
- Access, opportunity, quality and sociocultural adaptation of the western health services in the different health providing institutions.
- Percentage of specifically health allocated budget that the State invests and transfers to the communities and their indigenous organizations.
- Level of progress in the construction, funding and implementation of the Sistema Unico de Informacion Indigena, SUIIN (Unique System for Indigenous Information)
- Percentage of resources destined by the State for the structuring, development and implementation of a public system of sovereignty, security and food autonomy.
- Level of agreement of the indigenous special charter part in the Public Health Ten Year Plan with the framework of SISPI.
- Level of consultation and agreement in the elaboration of Planes de Intervencion Colectiva PIC (Collective Intervention Plans) and its implementation with the framework of SISPI.
- Percentage of health entities at the national, department and municipal level, redesigned with an ethnical and rights based approach.

Harmony and balance in the relationship man-nature and institutional redesign:

In order to protect the traditional knowledge of the indigenous peoples and of the local communities, knowledge that is not only associated to biodiversity but to cultural practices in general:

- Norm for the protection of the traditional knowledge of the indigenous peoples issued by the Colombian State.
Chapter 3
Conventional Framework of MDG’s: Gap Analysis
3.1 ISSUE APPROACH:

"The Colombian Government recognizes and protects the Colombian Nation's ethnic and cultural diversity (Art. 7). The languages and dialects of ethnic groups are official in their territories. The teachings provided to communities with their own linguistic traditions shall be deemed to be bilingual (Art. 103). Reservation territories...are inalienable, imprescriptible and cannot be embargoed (Art. 63). (...) Communities shall have the right to an education that is respectful of and that shall grow their cultural identity (Art. 68). All indigenous departments, districts, municipalities and territories are to be deemed territorial entities" (Art. 286)

 Colombian Political Charter 1991

It is necessary to highlight the fact that MDGs, in their formulations, objectives and indicators, are not appropriate either ethnically or culturally for an analysis based on the worldviews of Indigenous Peoples, which is the main purpose of this work; this is due to the fact that MDGs are not compatible with the Indigenous Peoples’ principles and aspirations derived from their Law of Origin, nor with the holistic thought of integrity from their sense of living.

This low level of relevance also occurs because, although MDG objectives and indicators are based upon what can be considered to be "vital minimums" for any individual, MDGs do not address or take into account the structural and inequality-based causes that make for situations of poverty expected to be overcome and, on the other hand, they exclude the collective rights of peoples, such as the right to a territory as noted by CRIC, and, at the same time, "disregard differential rights when trying to get universal minimums, both in terms of issues and in terms of alternatives that cannot be homogenized".

Regardless of the aforementioned low level of ethical and cultural relevance and regardless of the limitations in the availability of data with ethnical differentiation, it has been deemed necessary to make an analysis of gaps in the behavior and situation of conventional indicators in order to identify deep inequalities faced by Colombian indigenous communities and propose inputs for public policies that may substantially modify this reality of violations against their rights.

For the conventional analysis of the indigenous communities’ situation with regards to MDGs, official statistics are drawn upon, specifically those of DANE’s 2005 General Census, as well as statistics derived thereof, whereby the “population of minorities has been visualized, which is official statistics are drawn upon, specifically those of DANE’s 2005 General Census, as well as those of the census that count on data differentiated for the indigenous population. In cases where no disaggregated data are available, an analysis is made on the situation observed in departments with the biggest percentage of the nation’s indigenous population and on the observations of the urban and rural areas.

For this analysis, 15 departments have been targeted, which cluster three fourths of the Colombian indigenous population. Among them we can find 5 departments where the indigenous population amounts to 40% of the population. 6 departments with a percentage of indigenous population between 10% and 40% in addition to 4 departments with less than 5% of indigenous population. In as much as possible, on account of the availability and relevance of data, such departments will receive several comparative analyses between the two municipalities with the biggest indigenous population and two of them with the smallest indigenous population.

TABLE 12 : INDIGENOUS POPULATION IN TARGET DEPARTMENTS

<table>
<thead>
<tr>
<th>Departamento</th>
<th>Department total population by gender</th>
<th>Total population department</th>
<th>Indigenous population department</th>
<th>% of Indigenous total population department</th>
<th>% of total population department</th>
</tr>
</thead>
<tbody>
<tr>
<td>Antioquia</td>
<td>324.434</td>
<td>351.159</td>
<td>655.945</td>
<td>270.202</td>
<td>42.4</td>
</tr>
<tr>
<td>Magdalena</td>
<td>593.221</td>
<td>592.801</td>
<td>1.182.022</td>
<td>456.633</td>
<td>21.0</td>
</tr>
<tr>
<td>Nariño</td>
<td>510.952</td>
<td>506.159</td>
<td>1.056.042</td>
<td>530.789</td>
<td>10.0</td>
</tr>
<tr>
<td>Cauca</td>
<td>741.852</td>
<td>756.309</td>
<td>1.498.234</td>
<td>155.309</td>
<td>10.4</td>
</tr>
<tr>
<td>Tolima</td>
<td>765.874</td>
<td>762.055</td>
<td>1.542.009</td>
<td>151.064</td>
<td>9.9</td>
</tr>
<tr>
<td>Sucre</td>
<td>384.125</td>
<td>370.188</td>
<td>762.265</td>
<td>82.954</td>
<td>10.9</td>
</tr>
<tr>
<td>Tolima</td>
<td>631.970</td>
<td>605.354</td>
<td>1.382.004</td>
<td>151.064</td>
<td>9.9</td>
</tr>
<tr>
<td>Cesar</td>
<td>458.105</td>
<td>440.354</td>
<td>878.435</td>
<td>44.355</td>
<td>5.1</td>
</tr>
<tr>
<td>Putumayo</td>
<td>320.267</td>
<td>319.950</td>
<td>655.942</td>
<td>257.397</td>
<td>40.1</td>
</tr>
<tr>
<td>Cesar</td>
<td>236.194</td>
<td>236.402</td>
<td>480.492</td>
<td>248.197</td>
<td>50.1</td>
</tr>
<tr>
<td>Amazonas</td>
<td>2.788.222</td>
<td>2.819.210</td>
<td>5.607.051</td>
<td>258.197</td>
<td>4.6</td>
</tr>
</tbody>
</table>

Source: Drafted on the basis of CEPAL. Socio-demographic atlas of Indigenous and Afro-Colombian peoples, 2012. Chart 7 and Chart 9

It is possible to observe the prevalence of the indigenous population across the target departments. Even though Guainía and Vaupés only concentrate 1.6% of the nation’s indigenous population, these are the departments with indigenous people as the highest percentage of the population (over 80%); a similar situation occurs in Vichada and Amazonas where nearly 40% of their population is indigenous and they only cluster 2.7% of the national indigenous population. In contrast, Antioquia and Valle del Cauca are departments where the indigenous population sits below 1% of the total population, thus accounting for less than 4% of the nationwide indigenous population.

Given the low availability of data for disaggregated MDG indicators for the indigenous population, gap proxies have been considered for the analyses along with this population’s distribution across the urban and rural areas in target departments.

1 DANE. Statistical recognition of Colombian ethnic groups. 2005 Census

2 These 14 departments hold 28 out of the 54 Indigenous Communities (52.1%) referred to by the Constitutional Court’s Auto 004 of 2009 as being in grave danger of physical and cultural extinction due to forced displacement caused by the internal armed conflict.
It is important to point out that the conception through which MDG 1 objectives and indicators are established is not appropriate or relevant for an analysis on the basis of the worldviews of indigenous peoples, since, for them, within the "good living" framework, poverty, including extreme poverty, has to do much more with a lack of income, with territorial deprivation and with a "lack of land for working, a loss of food quality with cultural relevance, a loss of language which undermines the development of knowledge and exclusion in the decision-making processes...", which is beyond a mere lack of income. Besides, with regards to child malnutrition, it is not sufficient to simply identify the child malnourishment rate, as it is thought that "malnutrition will not be overcome as long as communities are not given access to land and territory legalization or entitlement, to loan policies with cultural relevance and to the support of knowledge-oriented and technological reinforcement."

These data allow us to deduce that the behavior of MDG indicators for the rural areas of such departments will reflect, in an approximate manner, the situation of the indigenous population referred to by such indicators; therefore, this distribution becomes an important reference for a proxy analysis that will allow us to deduce the state of compliance of MDG objectives for the nation’s indigenous population.

### OBJECTIVE 1: ERADICATION OF EXTREME POVERTY AND STARVATION

#### TABLE 13: DISTRIBUTION OF INDIGENOUS POPULATION ACROSS URBAN AND RURAL AREAS IN TARGET DEPARTMENTS

<table>
<thead>
<tr>
<th>Target departments</th>
<th>% RURAL indigenous population over department indigenous population</th>
<th>% URBAN indigenous population over department indigenous population</th>
</tr>
</thead>
<tbody>
<tr>
<td>Chocó</td>
<td>95.7</td>
<td>4.3</td>
</tr>
<tr>
<td>Cauca</td>
<td>93.1</td>
<td>6.9</td>
</tr>
<tr>
<td>La Guajira</td>
<td>90.8</td>
<td>9.2</td>
</tr>
<tr>
<td>Amazonas</td>
<td>88.9</td>
<td>11.1</td>
</tr>
<tr>
<td>Cesar</td>
<td>88.1</td>
<td>11.9</td>
</tr>
<tr>
<td>Vichada</td>
<td>85.5</td>
<td>12.5</td>
</tr>
<tr>
<td>Narino</td>
<td>86.8</td>
<td>13.2</td>
</tr>
<tr>
<td>Antioquia</td>
<td>78.5</td>
<td>21.5</td>
</tr>
<tr>
<td>Cordoba</td>
<td>72.4</td>
<td>27.6</td>
</tr>
<tr>
<td>Putumayo</td>
<td>68.5</td>
<td>31.5</td>
</tr>
<tr>
<td>Tolima</td>
<td>67.7</td>
<td>32.3</td>
</tr>
<tr>
<td>Guainía</td>
<td>58.7</td>
<td>41.3</td>
</tr>
<tr>
<td>Narino</td>
<td>53.8</td>
<td>46.2</td>
</tr>
<tr>
<td>Vaupés</td>
<td>45.7</td>
<td>54.3</td>
</tr>
<tr>
<td>Valle del Cauca</td>
<td>45.9</td>
<td>54.1</td>
</tr>
</tbody>
</table>


#### TABLE 14: MDG 1 CONVENTIONAL INDICATORS

<table>
<thead>
<tr>
<th>Indicators</th>
<th>Baseline colombia</th>
<th>Current situation colombia</th>
<th>Baseline indigenous</th>
<th>Goal 2015</th>
</tr>
</thead>
<tbody>
<tr>
<td>Percentage of people that live in extreme poverty (indigencia)</td>
<td>20.40%</td>
<td>12.30%</td>
<td>8.80%</td>
<td></td>
</tr>
<tr>
<td>Percentage of people in poverty</td>
<td>1991</td>
<td>2010</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Rate of national unemployment</td>
<td>16.70%</td>
<td>11.80%</td>
<td>8.50%</td>
<td></td>
</tr>
<tr>
<td>Proportion of occupied people with informal jobs</td>
<td>54.50%</td>
<td>51.60%</td>
<td>45%</td>
<td></td>
</tr>
<tr>
<td>Percentage of children with low weight at birth</td>
<td>0.08</td>
<td>0.09</td>
<td>&lt;10%</td>
<td></td>
</tr>
</tbody>
</table>

Source: CONPES 140 of 2011 / DNP-DDS Calculations based on EH-DANE. MESEP Income Estimates in ECH 2002-2005 (spliced data), new approach

It is important to point out that the conception through which MDG 1 objectives and indicators are established is not appropriate or relevant for an analysis on the basis of the worldviews of indigenous peoples since, for them, within the "good living" framework, poverty, including extreme poverty, has to do much more with a lack of income, with territorial deprivation and with a "lack of land for working, a loss of food quality with cultural relevance, a loss of language which undermines the development of knowledge and exclusion in the decision-making processes...", which is beyond a mere lack of income. Besides, with regards to child malnutrition, it is not sufficient to simply identify the child malnourishment rate, as it is thought that "malnutrition will not be overcome as long as communities are not given access to land and territory legalization or entitlement, to loan policies with cultural relevance and to the support of knowledge-oriented and technological reinforcement."
**Gap Analysis:**

Poverty mirrors a denial of fundamental opportunities for the people and a disservice to human development as there are no wellfounded options being expanded on. Under the perspective of human development, the advancement of all the members of a given community really matters, but, especially so, the advancement of the poor. Therefore, public policies should focus on actions that favor equality with the purpose of aiming society’s attention towards the groups that are at a greater disadvantage.

Colombia recognizes three approaches of poverty measurement:

i) An approach based on monetary income, which mainly pivots around the lines of poverty and indigence;

ii) An approach based on needs, indicating a situation of material deprivations at home and among people, on the basis of the Unmet Basic Needs (UNB) indicator; and lastly;

iii) An approach related to capacities, which recognizes such indicators as the Human Development Index (HDI), the Human Poverty Index (HPI), the Living Conditions Index (LCI) and, finally, the Multidimensional Poverty Index (MPI), developed in Colombia by the National Planning Department.

For the Assessment of Objective 1: "Eradicate extreme poverty and starvation" from the Millennium Declaration, Colombia opted for the conception of poverty measured on an income and starvation basis with regards to malnourishment, taking for granted that income insufficiency in the meeting of basic needs also generates a lack of opportunities and social and political options, as mentioned by Hopenhayn: "those who are poor, on average, have less access to education and knowledge than those who are not, and they also have less access to political power, quality services, healthy lives, long-distance communication or a dignified treatment".

**Income-Based Poverty**

The indicators officially used for monitoring the progress of MDG 1 are as follows: poverty line, calculated as the minimum income required to purchase food, goods and services deemed essential in life; the basic food basket, defined by DANE (Colombian National Department of Statistics); and the extreme poverty or indigence line, which calculates the minimum income required to satisfy the basic food consumption covering the minimal nourishment necessities as per ICBF (Colombian Department of Child Services) and FAO standards (differentiating one food line for urban areas and another one for rural areas).

It is self-evident that the progress achieved nationwide in general terms in the reduction of extreme poverty in urban areas, as measured by the income over the indicated period (1991 to 2003), which places such measurement very close to the goal set for 2015, at 9.13% in comparison to 8.8% as proposed by the goal. The existing gap in terms of extreme poverty across urban and rural areas increased with respect to the situation in the base year of 1991 and represents twofold the national average and threefold that from urban areas, that is, per each person from urban areas in a situation of poverty, there are one and a half persons in such a situation in the rural areas.

The behavior of Poverty as measured on an income basis in urban and rural areas evinces a wide distance with respect to the goal set for 2015: in urban areas (41.1% compared to 28.5% from the 2015 goal) and rural areas (56.4% compared to 28.5% of the goal) almost doubling. The gap is 1.4, that is, per each person from urban areas in a situation of poverty, there are one and a half persons in such a situation in the rural areas.

If a historical analysis is made by widening the target period from 2005 to 2011, a falling trend can be confirmed in the percentage of extreme poverty and poverty, both in the rural and urban areas, with the exception of 2008, when there was a spike in extreme poverty in rural areas.

![Graph 2: Income-Based Poverty and Extreme Poverty Percentage 2005 - 2011](image)

The gap between the rural and urban areas in prejudice of the former is still steep. If the fact that 78.62% of the indigenous population inhabits rural areas is taken into account, it may be concluded that the situation of poverty and extreme poverty of the indigenous population significantly affects such population more than it does others, and also the situation with regards to income, which has not had any substantial improvement in the past two decades.

The above conclusion is reinforced as an analysis is made for the prioritized departments on account of the indigenous population’s prevalence. In all departments the incidence of poverty and extreme poverty are really far apart both from the national average and from the goal set for 2015.

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1 Hopenhayn, Martín. “Poverty in concepts, realities and policies; a regional perspective with an emphasis on ethnic minorities” CEPAL.
In this sense, the situation of Chocó, Sucre and Cauca reflect the highest percentages of poverty at 77.9%, 56.8% and 56.4% respectively, as well as those of extreme poverty at 19.7%, 20.5% and 28%. These departments have a large percentage of indigenous population and reflect data of poverty measured on an income basis. Such data contrast with the situation of Antioquia and Valle del Cauca, which reflect the lowest poverty percentages at 54.2% and 42.2% and extreme poverty at 17.7% and 12.1% respectively, where the percentage of indigenous population compared to the population’s total is not very significant.

The above data confirm the inequality existing in terms of income with regards to the indigenous population, regardless of the positive variations that have occurred over the last two decades in terms of the national average, which allows us to deduce that there is a widening of the inequality gap in terms of income with a higher effect on indigenous communities.

Poverty on an NBI Basis

Another widely used poverty indicator is the Unmet Basic Needs or NBI index. According to this index, poor homes are those considered to have at least one of the following features: inadequate housing, a household without basic utilities, critical overcrowding, lack of school attendance, or high economic dependence; and extremely poor (or gravely impoverished) homes are those with at least two of the above features.

This measurement, like the income-based measurement, generates controversy within the western world, and more so from the ethnic-cultural perspective, as it is not relevant to be applied to the context of indigenous peoples because, as pointed out by CRIC – Regional Indigenous Council of Cauca, “it is essential to overcome the perspective of needs and access to utilities, so that communities are able to become subject to their rights.”

On the other hand, the definition of inadequate housing in terms of floors and roofs, from the western perspective, does not match the definition conceived by indigenous peoples: “A dignified home is one surrounded by forests, water and wildlife, being able to get peace of mind…a home made up of zinc plates negatively impacts people’s health because home is also a microcosm for the indigenous person;” and it goes on to say that “upon checking the materials of unpaved floor, it is observed that they are made up of zinc plates negatively impacts people’s health because home is also a microcosm for the indigenous person.”

In this sense, the situation of Chocó, Sucre and Cauca reflect the highest percentages of both poverty at 77.9%, 65.4% and 63.6% respectively, as well as those of extreme poverty at 19.7%, 20.5% and 28%. These departments have a large percentage of indigenous population and reflect data of poverty measured on an income basis. Such data contrast with the situation of Antioquia and Valle del Cauca, which reflect the lowest poverty percentages at 54.2% and 42.2% and extreme poverty at 17.7% and 12.1% respectively, where the percentage of indigenous population compared to the population’s total is not very significant.

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However, as an exception to the above considerations and on account of the fact that this is yet another globally accepted indicator to measure poverty with official data at hand, an analysis is also made of the Unmet Basic Needs Index in target departments.

The data confirm the existing gap regarding NBI’s in prejudice of rural areas and, therefore, in prejudice of the indigenous communities that mainly inhabit such rural zones.

La Guajira, Vaupés, Vichada and Guainía, which are considered to be indigenous departments since they hold an indigenous population over 40% of their total, are the regions reflecting the highest gaps of poverty and extreme poverty with regards to the national data both in rural and urban areas. In such departments, the poverty-related NBI is twice that of the national data both as a whole and as broken down between urban and rural contexts.

Comparatively, Valle del Cauca and Antioquia show NBI figures that are significantly lower than the nationwide average both for the rural and urban areas. This reasserts the huge inequality in terms of poverty and extreme poverty among the Colombian indigenous communities, as well as in terms of NBI.

This situation is more preoccupying upon observation of the extreme poverty NBI for La Guajira, Vichada and Guainía, because it is four times higher than the national total and three times higher for Vaupés. La Guajira, where nearly 50% of the population is indigenous, has 65.2% poverty with 40.5% in urban homes and 91.9% in the rural area with at least one unmet basic need; regarding extreme poverty, 47.1% of urban homes and 80.3% of rural households have at least two unmet basic needs.

As the NBI from 2005 is taken as the poverty indicator, a better overall situation nationwide can be seen and it could be said that the poverty eradication goal expected by 2015 has been accomplished because a percentage of 27.7% is reflected compared to the 28.5% mark; as for extreme poverty, the percentage of 13.8% comes close to the mark of 8.8%.
As we compare the poverty and extreme poverty indicators on the basis of income and NBI for 2005, it can be observed that the physical conditions of wellbeing have improved among people; however, they still do not accomplish the income required to obtain, autonomously and freely—according to Sen—the vital minimums for a dignified life.

LCI –Living Conditions Index

A closer measurement of the multidimensional conception of poverty and of the cluster of rights defined by the 1991 Political Charter is the Living Conditions Index –LCI—which measures within a scale of 0 to 100 (where 0 indicates the worst conditions and 100 reflects the best conditions) the aggregates of 4 dimensions in a conception of “multidimensional wellbeing”.

a) Quality of housing on the basis of characteristics (measuring the individual physical capital)

b) Access and quality of public utility infrastructure: sanitation services, drinkable water, cooking fuel, trash collection (measuring the collective physical capital).

c) Home size and composition (measuring the basic social capital).

d) Education (measuring the individual human capital)

This indicator also shows the same lack of ethnic-cultural relevance previously mentioned, given the fact that several of the incorporated dimensions do not have any relation to the ideal of “dignified life” within the framework of the indigenous worldview; besides, there is lack of data for departments with the highest indigenous population such as Guainía, Vaupés, Amazonas, Vichada and Putumayo.

The total nationwide LCI in 2005 was 77.3% with 81.6% for urban areas and 54.5% for rural areas. Likewise, this poverty indicator reflects a significant gap between rural and urban issues of 6.7%.

Multidimensional Poverty Index

Theoretical and empirical acceptance of the fact that poverty has many dimensions led analysts of social issues and policy makers to seek strategies that may allow them to capture, in an objective way as possible, the concept of multidimensional poverty. By this token, Colombia’s National Planning Department (DNP) established in 2011 an approach to measure poverty, which was instrumental in building up the Multidimensional Poverty Index (MPI). In this very sense, MPI allows us to observe patterns of poverty apart from monetary poverty by means of a reflection of various groups of deprivation criteria8.

This index incorporates five dimensions within its structure: education, childhood and youth, labor, housing and public utilities, plus fifteen associated variables; this is why MPI is considered to be a breakthrough with respect to other multi-dimension type measurements such as the Unmet Basic Needs (NBI) Index or the Living Conditions Index (LCI), because, in addition to the variables incorporated by them, current issues are also included, such as first childhood care, informality, child labor, or access to healthcare beyond social security9.

Source: DNP –DANE-based Nationwide Human Development Program - Continuous Home Survey.” 2004 Data, due to a big change up to 2005, which may be associated to problems with the sample.

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8 DNP. DNP. Multidimensional Poverty Index (IPM-Colombia) 1997-2010 and PND Goals for 2014.
The Multidimensional Poverty Index shows a situation similar to that observed with the rest of poverty indicators for target departments on account of the prevalence of the indigenous population in them. All departments, except for Valle del Cauca and Antioquia, have a higher MPI incidence compared to the national average and are departments where the indigenous population is the majority (Chocó, Vichada, Guainía, Vaupés and La Guajira), all of which show an MPI higher than 80%.

In conclusion, the above can be stated despite the low availability of statistics with ethnic differentiation and, specifically, with disaggregation of data for the Colombian indigenous population; in the conventional measurement, a serious situation of poverty and extreme poverty measured by any of the normally utilized indicators, including the ones that address the measurement from a multidimensional point of view.

This conclusion is obvious in the contents of the First Report on Colombian MDG’s in 2005, which points out that “the unfavorable conditions in which indigenous groups live originate from a progressive loss of land, the breakdown of community economies and the scarce rural work opportunities, all of which forces the indigenous groups to self-consumption or to migration in the pursuit of informal jobs, such as street vending, maid work and occasional stints, which yield very little income and do not make for social security. In addition to the above, in recent years, the presence of illegal groups has forced the indigenous communities to leave their territories and migrate to urban marginal areas, deteriorating the social tissue and severing their ancestral cultural bonds” 10.

This situation, therefore, reflects a negative gap in MDG 1, an unjustifiable inequality that is essential to be resolved if progress is to be achieved not only in accomplishing the 2015 goal but also fundamentally in reaching a more inclusive and equal development for the whole Colombian population.

10 UNDP. First Report in Colombia on MDG 2005, Page 28
“Of all vulnerable peoples, the indigenous communities are probably the people under the worst conditions of poverty and misery; violation of their territories; awful healthcare conditions; malnourishment and chronic diseases; very low educational coverage and absence of balanced and sufficient food.

On top of that, the indigenous communities face another set of difficulties in their life conditions, such as: unemployment, alcoholism, undue use of drugs, crime, migration, family meltdown, weakening of cultural identity and even involvement in illegal activities, oftentimes caused by hopelessness and deprivation.

Therefore, the concept of “good living” and the right of communities to improve their social and economic conditions are two essential characteristics in order to assess the current situation of human, collective and community rights”.

2011 Human development report:
Indigenous Peoples: a dialog between cultures” UNDP Colombia

NOTE: The analysis of child malnourishment indicators is developed in the chapter on MDG 4 with regards to healthcare: an account of the agreement with indigenous delegates that corresponds to their conception of integrality when addressing healthcare issues.

In order to measure the progress of MDGs, the country has established a general baseline and there is relevant information at hand for general assessments; no baseline information was found for the indigenous population in order to establish progress in terms of education with regards to the goals proposed for 2015.

The response from the Ministry of Education to the information request for the indigenous population was that “The Ministry of Education utilizes the projections of the 2005 Census –DANE, as the source for obtaining the coverage indicators; such population projections do not have information on a simple age basis for ethnic groups, which hampers the obtaining of schooling or coverage rates for such population groups.” This confirms the lack of specific data on the education of indigenous communities to facilitate a better analysis; this is an institutional task pending. Despite this, the examination of certain indicators was afterwards presented, for which only vague information on the matter was found.

### OBJECTIVE 2:
**ACHIEVING UNIVERSAL PRIMARY EDUCATION**

<table>
<thead>
<tr>
<th>Indicator</th>
<th>Country baseline</th>
<th>Latest data (Colombia)</th>
<th>Indigenous baseline</th>
<th>2015 Country Goals</th>
</tr>
</thead>
<tbody>
<tr>
<td>Rate of gross coverage in basic education</td>
<td>65.89 (1993)</td>
<td>109.14 (2009)</td>
<td>100</td>
<td></td>
</tr>
<tr>
<td>Rate of gross coverage in middle education</td>
<td>42.95 (1993)</td>
<td>75.24 (2009)</td>
<td>85</td>
<td></td>
</tr>
<tr>
<td>Rate of literacy per person between 15 and 24 years of age</td>
<td>3.41 (1992)</td>
<td>2.06 (2009)</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>Average years of schooling among people between 15 and 24 years of age</td>
<td>72.8 (1992)</td>
<td>93.5 (2009)</td>
<td>10.65 years</td>
<td></td>
</tr>
<tr>
<td>Rate of repetition</td>
<td>6.10 (1992)</td>
<td>3.10 (2009)</td>
<td>2.3</td>
<td></td>
</tr>
</tbody>
</table>

Sources: CONPESD 140 / (1) MEN Calculations, using formal education research by DANE – Form C- 600 / (2) MENSINEB / (3) DANE, EH Calculations (1992-2010). With a population framework adjustment from the 2005 Census (4) DANE (GEIH: 2009)
Gap Analysis

With the purpose of establishing the existing gaps in conventional indicators of MDG’s among Colombia’s national and indigenous population, as follows an analysis is presented, as carried out for the indicators associated to educational issues, noting that, for certain points, it was not possible to find trustworthy and comparable data for the indigenous population.

Incidentally, the Colombian National Ministry of Education (MEN), in charge of educational issues, in response to the data request put forth by UNDP within the framework of this work, stated that “The Ministry of Education is looking into its data systems to try and find alternatives to offer a proper and more comprehensive characterization of the indigenous population”, that is, for the time being, the Ministry does not have any appropriate conventional data on indicators associated to education in indigenous communities and, obviously much less on indigenous education as such. This analysis starts off from the premise that the indicators merely constitute a clue of the manner in which certain social phenomena behave, and therefore, no mistake should be made in mixing up such indicators with an end in and of itself.

The population universe considered for this analysis is comprised by the entire Colombian nationwide population and the entire nationwide indigenous population, though in some aspects the lack of data led to work on partial data; in other cases, it was only possible to set some suggestions on the educational situation of indigenous communities. In terms of education, Colombia has committed itself to reaching, by 2015, coverage of 100% in basic, elementary and secondary education; 93% coverage in middle education as well as a reduction in illiteracy of up to 1% among people between 15 and 24 years of age.

School attendance among people between 6 and 11 years of age:

Seemingly, there are outstanding differences between the indigenous population from 6 to 11 years of age and the non-indigenous population attending educational institutions, most of all in urban areas. It must be taken into account that the ratio of indigenous population residing in the urban areas is 21.42% of the entire indigenous population, as compared to 76.14% of the entire non-indigenous population residing in the same area. At a general level, per every 100 non-indigenous persons, there are 0.96 indigenous persons residing in the same area.

When analyzing the figures from the 2005 Census, it may be noted that there are marked distinctions between the indigenous population ages 6 to 11 and the non-indigenous population attending educational establishments, as per every 100 non-indigenous children between ages 6 and 11 attending educational establishments, there are 1.1 indigenous persons attending school.

In the urban areas, out of every 100 non-indigenous persons between 6 and 11, there are 0.96 persons attending academic institutions and, in rural areas, out of every 100 non-indigenous persons, there are 1.29 non-indigenous persons attending school.

In the gender-based analysis, a similar gap is observed between the non-indigenous population and the indigenous population, both for urban and rural areas. In the case of girls, per every 100 girls from the non-indigenous population ages 6 to 11 attending school in urban areas, there are 1.1 indigenous girls and 12.9 of them in the rural areas. In the case of boys, the figures are similar: in urban areas, out of every 100 non-indigenous boys, there are 1.1 indigenous boys attending school in urban areas and 12.7 in rural areas.

TABLE 19: ATTENDANCE TO EDUCATIONAL INSTITUTIONS BY PERSONS AGES 6 TO 11 ACCORDING TO GENDER AND AREA OF RESIDENCE: 2005 CENSUS

<table>
<thead>
<tr>
<th>Area</th>
<th>Indigenous Population</th>
<th>Non-Indigenous Population</th>
<th>GAP</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Men</td>
<td>Women</td>
<td>Total</td>
</tr>
<tr>
<td>Urban</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>91.0</td>
<td>91.0</td>
<td>91.0</td>
</tr>
<tr>
<td>Rural</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>48.0</td>
<td>69.0</td>
<td>57.0</td>
</tr>
<tr>
<td>TOTAL</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Source: CEPAL/CELADE, special processes of census-based micro data.

Note: the non-indigenous population does not include African Colombians

In percentage terms, for the indigenous population ages 6 to 11 attending educational establishments according to gender and area of residence, it can be noted that the gap in the urban areas between indigenous and non-indigenous population is 2 percentage points in the case of boys and 3 percentage points in the case of girls; in rural areas, the school attendance gap between indigenous and non-indigenous population is 18 percentage points in the case of boys and 19 percentage points in the case of girls.

When analyzing the gender-based figures at a departmental level, among the indigenous population in target departments, minimal differences are noted between boys and girls ages 6 to 11 within the ratio of school attendance; with La Guajira leading at 31.4% of girl attendance and 28.8% of boy attendance; comparatively in Chocó the opposite happens, as the percentage of boy attendance is 28.2% versus 25.5% of girl attendance.

When comparing the school attendance percentages between indigenous boys and girls to the rest of the population, in most associated departments, the attendance percentage was higher in the non-indigenous population, except for Sucre and Putumayo in La Guajira, comparatively, the difference was similar and precarious in both population groups, with 26.9% and 36.1% for the indigenous and non-indigenous population respectively.

11 The non-indigenous population does not include African Colombians
School attendance among people ages 12 to 17

As for the level of school attendance among persons between 12 and 17 in the indigenous population, as compared to the non-indigenous population, a bigger gap can be noted in the urban area in comparison to the rural area.

In urban areas, the indigenous population has less of a possibility to school than the non-indigenous population, since out of every 100 school attending non-indigenous inhabitants, there are 1.11 indigenous inhabitants who attend, and in the rural areas, per every 100 non-indigenous persons attending, there are 12.21 indigenous persons who attend school. When making a general analysis on the basis of totals, without taking into account the area of residence, it is evident that school attendance in the indigenous population between 12 and 17 is much lower than in the non-indigenous population.

A global drop has been noticed in the percentage of school attendance both in the indigenous population and non-indigenous population of both genders and in most departments, as compared to what was noticed across the age population between 6 and 11; only in the Cesar department was there a slight spike in the school attendance percentage of the indigenous population.

The situation is more evident and critical in the indigenous population within the range of 12 to 17 years of age, as the school attendance percentage in most target departments does not exceed 50%; unlike what has happened in Guainía, Sucre, Tolima and Vaupés, the global school attendance percentage for the indigenous population was 47.9%, while for the non-indigenous population such percentage was 62.3%.

### TABLE 21: PERCENTAGE OF SCHOOL ATTENDANCE AMONG INDIGENOUS AND NON-INDIGENOUS INHABITANTS AGES 6 TO 11, ON A GENDER AND DEPARTMENT BASIS; 2005

<table>
<thead>
<tr>
<th>Departments</th>
<th>Indigenous (%)</th>
<th>Non-Indigenous (%)</th>
<th>Gender Gap</th>
<th>Ethnic Gap</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>H</td>
<td>M</td>
<td>Total</td>
<td>H</td>
</tr>
<tr>
<td>Amazonas</td>
<td>63.7</td>
<td>63.7</td>
<td>63.7</td>
<td>1.0</td>
</tr>
<tr>
<td>Antioquia</td>
<td>41.0</td>
<td>40.8</td>
<td>40.9</td>
<td>1.0</td>
</tr>
<tr>
<td>Cauca</td>
<td>73.3</td>
<td>73.6</td>
<td>73.5</td>
<td>1.0</td>
</tr>
<tr>
<td>Cesar</td>
<td>35.9</td>
<td>36.8</td>
<td>36.3</td>
<td>1.0</td>
</tr>
<tr>
<td>Chocó</td>
<td>28.2</td>
<td>25.5</td>
<td>26.9</td>
<td>1.1</td>
</tr>
<tr>
<td>Guainía</td>
<td>62.5</td>
<td>65.5</td>
<td>64.0</td>
<td>1.0</td>
</tr>
<tr>
<td>Guajira</td>
<td>62.8</td>
<td>71.4</td>
<td>66.1</td>
<td>0.9</td>
</tr>
<tr>
<td>Nariño</td>
<td>70.4</td>
<td>71.2</td>
<td>70.7</td>
<td>1.0</td>
</tr>
<tr>
<td>Putumayo</td>
<td>69.9</td>
<td>70.5</td>
<td>70.2</td>
<td>1.0</td>
</tr>
<tr>
<td>Sucre</td>
<td>79.5</td>
<td>80.9</td>
<td>80.2</td>
<td>1.0</td>
</tr>
<tr>
<td>Tolima</td>
<td>76.2</td>
<td>76.9</td>
<td>76.5</td>
<td>1.0</td>
</tr>
<tr>
<td>Valle Del Cauca</td>
<td>95.5</td>
<td>60.9</td>
<td>68.1</td>
<td>1.0</td>
</tr>
<tr>
<td>Total COLOMBIA</td>
<td>53.7</td>
<td>53.9</td>
<td>53.8</td>
<td>1.0</td>
</tr>
</tbody>
</table>

Source: CEPAL. Socio-demographic atlas of indigenous and African-Colombian communities; Santiago de Chile, April, 2012.

### TABLE 22: INDIGENOUS POPULATION AND THE REST OF THE COUNTRY AGES 12 TO 17 ATTENDING EDUCATIONAL INSTITUTIONS ON THE BASIS OF GENDER AND AREA OF RESIDENCE

<table>
<thead>
<tr>
<th>Area</th>
<th>Indigenous population</th>
<th>Non-indigenous population</th>
<th>Gap</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>M</td>
<td>H</td>
<td>Total</td>
</tr>
<tr>
<td>TOTAL</td>
<td>54.609</td>
<td>54.010</td>
<td>108.619</td>
</tr>
</tbody>
</table>

Source: CEPAL/CEDAFE, special processes of census-based micro data; 2005 Census.

### TABLE 23: PERCENTAGE OF CURRENT SCHOOL ATTENDANCE IN THE INDIGENOUS POPULATION AND THE REST OF THE POPULATION AGES 12 TO 17 ON A GENDER AND DEPARTMENT BASIS

<table>
<thead>
<tr>
<th>Departments</th>
<th>Indigenous Inhabitants</th>
<th>Non-Indigenous Inhabitants</th>
<th>Gender Gap</th>
<th>Ethnic Gap</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>M</td>
<td>H</td>
<td>Total</td>
<td>M</td>
</tr>
<tr>
<td>Amazonas</td>
<td>54.6</td>
<td>47.0</td>
<td>50.9</td>
<td>1.2</td>
</tr>
<tr>
<td>Antioquia</td>
<td>40.6</td>
<td>35.5</td>
<td>38.1</td>
<td>1.1</td>
</tr>
<tr>
<td>Cauca</td>
<td>41.6</td>
<td>46.6</td>
<td>43.7</td>
<td>1.1</td>
</tr>
<tr>
<td>Cesar</td>
<td>31.9</td>
<td>35.6</td>
<td>33.7</td>
<td>1.0</td>
</tr>
<tr>
<td>Chocó</td>
<td>29.7</td>
<td>20.6</td>
<td>25.2</td>
<td>1.4</td>
</tr>
<tr>
<td>Guainía</td>
<td>64.9</td>
<td>52.8</td>
<td>59.0</td>
<td>1.2</td>
</tr>
<tr>
<td>Guajira</td>
<td>25.5</td>
<td>20.7</td>
<td>23.6</td>
<td>0.9</td>
</tr>
<tr>
<td>Nariño</td>
<td>41.6</td>
<td>46.0</td>
<td>44.7</td>
<td>1.1</td>
</tr>
<tr>
<td>Putumayo</td>
<td>48.5</td>
<td>49.9</td>
<td>49.7</td>
<td>1.0</td>
</tr>
<tr>
<td>Sucre</td>
<td>71.1</td>
<td>69.2</td>
<td>70.2</td>
<td>1.0</td>
</tr>
<tr>
<td>Tolima</td>
<td>60.9</td>
<td>61.5</td>
<td>61.2</td>
<td>0.2</td>
</tr>
<tr>
<td>Valle Del Cauca</td>
<td>49.5</td>
<td>42.1</td>
<td>45.5</td>
<td>1.2</td>
</tr>
<tr>
<td>Vaupés</td>
<td>61.9</td>
<td>61.0</td>
<td>61.5</td>
<td>1.0</td>
</tr>
<tr>
<td>TOTAL COLOMBIA</td>
<td>46.6</td>
<td>46.7</td>
<td>47.0</td>
<td>1.0</td>
</tr>
</tbody>
</table>

Source: CEPAL. Socio-demographic atlas of indigenous and African-Colombian communities; Santiago de Chile, April, 2012.
Completed elementary studies among people ages 15 to 19

Regarding the completion of elementary school studies within the range of 15 to 19 years of age, a relationship can be observed in congruence with the population distribution across urban and rural areas, though it is evident that a lesser number of the indigenous population completes their elementary school studies compared to the non-indigenous persons. Per every 100 non-indigenous persons completing their elementary school studies in the urban areas, there are 1.10 non-indigenous inhabitants who complete them, and out of every 100 non-indigenous persons, there are 10.61 indigenous inhabitants who finish their elementary studies in rural areas.

Now, without taking into account the place of residence, it was determined that out of every 100 non-indigenous persons who complete their elementary studies, there are 2.87 indigenous persons who do as well. This shows a gap regarding the indigenous population with respect to the number of people who manage to finish their studies thoroughly.

On the other hand, indigenous women outnumber indigenous men in terms of elementary study completion in the range of 15 to 19 years of age in urban areas, which is a coherent figure with a larger indigenous female migration to urban areas; while, in rural areas, indigenous men outnumber indigenous women in terms of elementary school completion.

Table 24: 15-19 year-old population that completed elementary education, on a gender and place of residence basis; 2005 census

<table>
<thead>
<tr>
<th>Area</th>
<th>Indigenous Population</th>
<th>Non-Indigenous Population</th>
<th>Gap</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Men</td>
<td>Women</td>
<td>Total</td>
</tr>
<tr>
<td>Urban</td>
<td>12,785</td>
<td>14,020</td>
<td>26,805</td>
</tr>
<tr>
<td>Rural</td>
<td>30,433</td>
<td>28,529</td>
<td>58,962</td>
</tr>
<tr>
<td>TOTAL</td>
<td>43,216</td>
<td>42,550</td>
<td>85,765</td>
</tr>
</tbody>
</table>

Source: CEPAL/CELADE, special processes of census-based micro data.

Note: The non-indigenous population does not include African Colombians.

In terms of the percentage of people who complete their entire elementary school studies between the ages of 15 and 19, urban areas do not see any significant gender difference; indigenous women make for 89%, whilst indigenous men reach 88.6%. In rural areas, men reach 57.5% and women 56.7.

The entire urban indigenous population that completed their elementary school makes for 88.8% versus 94.4% of non-indigenous population. In rural areas, the gap is significantly higher: 57.1% of indigenous population went through with their elementary studies, while 77.8% of non-indigenous population actually completed them.

Table 25: Percentage of 15-19 year-old people that completed their elementary education on a gender and area of residence basis; 2005 census

<table>
<thead>
<tr>
<th>Area</th>
<th>Indigenous Population</th>
<th>Non-Indigenous Population</th>
<th>Gap</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Men</td>
<td>Women</td>
<td>Total</td>
</tr>
<tr>
<td>Urban</td>
<td>186</td>
<td>200</td>
<td>386</td>
</tr>
<tr>
<td>Rural</td>
<td>575</td>
<td>567</td>
<td>572</td>
</tr>
<tr>
<td>TOTAL</td>
<td>661</td>
<td>644</td>
<td>645</td>
</tr>
</tbody>
</table>

Source: CEPAL/CELADE, special processes of census-based micro data.

Note: The non-indigenous population does not include African Colombians.

In nine out of the thirteen examined departments, there is a percentage well over 50% of indigenous people ages 15 to 19 with completed elementary education, the four remaining departments, Amazonas, Cesar, La Guajira, Nariño, Putumayo, Sucre and Valle del Cauca, there are more women who completed their elementary studies thoroughly as compared to men who achieved this milestone in six departments, that is, Amazonas, Antioquia, Chocó, Guainía, Tolima and Vaupés. This leads to similar percentages for men and women nationwide: 46.3% of indigenous men see their elementary studies through compared to 45.4% of indigenous women.

Table 26: Percentage of indigenous population and the remainder of the population ages 15 to 19 who completed their elementary education according to gender and department; 2005

<table>
<thead>
<tr>
<th>Departments</th>
<th>Indigenous</th>
<th>Non-Indigenous</th>
<th>Gender Gap</th>
<th>Ethnic Gap</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Men</td>
<td>Women</td>
<td>Total</td>
<td>Men</td>
</tr>
<tr>
<td>Amazonas</td>
<td>543</td>
<td>525</td>
<td>534</td>
<td>10</td>
</tr>
<tr>
<td>Antioquia</td>
<td>344</td>
<td>296</td>
<td>320</td>
<td>12</td>
</tr>
<tr>
<td>Cesar</td>
<td>523</td>
<td>529</td>
<td>526</td>
<td>10</td>
</tr>
<tr>
<td>Cauca</td>
<td>331</td>
<td>300</td>
<td>310</td>
<td>9</td>
</tr>
<tr>
<td>Chocó</td>
<td>374</td>
<td>345</td>
<td>355</td>
<td>20</td>
</tr>
<tr>
<td>Guainía</td>
<td>629</td>
<td>478</td>
<td>558</td>
<td>13</td>
</tr>
<tr>
<td>La Guajira</td>
<td>176</td>
<td>216</td>
<td>196</td>
<td>0,8</td>
</tr>
<tr>
<td>Nariño</td>
<td>450</td>
<td>427</td>
<td>437</td>
<td>7</td>
</tr>
<tr>
<td>Putumayo</td>
<td>509</td>
<td>561</td>
<td>535</td>
<td>0,9</td>
</tr>
<tr>
<td>Sucre</td>
<td>684</td>
<td>717</td>
<td>700</td>
<td>10</td>
</tr>
<tr>
<td>Tolima</td>
<td>688</td>
<td>687</td>
<td>687</td>
<td>10</td>
</tr>
<tr>
<td>Vaupés</td>
<td>563</td>
<td>567</td>
<td>565</td>
<td>10</td>
</tr>
<tr>
<td>Total</td>
<td>646</td>
<td>578</td>
<td>615</td>
<td>11</td>
</tr>
</tbody>
</table>

Source: CEPAL. Socio-demographic atlas of indigenous and African-Colombian communities. 2012

In nine out of the thirteen examined departments, there is a percentage well over 50% of indigenous people ages 15 to 19 with completed elementary education, the four remaining departments, Amazonas, Cesar, Chocó and La Guajira, register percentages below 50. When comparing the indigenous population to the non-indigenous population, the latter turns out to have higher percentages of people with completed elementary education across all departments.
except for Vaupés. The most outstanding cases are found in Chocó, where the percentage of non-indigenous people is fourfold the indigenous population, being threefold in La Guajira.

School registration on an age and gender basis: ages 5 to 17

Over the 2009 to 2011 time period, school registration on a gender and age basis for the ranges between 5 and 17 in the indigenous population point to the fact that registration rates were higher among men than women; and, the highest rate of registration occurred at age 11 back in 2011, both for men and women; the lowest registration rate for both genders occurred at age 17.

There is a downward trend in the number of registered students with the passing of years among the ages of 6, 8 and 9, while a slight student registration increase was noted among indigenous people ages 5 to 7 and past the age of 10, such an increase is more noticeable in the range of ages 11 to 13.

TABLE 27: REGISTRATION RATE ON AN AGE AND GENDER BASIS AMONG INDIGENOUS COMMUNITIES

<table>
<thead>
<tr>
<th>Age / Years</th>
<th>Registration rate 2007</th>
<th>Registration rate 2010</th>
<th>Registration rate 2011</th>
</tr>
</thead>
<tbody>
<tr>
<td>5 años</td>
<td>9.877</td>
<td>9.599</td>
<td>10.361</td>
</tr>
<tr>
<td>6 años</td>
<td>14.571</td>
<td>13.323</td>
<td>12.984</td>
</tr>
<tr>
<td>7 años</td>
<td>14.606</td>
<td>13.932</td>
<td>15.270</td>
</tr>
<tr>
<td>8 años</td>
<td>16.176</td>
<td>15.474</td>
<td>15.474</td>
</tr>
<tr>
<td>9 años</td>
<td>16.788</td>
<td>15.979</td>
<td>15.979</td>
</tr>
<tr>
<td>10 años</td>
<td>15.333</td>
<td>14.550</td>
<td>16.407</td>
</tr>
<tr>
<td>11 años</td>
<td>14.785</td>
<td>13.607</td>
<td>14.590</td>
</tr>
<tr>
<td>13 años</td>
<td>13.704</td>
<td>13.704</td>
<td>13.564</td>
</tr>
<tr>
<td>14 años</td>
<td>11.440</td>
<td>11.440</td>
<td>11.440</td>
</tr>
<tr>
<td>15 años</td>
<td>9.453</td>
<td>8.685</td>
<td>8.598</td>
</tr>
<tr>
<td>16 años</td>
<td>5.475</td>
<td>4.554</td>
<td>4.554</td>
</tr>
</tbody>
</table>

Source: HER - Integrated Registration Systems-SINA; Planning and Finances Advisory Office.

School attendance among people ages 18 to 22

In 2005, urban areas saw a trend where out of 100 non-indigenous persons attending academic establishments, there was one indigenous person attending to came to show a significant gap. In rural areas, the contrast is lesser than in urban areas, where out of 100 non-indigenous men or women, 15.6 indigenous persons attend school, of whom 16.2 are men and 14.9 are women.

The next table shows that there is a considerable reduction in school attendance for both population groups within this age range, more markedly in the non-indigenous population with regards to the analysis of previous age ranges, as attendance within such range is way lower than that of prior age ranges.

TABLE 28: INDIGENOUS POPULATION AND REST OF THE COUNTRY AGES 18 TO 22 ATTENDING SCHOOL INSTITUTIONS ON A GENDER AND AREA OF RESIDENCE BASIS; 2005 CENSUS

<table>
<thead>
<tr>
<th>Area</th>
<th>Indigenous Population</th>
<th>Non-Indigenous Population</th>
<th>Gap</th>
</tr>
</thead>
<tbody>
<tr>
<td>Men</td>
<td>Women</td>
<td>Total</td>
<td>M</td>
</tr>
<tr>
<td>Urbano</td>
<td>5.295</td>
<td>5.788</td>
<td>5.684</td>
</tr>
<tr>
<td>TOTAL</td>
<td>14.561</td>
<td>13.813</td>
<td>28.374</td>
</tr>
</tbody>
</table>

Source: CEPAL/CELADE, special processes of census based micro data. Note: the non-indigenous population does not include African-Colombians

The overall school attendance percentage in the indigenous and non-indigenous population within the range of 6-11 and 12-17 years of age, with a noticeable drop of 26% of school attendance, which account for 19.4% among indigenous people and 25.5% among non-indigenous inhabitants. Generally indigenous men show a higher rate of school attendance compared to indigenous women within the same age range, 20.8% and 17.9% respectively, unlike the situation observed in the non-indigenous population where women show a higher rate of attendance than men, 27% and 24% respectively.

TABLE 29: CURRENT SCHOOL ATTENDANCE PERCENTAGE OF INDIGENOUS POPULATION AND THE REST OF THE COUNTRY WITHIN THE 18 TO 22 AGE RANGE ON A GENDER AND DEPARTMENT BASIS; 2005

<table>
<thead>
<tr>
<th>Departments</th>
<th>Indigenous</th>
<th>Non-Indigenous</th>
<th>Gender Gap</th>
</tr>
</thead>
<tbody>
<tr>
<td>M</td>
<td>W</td>
<td>Total</td>
<td>M</td>
</tr>
<tr>
<td>Amazon</td>
<td>21.2</td>
<td>15.7</td>
<td>17.7</td>
</tr>
<tr>
<td>Antioquia</td>
<td>27.0</td>
<td>17.7</td>
<td>19.5</td>
</tr>
<tr>
<td>Cauca</td>
<td>27.0</td>
<td>17.7</td>
<td>19.5</td>
</tr>
<tr>
<td>Chocó</td>
<td>19.0</td>
<td>12.8</td>
<td>15.5</td>
</tr>
<tr>
<td>Guainía</td>
<td>37.9</td>
<td>22.9</td>
<td>29.5</td>
</tr>
<tr>
<td>Magdalena</td>
<td>12.5</td>
<td>10.8</td>
<td>11.2</td>
</tr>
<tr>
<td>Nariño</td>
<td>12.5</td>
<td>10.8</td>
<td>11.2</td>
</tr>
<tr>
<td>Putumayo</td>
<td>15.2</td>
<td>13.5</td>
<td>14.5</td>
</tr>
<tr>
<td>Sucre</td>
<td>27.2</td>
<td>25.9</td>
<td>26.6</td>
</tr>
<tr>
<td>Tolima</td>
<td>16.0</td>
<td>16.5</td>
<td>16.3</td>
</tr>
<tr>
<td>Vaupés</td>
<td>17.5</td>
<td>19.8</td>
<td>18.8</td>
</tr>
<tr>
<td>TOTAL COLOMBIA</td>
<td>22.0</td>
<td>17.9</td>
<td>20.4</td>
</tr>
</tbody>
</table>

Source: CEPAL. Socio-demographic atlas of indigenous and African-Colombian communities; Santiago de Chile, April, 2012

A situation of lower rate of school attendance among people ages 18 to 22 was noted in target departments regardless of their ethnic origin or gender; however, the reduction in five of the target departments was lower in men attending school than in women; three departments saw a bigger reduction in men and in five departments it remained the same. Only Vaupés saw a higher global
attendance percentage within such age range in the indigenous population with 39.1% versus 26.4% in the non-indigenous population.

Basic and middle school registration rates in the indigenous population reflect 336,152 registered students back in 2006, a figure lower than that of 2007 and 2008 despite a year-long population increase.

2009 saw a higher spike in school registration in comparison to 2006, which may be due to a rise that was forecast on the basis of population increase; from 336,152, it dropped to 361,348 registered students.

### TABLE 30: EVOLUTION OF STUDENT REGISTRATION IN BASIC AND MIDDLE EDUCATION AMONG THE INDIGENOUS POPULATION

<table>
<thead>
<tr>
<th>Year</th>
<th>Indigenous Students</th>
</tr>
</thead>
<tbody>
<tr>
<td>2006</td>
<td>336,152</td>
</tr>
<tr>
<td>2007</td>
<td>319,619</td>
</tr>
<tr>
<td>2008</td>
<td>332,719</td>
</tr>
<tr>
<td>2009</td>
<td>361,348</td>
</tr>
</tbody>
</table>

Source: MEN. Nationwide Data System on Basic Education (SINEB) 2003-2010

The next graph allows us to see the population dynamics on an age basis with regards to school attendance on an ethnic basis over the whole life cycle:

### Registration rates for the handicapped indigenous population 2006 - 2011

Throughout 2006 and 2011, the schooling of persons with Down syndrome and cognitive disability prevailed, followed by the schooling of persons with impaired eyesight and multiple disabilities, all of them belonging to the indigenous population. Autism and blindness were the least common types of disability amongst the people registered over the course of such time period.
TABLE 31: REGISTRATION FOR HANDICAPPED INDIGENOUS POPULATION

<table>
<thead>
<tr>
<th>Kind of Disability</th>
<th>2006</th>
<th>2007</th>
<th>2008</th>
<th>2009</th>
<th>2010</th>
<th>2011</th>
</tr>
</thead>
<tbody>
<tr>
<td>Deep Deafness</td>
<td>96</td>
<td>61</td>
<td>61</td>
<td>71</td>
<td>84</td>
<td>100</td>
</tr>
<tr>
<td>Moderate or mild hearing</td>
<td>78</td>
<td>64</td>
<td>49</td>
<td>69</td>
<td>55</td>
<td>59</td>
</tr>
<tr>
<td>Impaired vision</td>
<td>225</td>
<td>196</td>
<td>265</td>
<td>211</td>
<td>241</td>
<td>261</td>
</tr>
<tr>
<td>Blindness</td>
<td>8</td>
<td>7</td>
<td>7</td>
<td>6</td>
<td>15</td>
<td>19</td>
</tr>
<tr>
<td>Cerebral Palsy</td>
<td>13</td>
<td>11</td>
<td>17</td>
<td>81</td>
<td>82</td>
<td>69</td>
</tr>
<tr>
<td>Neurosensoric lesions</td>
<td>48</td>
<td>45</td>
<td>84</td>
<td>97</td>
<td>102</td>
<td>116</td>
</tr>
<tr>
<td>Autism</td>
<td>11</td>
<td>12</td>
<td>21</td>
<td>29</td>
<td>32</td>
<td>38</td>
</tr>
<tr>
<td>Cognitive Deficiency</td>
<td>354</td>
<td>102</td>
<td>404</td>
<td>498</td>
<td>584</td>
<td>768</td>
</tr>
<tr>
<td>Down Syndrome</td>
<td>185</td>
<td>503</td>
<td>1536</td>
<td>1966</td>
<td>1881</td>
<td>1654</td>
</tr>
<tr>
<td>Multiple</td>
<td>46</td>
<td>110</td>
<td>195</td>
<td>193</td>
<td>166</td>
<td>167</td>
</tr>
<tr>
<td>Other</td>
<td>N/D</td>
<td>190</td>
<td>N/D</td>
<td>N/D</td>
<td>1</td>
<td>34</td>
</tr>
</tbody>
</table>

Source: MEN - Integrated Registration System – SIMAT; Planning and Finances Advisory Office

Registration on the basis of ethnic-educational models

The tool of registration based on ethnic-educational models is not a good mechanism to get to know the behavior observed by the academic institutions attended by indigenous community members, as it only shows global registration data from the various ethnic groups living in the country without disaggregating the data of indigenous communities in particular and, let alone, the specificity required in indigenous education as such.

Regarding this type of registration based on ethnic-educational models in basic and middle school, the lowest number of registered students was perceived in 2007 with 143,807 students and the highest number back in 2010 with 200,164 registered students. There was a progressive downfall in the number of registered people as of 2005 and up to 2007 with a sustained rise as of 2008 and up to 2010.

TABLE 32: SCHOOL REGISTRATION UNDER THE ETHNIC-EDUCATIONAL MODEL-NATIONWIDE BASIC AND MIDDLE EDUCATION

<table>
<thead>
<tr>
<th>Model</th>
<th>2005</th>
<th>2006</th>
<th>2007</th>
<th>2008</th>
<th>2009</th>
<th>2010</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ethnic-education</td>
<td>145,681</td>
<td>143,807</td>
<td>140,053</td>
<td>137,765</td>
<td>135,326</td>
<td>130,664</td>
</tr>
</tbody>
</table>

Source: MEN, Nationwide Basic Education Data System (SINEB) (2005-2010)

The average number of indigenous people registered under the ethnic-educational model through 2006 and 2009 was 156,737, while the total average number of indigenous people registered throughout the same time period into the basic and middle education system was 337,459, which leads to the supposition that less than half of the indigenous people registered into the basic and middle education system received their education under an ethnic-educational model for such time period.

Registration on the basis of ethnic-educational models in various departments

When the number of people registered under the ethnic-educational model into the basic and middle education system is disaggregated, it can be seen that the highest number of registered students over 2005 and 2010 occurred in La Guajira, where it reached its top level in 2010 with 65,593 registered students; Nariño and Cauca come in next with respectively 34,500 and 31,112 registered students that same year.

TABLE 33: SCHOOL REGISTRATION UNDER THE ETHNIC-EDUCATIONAL MODEL – BASIC AND MIDDLE EDUCATION– PRIORITIZED DEPARTMENTS

<table>
<thead>
<tr>
<th>Departments</th>
<th>2005</th>
<th>2006</th>
<th>2007</th>
<th>2008</th>
<th>2009</th>
<th>2010</th>
</tr>
</thead>
<tbody>
<tr>
<td>Amazonas</td>
<td>1,146</td>
<td>1,279</td>
<td>1,150</td>
<td>1,139</td>
<td>1,440</td>
<td></td>
</tr>
<tr>
<td>Antioquia</td>
<td>955</td>
<td>1,085</td>
<td>1,085</td>
<td>1,058</td>
<td>1,058</td>
<td>1,058</td>
</tr>
<tr>
<td>Cauca</td>
<td>1,610</td>
<td>1,838</td>
<td>1,797</td>
<td>1,780</td>
<td>1,762</td>
<td>1,762</td>
</tr>
<tr>
<td>Cesar</td>
<td>1,356</td>
<td>1,546</td>
<td>1,546</td>
<td>1,546</td>
<td>1,546</td>
<td>1,546</td>
</tr>
<tr>
<td>Cundin</td>
<td>1,964</td>
<td>1,507</td>
<td>1,507</td>
<td>1,507</td>
<td>1,507</td>
<td>1,507</td>
</tr>
<tr>
<td>Cesar</td>
<td>1,567</td>
<td>1,818</td>
<td>1,818</td>
<td>1,818</td>
<td>1,818</td>
<td>1,818</td>
</tr>
<tr>
<td>Cesar</td>
<td>8,571</td>
<td>1,374</td>
<td>1,374</td>
<td>1,374</td>
<td>1,374</td>
<td>1,374</td>
</tr>
<tr>
<td>La Guajira</td>
<td>6,964</td>
<td>7,906</td>
<td>7,906</td>
<td>7,906</td>
<td>7,906</td>
<td>7,906</td>
</tr>
<tr>
<td>Nariño</td>
<td>1,361</td>
<td>1,444</td>
<td>1,444</td>
<td>1,444</td>
<td>1,444</td>
<td>1,444</td>
</tr>
<tr>
<td>Putumayo</td>
<td>1,164</td>
<td>1,164</td>
<td>1,164</td>
<td>1,164</td>
<td>1,164</td>
<td>1,164</td>
</tr>
<tr>
<td>Tolima</td>
<td>1,164</td>
<td>1,164</td>
<td>1,164</td>
<td>1,164</td>
<td>1,164</td>
<td>1,164</td>
</tr>
<tr>
<td>Vaupés</td>
<td>1,164</td>
<td>1,164</td>
<td>1,164</td>
<td>1,164</td>
<td>1,164</td>
<td>1,164</td>
</tr>
<tr>
<td>Total Colombia</td>
<td>1,164</td>
<td>1,164</td>
<td>1,164</td>
<td>1,164</td>
<td>1,164</td>
<td>1,164</td>
</tr>
</tbody>
</table>

Source: MEN Nationwide Basic Education Data System (SINEB) (2003-2010)

The departments with the lowest registration rates under the ethnic-educational model over the years 2005, 2007 and 2010 were Amazonas and Cesar with 1,365 and 1,444 people registered respectively. There are no data on registration rates under such model in Tolima. As for the nationwide total of the ethnic-educational model, expected for 2007 when there was a reduction, sustained growth was achieved with the best registration rates recorded in 2010 with 200,164 people.

School registration of indigenous youths and adults in special academic cycles

Regarding the registration of youths and adults in special academic cycles, it is highly notorious that the highest number of registered students occurred in the 21st cycle over the 2005 to 2011 term.

12 Special Integrated Academic Cycles are structured curricular units for adults, which equal specific grades of regular formal education constituted on the basis of objectives and relevant contents, duly selected and integrated sequentially for the achievement of goals set over the school year. The 21st cycle corresponds to grades 1st, 2nd, and 3rd of basic elementary education; the 22nd cycle is for the 4th and 5th grades of basic elementary education; the 23rd grade to 10th grade of middle education and the 24th cycle to 11th grade of middle education.
8,857 people registered and the number increased progressively until, in 2008, there were 14,310 registered students, which plummeted to 5,065 in 2011.

**TABLE 34: SCHOOL REGISTRATION RATES AMONG INDIGENOUS YOUTH AND ADULTS**

<table>
<thead>
<tr>
<th>Adult Cycle</th>
<th>2005</th>
<th>2006</th>
<th>2007</th>
<th>2008</th>
<th>2009</th>
<th>2010</th>
<th>2011</th>
</tr>
</thead>
<tbody>
<tr>
<td>21</td>
<td>8,057</td>
<td>9,297</td>
<td>10,281</td>
<td>14,310</td>
<td>11,820</td>
<td>8,490</td>
<td>5,065</td>
</tr>
<tr>
<td>22</td>
<td>1,351</td>
<td>2,924</td>
<td>3,935</td>
<td>4,361</td>
<td>8,225</td>
<td>6,514</td>
<td>4,564</td>
</tr>
<tr>
<td>23</td>
<td>1,950</td>
<td>2,880</td>
<td>3,408</td>
<td>3,367</td>
<td>3,560</td>
<td>4,521</td>
<td>3,104</td>
</tr>
<tr>
<td>24</td>
<td>1,275</td>
<td>1,099</td>
<td>1,861</td>
<td>2,140</td>
<td>2,327</td>
<td>2,760</td>
<td>3,161</td>
</tr>
<tr>
<td>25</td>
<td>1,045</td>
<td>1,406</td>
<td>1,269</td>
<td>1,580</td>
<td>1,760</td>
<td>1,928</td>
<td>1,527</td>
</tr>
<tr>
<td>26</td>
<td>406</td>
<td>343</td>
<td>332</td>
<td>441</td>
<td>957</td>
<td>1,038</td>
<td>1,509</td>
</tr>
</tbody>
</table>

**SOURCE:** MEN – Integrated Registration System – SIMAT, Planning and Finances Advisory Office.

In cycles 22 and 26, registration drops considerably, especially so in cycles 25 and 26, which do not exceed 2,000 registered students per year; in 2010 and 2011, the number of registered students plummeted substantially in cycles 25 and 26 compared to registration in these very years over the other cycles.

**Average of extra study years ages 20 to 29 (Target Departments)**

The average of years of study among the indigenous population within the range of 20 to 59 years of age across the 13 associated departments is below six. In Cesar, La Guajira and Narino, the average years of study appears to be the same for men as well as for women; women have a better average of study years in Putumayo, Sucre and Tolima, while in the seven remaining departments, it is men who have a better average.

In La Guajira and Choco, the lowest average of study years can be noted among the indigenous population, which is from 1.6 to 0.9 years of average study respectively.

**TABLE 35: AVERAGE YEARS OF STUDY AMONG INDIGENOUS POPULATION AND REST OF THE POPULATION, BETWEEN 20 AND 59 YEARS OF AGE, ON A GENDER AND DEPARTMENT BASIS; 2005 CENSUS**

<table>
<thead>
<tr>
<th>Departments</th>
<th>Indigenous</th>
<th>Non-Indigenous</th>
<th>Ethnic gap*</th>
</tr>
</thead>
<tbody>
<tr>
<td>Amazonas</td>
<td>3.8</td>
<td>3.0</td>
<td>0.8</td>
</tr>
<tr>
<td>Antioquia</td>
<td>3.5</td>
<td>2.6</td>
<td>0.9</td>
</tr>
<tr>
<td>Cesar</td>
<td>3.3</td>
<td>2.6</td>
<td>0.7</td>
</tr>
<tr>
<td>Cesar</td>
<td>3.2</td>
<td>2.2</td>
<td>1.0</td>
</tr>
<tr>
<td>Cesar</td>
<td>1.5</td>
<td>0.6</td>
<td>0.9</td>
</tr>
<tr>
<td>Cesar</td>
<td>2.0</td>
<td>1.5</td>
<td>0.5</td>
</tr>
<tr>
<td>Cesar</td>
<td>3.5</td>
<td>3.6</td>
<td>1.1</td>
</tr>
<tr>
<td>Cesar</td>
<td>5.2</td>
<td>5.0</td>
<td>0.2</td>
</tr>
<tr>
<td>Cesar</td>
<td>6.0</td>
<td>6.2</td>
<td>0.2</td>
</tr>
<tr>
<td>Cesar</td>
<td>7.8</td>
<td>7.6</td>
<td>0.2</td>
</tr>
<tr>
<td>Cesar</td>
<td>8.4</td>
<td>8.3</td>
<td>0.1</td>
</tr>
<tr>
<td>Cesar</td>
<td>9.2</td>
<td>9.1</td>
<td>0.1</td>
</tr>
</tbody>
</table>

**Source:** CEPAL, Socio-economic atlas of indigenous people and African-Colombian communities, April, 2012. *Quotient between the average years of study among indigenous men and women. **Quotient between the average years of study among the indigenous population and the rest of the population.

The average years of study among the indigenous population, compared to that of the non-indigenous population, indicate that in departments such as Amazonas, Antioquia, and Choco, the average doubles in the case of non-indigenous communities. In Vaupes, where the indigenous population is larger than the non-indigenous population, the average years of study are a little larger that in non-indigenous population, but the global study average is higher.

**Average of study years among the adult population on an age, gender and area of residence basis**

A huge difference can be noticed in the average of study years among the adult population when comparing the urban area population to that of rural areas, whether indigenous or not; in urban areas, the indigenous population records a total average of 7.0 years of study, while non-indigenous communities show an average of 8.7 years. In rural areas, the average of study years is lower for both populations, for the indigenous population it is 3.5 years and for non-indigenous it is 4.6 years.

The urban and rural totals show a marked difference with regards to the average of study years among the adult population. While non-indigenous persons achieve an average of 7.9 years, indigenous persons barely achieve an average of 4.4 years.
TABLE 36: AVERAGE OF STUDY YEARS AMONG THE ADULT POPULATION ON A GENDER, AGE AND AREA OF RESIDENCE BASIS; 2005 CENSUS

<table>
<thead>
<tr>
<th>Area</th>
<th>Age</th>
<th>Indigenous population</th>
<th>Non-indigenous population</th>
<th>Gap</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Men</td>
<td>Women</td>
<td>Total</td>
<td>Men</td>
</tr>
<tr>
<td>Urban</td>
<td>15-24 años</td>
<td>0.5</td>
<td>0.6</td>
<td>0.6</td>
</tr>
<tr>
<td></td>
<td>25-49 años</td>
<td>0.5</td>
<td>0.6</td>
<td>0.6</td>
</tr>
<tr>
<td></td>
<td>50 años y más</td>
<td>0.4</td>
<td>0.5</td>
<td>0.5</td>
</tr>
<tr>
<td></td>
<td>Total</td>
<td>0.7</td>
<td>0.8</td>
<td>0.8</td>
</tr>
<tr>
<td>Rural</td>
<td>15-24 años</td>
<td>0.4</td>
<td>0.5</td>
<td>0.5</td>
</tr>
<tr>
<td></td>
<td>25-49 años</td>
<td>0.5</td>
<td>0.6</td>
<td>0.6</td>
</tr>
<tr>
<td></td>
<td>50 años y más</td>
<td>0.4</td>
<td>0.5</td>
<td>0.5</td>
</tr>
<tr>
<td></td>
<td>Total</td>
<td>0.7</td>
<td>0.8</td>
<td>0.8</td>
</tr>
</tbody>
</table>

Source: CEPAL/CELADE, special procedures of census-based micro data
Note: indigenous population does not include African-Colombians

Among the adult population, whose age range is between 15 and 24, it has been noted, both in the rural and urban areas, a higher average of study years in the non-indigenous population when compared to the indigenous population. In the urban areas, non-indigenous communities have an average of study years of 9.7% compared to 8.5% in indigenous communities. The rural areas have an average of 6.52% among non-indigenous communities versus 4.9% of indigenous communities.

As for the gender-based average, at a general level, both urban and rural, the non-indigenous population shows a higher average of study years than the non-indigenous population and it is non-indigenous women those with a higher average compared to non-indigenous men and as compared also to indigenous men and women. Among the indigenous communities in the urban area, women have a higher average of study years with 8.6 compared to men with 8.5 years, and in the rural areas, men have a better average of study years with 4.9 compared to women with 4.8 years. At a general level, both urban and rural, among adults whose age range is between 25 and 4, the average of study years is higher in the non-indigenous than in the indigenous population.

Comparatively it was found that the indigenous population in urban areas shows an average of 9.4 years of study versus an average 7.5 in the indigenous population; in the rural area, the non-indigenous population reaches an average of 4.8 years of study versus 3.4 in indigenous population and, in total, non-indigenous people also have a higher average of study years with 8.5 versus 4.5 of the indigenous population.

In the gender-based record for the same indigenous population (at a general level, both urban and rural), men have a better average of study years; comparatively with the non-indigenous population, it can be noted that the average of study years among non-indigenous people is always higher than the average of the indigenous population.

The average of study years for people between 50 and older turns out lower when compared to the average of study years among groups of ages between 15-24 and 25-49, both in the indigenous and non-indigenous population. The differences with regards to the areas turn out to be more marked and hover around 3 years for the indigenous population and 4 years for the non-indigenous population. Within this age range, the ethnic gap is approximately one year.

Illiteracy, on an area, age and gender basis

Illiteracy among the indigenous population, as seen from the perspective of western cultural values rather than from each indigenous community’s own values, abounds more among women within all age groups.

TABLE 37: ILLITERACY RATE ACCORDING TO AGE, GENDER AND AREA OF RESIDENCE; 2005 CENSUS

<table>
<thead>
<tr>
<th>Area</th>
<th>Age</th>
<th>Indigenous Population</th>
<th>Non-indigenous Population</th>
<th>Gap</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Men</td>
<td>Women</td>
<td>Total</td>
<td>Men</td>
</tr>
<tr>
<td>Urban</td>
<td>15-24 years</td>
<td>0.6</td>
<td>0.7</td>
<td>0.7</td>
</tr>
<tr>
<td></td>
<td>25-49 years</td>
<td>0.6</td>
<td>0.7</td>
<td>0.7</td>
</tr>
<tr>
<td></td>
<td>50 years and up</td>
<td>0.5</td>
<td>0.6</td>
<td>0.6</td>
</tr>
<tr>
<td></td>
<td>Total</td>
<td>0.7</td>
<td>0.8</td>
<td>0.8</td>
</tr>
<tr>
<td>Rural</td>
<td>15-24 years</td>
<td>0.5</td>
<td>0.6</td>
<td>0.6</td>
</tr>
<tr>
<td></td>
<td>25-49 years</td>
<td>0.6</td>
<td>0.7</td>
<td>0.7</td>
</tr>
<tr>
<td></td>
<td>50 years and up</td>
<td>0.5</td>
<td>0.6</td>
<td>0.6</td>
</tr>
<tr>
<td></td>
<td>Total</td>
<td>0.7</td>
<td>0.8</td>
<td>0.8</td>
</tr>
</tbody>
</table>

Source: CEPAL/CELADE, special procedures of census-based micro data
Note: indigenous population does not include African-Colombians

In urban areas more illiteracy was found within the age group of 50 and older; while in the rural area and in terms of the total (urban plus rural), the highest ratio of illiteracy is in the range of 25 to 49 years of age. In the non-indigenous population, from both rural and urban areas, illiteracy prevails more among men.

When observing the illiteracy rate on the basis of area of residence, such rate is higher in rural areas both for the indigenous population and the non-indigenous population; on a gender basis, illiteracy is higher among women in all areas and age ranges, compared to men in the indigenous population; illiteracy among indigenous women is four times as high as that of non-indigenous women; illiteracy in indigenous men is threefold that of non-indigenous males.
At a general level, illiteracy among the indigenous population is 3.8 times higher than in the non-indigenous population, with the age range of 50 years and older holding a higher illiteracy rate both in indigenous and non-indigenous communities. The biggest gap per age group is noted among youths from 15 to 24, where indigenous communities have an illiteracy rate 7.2 times higher than that of non-indigenous communities.

The illiteracy rate in target departments, both among men and women, is nearly three times as big in the indigenous communities at 15 years of age or older, than that of the non-indigenous population within the same age range, which shows that there is a higher rate of illiteracy in Antioquia, Cesar, Chocó and Guajira with figures of 38.8%, 37.4%, 49.8% y 54.8% respectively which is congruent with the departments that have a lower rate of completed elementary education among the indigenous population ages 15 to 19.

The constant factor is that illiteracy is lower among indigenous men (26.3%) than among indigenous women (30.9%) in target departments, and when compared to the non-indigenous population, the distinction is a lot higher. The following graph shows the disadvantage of indigenous population and ratifies the gaps shown about illiteracy.

**Repeat rate: 2005 through 2011**

The yearly repeat rate shows a decreasing trend in elementary education, registering back in 2005 a rate of 8.7 which then rose up to 9.4 in 2006, only to drop from 2007 to 2010, reaching its most significant value in 2010 with a rate of 2.1, although it soared again to 3.0 in 2011.

### TABLE 38: REPEAT RATE AMONG INDIGENOUS COMMUNITIES

<table>
<thead>
<tr>
<th>Level</th>
<th>2005</th>
<th>2006</th>
<th>2007</th>
<th>2008</th>
<th>2009</th>
<th>2010</th>
<th>2011</th>
</tr>
</thead>
<tbody>
<tr>
<td>Elementary</td>
<td>8.7</td>
<td>9.4</td>
<td>8.8</td>
<td>8.0</td>
<td>2.6</td>
<td>2.1</td>
<td>3.0</td>
</tr>
<tr>
<td>Secondary</td>
<td>3.0</td>
<td>4.0</td>
<td>3.2</td>
<td>4.3</td>
<td>1.9</td>
<td>1.4</td>
<td>2.4</td>
</tr>
</tbody>
</table>

Source: MEN - Integrated Registration System - SIMAT; planning and finances advisory office

### GRAPH 9: ILLITERACY RATES OF THE POPULATION 15 YEARS AND OLDER ON A GENDER BASIS 2005

<table>
<thead>
<tr>
<th>Age Group</th>
<th>Indigenous</th>
<th>Non-Indigenous</th>
</tr>
</thead>
<tbody>
<tr>
<td>Men</td>
<td>28.6%</td>
<td>8.4%</td>
</tr>
<tr>
<td>Women</td>
<td>35.4%</td>
<td>8.7%</td>
</tr>
<tr>
<td>TOTAL</td>
<td>31.8%</td>
<td>8.2%</td>
</tr>
</tbody>
</table>

Source: Drafted on the basis of the 2005 Census

### TABLE 39: CONVENTIONAL INDICATORS AND MDG 3 OBJECTIVES

<table>
<thead>
<tr>
<th>Objective</th>
<th>Baseline</th>
<th>Progress</th>
<th>National Goal 2015</th>
</tr>
</thead>
<tbody>
<tr>
<td>Rate of seats achieved by women in National Congress</td>
<td>Chamber: 8.0%</td>
<td>Chamber: 12.0%</td>
<td>20%</td>
</tr>
<tr>
<td>Senate: 7.0%</td>
<td>Senate: 16.0%</td>
<td>Senate: 20%</td>
<td>2010 – 2014</td>
</tr>
<tr>
<td><strong>Affirmative actions to increase the rate of women running for office</strong></td>
<td>Rate of female political hopefuls over the total of women running for office</td>
<td>17.1%</td>
<td>19.8%</td>
</tr>
<tr>
<td>Gap in unemployment rate</td>
<td>6.8 percentage points</td>
<td>6.6 percentage points</td>
<td>ND</td>
</tr>
<tr>
<td>Gap in average monthly labor wages</td>
<td>23.5%</td>
<td>2.0%</td>
<td>ND</td>
</tr>
<tr>
<td>Percentage of women with occasional partners on the basis of age range who have been subject to some physical violence by their spouse or partner</td>
<td>15-17 years: 42.5%</td>
<td>15-17 years: 32.1%</td>
<td>ND</td>
</tr>
<tr>
<td>18-26 years: 39.9%</td>
<td>18-26 years: 26.6%</td>
<td><strong>Women physically forced to have sexual relations by their spouse or partner are not included.</strong></td>
<td></td>
</tr>
</tbody>
</table>

Source: CONPES 140 of 2011/ 1Civil State National Registrar’s Office. / 2 DANE. –ENH y GEIH. / 3 MPS. PROFAMILIA- Nationwide Survey of Demography and Health - ENDS. / *ENDS 2000 shows results as of 15 years of age. In 2005 and 2010, it shows results as of 13 years of age. / ** Women physically forced to have sexual relations by their spouse or partner are not included.

### OBJECTIVE 3: PROMOTING GENDER EQUALITY AND WOMEN’S AUTONOMY
The goals and indicators proposed by the Colombian Government, both by means of CONPES 91 of 2005, and by means of CONPES 140 of 2011 to assess the progress of MDG 3; they expand on the framework provided by the Millennium Declaration that focused on “Eliminating inequalities in elementary and secondary education, among genders, preferably by 2005, and at all levels before the end of 2015”.

In Colombia there were no significant differences in school attendance on the basis of gender; therefore, 3 topics were identified leading to a wider look at the discrimination and exclusion faced by women around the issues of political participation, employment, income and gender-based violence.

The availability of data allowing for an objective analysis and for the identification of gaps is precarious, especially in departments and municipalities, without overlooking the fact that efforts are being made to disaggregate gender-based data. Regarding the ethnic issue, generally speaking, the measurements do not account for this variable despite the fact that this is a multicultural and multiethnic nation; hence, the situation of indigenous women and their progress with regards to equality and autonomy as observed under this MDG are non-existent.

Gap Analysis

The MDG 3 proposal is focused on reducing and/or eliminating inequality generated among men and women in various “population groups”. In Colombia, many efforts have been made in order to close the gender gap, since that is one of the factors perpetuating numberless factors of poverty and which, to a large extent, influences the generational transfer of such poverty factors.

Political Participation:

The participation of Colombian women in senate seats has been characterized by a certain amount of volatility in its trend; however, over the past two decades, the outlook has been a favorable one, given the fact that women doubled their participation in such legislative chamber. And, though the percentages are not altogether encouraging, since women’s current participation is at 17%, if the trend were to be maintained, Colombian women would reach 33% of senate seats by 2030.

As for the Chamber of Representatives, it has been noted that women have reduced their participation over the past two election terms; and the trend of their participation has been quite moderate in terms of growth, as between 1990 and 2010, such trend only rose by 32.5%; it is further noted that women’s participation in Chamber seats is quite lower than in the senate.

According to the Human Observatory “Out of 2,335 candidates running for Congress seats, 551 were women, which equals 23.5% and only in five political parties in which they ran were the lists led by women. In March 2010, 37 women were elected for Congress, that is, nine more than back in 2006, but their representation is still a minority in a Congress where out of 267 elected congress people, only 14% were women”.

Indigenous Participation in Congress:

“In Latin America, generally speaking, the tale of encounters and separations between the indigenous peoples and the political system has caused, among other things, for severe discrimination and exclusion of indigenous women”

Nina Pacari

The 1991 Political Charter introduced an important reform regarding the relationship of the Government with the Indigenous Peoples as a result of historical strides and mobilizations towards recognition from the perspective of ethnic diversity in a multicultural and multiethnic nation. Articles 171 and 176 read as follows:

13 In 1995, the National Women’s Equality Management Office was created and then transformed into the Presidential Advisory Office for Women’s Equality in 1999. Its objective is, in general terms, to incorporate the gender perspective in the formulation, management and follow-up of policies, plans and programs in nationwide and territorial public entities in Colombia. The office was ratified by the current government as the High Presidential Advisory Office for Women’s Equality (ACPEM) in September 2010.

14 The political participation of indigenous women in the Ecuadorian Congress, a task still pending...
Although the Political Charter is clear with regards to the ethnic share on the basis of which by special circumscription representatives from the indigenous communities are to be elected, the results as of 1991 and up to 2010 reveal the fact that no woman has been elected despite their leadership and spearheading role in social strives for the rights and survival of their people.

**TABLE 40: CANDIDATES ELECTED INTO THE SENATE THROUGH SPECIAL NATIONAL CIRCUMSCRIPTION BY INDIGENOUS COMMUNITIES 1991 - 2010**

<table>
<thead>
<tr>
<th>Candidate Elected</th>
<th>Election Term</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gabriel Moyus Jacarande-Jacarande</td>
<td>1991</td>
</tr>
<tr>
<td>Anastasio Gora Guanaco</td>
<td>ASI</td>
</tr>
<tr>
<td>Lorenzo Pineda Martínez</td>
<td>AICO</td>
</tr>
<tr>
<td>Gabriel Moyus Jacarande-Jacarande</td>
<td>1994</td>
</tr>
<tr>
<td>Francisco Rojas Birry</td>
<td>ASI</td>
</tr>
<tr>
<td>Martin Elías Tenayga Mirandía</td>
<td>AICO</td>
</tr>
<tr>
<td>Efrén Félix Tarapues Cuaical</td>
<td>ASI</td>
</tr>
<tr>
<td>Francisco Rojas Birry</td>
<td>AICO</td>
</tr>
<tr>
<td>Jesús Enrique Piñacué</td>
<td>ASI</td>
</tr>
<tr>
<td>Efraín Torres Estrada</td>
<td>PDA</td>
</tr>
<tr>
<td>Taita Germán Carlosaca Espino</td>
<td>AICO</td>
</tr>
<tr>
<td>Marco Anczman Anicena</td>
<td>ASI</td>
</tr>
</tbody>
</table>

Source: MOE RESULTS “Special Congress Circumscriptions-2010 Elections”

By 2010, as pointed out by MOE: “In (5) lists were presented by various political parties and movements with a total of twelve (12) indigenous candidates: 2 women – 10 men; of the five lists, four (4) by means of a preferent vote.... ASI with 87.8% and Movimiento Social Indígena (MSI) with 86.7%, are the political parties with the highest percentage of votes per candidate .... The candidate with the highest number of votes was Ada Marina Quilec Vivas from MSI with 17,590 votes, followed by Germán Carlosama of AICO with 15,155 votes”.

MOE, referring to the Chamber of Representatives, stated that the first legislative ballot was carried out in 2002, after the sanctioning of Law 649, which bestowed a seat upon the indigenous communities; the Representatives elected by means of this circumscription were as follows:

**TABLE 41: CANDIDATES ELECTED INTO THE CHAMBER OF REPRESENTATIVES THROUGH SPECIAL NATIONAL CIRCUMSCRIPTION BY INDIGENOUS COMMUNITIES 2002- 2006**

<table>
<thead>
<tr>
<th>Candidate Elected</th>
<th>Election Term</th>
</tr>
</thead>
<tbody>
<tr>
<td>Lorenzo Almendra Velasco</td>
<td>2002</td>
</tr>
<tr>
<td>Orsina Patricia Polanco</td>
<td>PDA</td>
</tr>
<tr>
<td>Hernando Hernández Tapasco</td>
<td>2010</td>
</tr>
<tr>
<td>Germán Carlosama Estrada</td>
<td>2004</td>
</tr>
<tr>
<td>Orsina Patricia Polanco</td>
<td>PDA</td>
</tr>
<tr>
<td>Taita Germán Carlosaca Espino</td>
<td>AICO</td>
</tr>
<tr>
<td>Marco Anczan Anicena</td>
<td>ASI</td>
</tr>
</tbody>
</table>

In the 2010 election, three (3) lists were presented by various political parties and movements: Polo Democrático Alternativo, Alianza Social indígena and Movimiento de Autoridades Indígenas de Colombia, for a total of eight (8): 3 women and 5 men. The candidate with the highest number of votes was Hernando Hernández Tapasco from Polo Democrático with 8,433 votes followed by Orsina Patricia Polanco from the same party with 8,370 votes.

With regards to the issue of the political participation of indigenous women, Eulalia Yapari pointed out at the forum that “It is important to recognize the female leadership and the role of indigenous women in all social and political struggles in the face of the advocacy of autonomy and territory. It is necessary that the indigenous communities within political venues respect and value the role of women, so that we can place ourselves into the local political instances where decisions are being made. At the nationwide and statewide contexts, it is also essential to achieve the participation of indigenous women. However, despite the fact that there is a standing political charter that endorses such participation, there are still no women in Senate”.

The situation described above can be noted in the nationwide results for Governor’s and Mayor’s Offices; the rate of elected women with respect to those running for office is way off the mark.

**Article 171:** The SENATE of the Republic shall be comprised of one hundred (100) members elected by nationwide circumscription. There will be an additional number of two (2) senators elected by special national circumscription on the part of indigenous communities. The representatives of indigenous communities running for the Senate of the Republic must have taken a post of traditional authority in their respective community or must have been a leader of any indigenous organization, which shall be certified by such an organization and countersigned by the Ministry of Government. Total 102 members.

**Article 176:** The CHAMBER of Representatives shall be elected by means of territorial circumscription and special circumscription.... The Law may establish a special circumscription in order to ensure the participation of ethnic groups and political minorities in the Chamber. Total: 166 members (161 of territorial circumscription – two from black communities, one from indigenous communities, one from Colombians abroad and one from political minorities.)
are vitally relevant referents. In the Eperara Siapidara Community, the three Tachinave women are known as Cacica Gaitana, Angelina Guyumús and Mamá Dominga, and their larger-than-life roles have been a key mythical and spiritual referent in the worldview of all cultures. Individuals such as these are often harbingers of change and carry their role in the history of resistance of their people and the protection of their cultures.

In Indigenous Communities, women have historically played transcendent roles of leadership and participation in the decision-making process as such. However, since OIA’s Women’s Desk was created, a struggle began to access decision-making spaces in their communities, but they were not allowed to participate in the decision-making process and into the formulation of strategies, mechanisms and processes for the relief of poverty in our communities, so as to effectively achieve sustainable growth from an indigenous outlook. On top of that, equal opportunities shall be offered to indigenous women so they are able to participate at the national, regional and international levels in the fight against misery.

According to the information recorded, the taking of public office through popular election is far from the mark set at 13.3%, both in the Chamber of Representatives and Senate, as well as other representation instances. That percentage was taken into consideration by Act 881 of 2000, which states that “increasing women’s participation over 30% in decisive levels of the various branches and organs of public power” must be deemed a need and fundamentally a right towards closing the gender gaps that have historically existed, both in terms of participation and exercise of political power.

Politics continues to be a largely masculine arena, which proposes a deep situation of inequality and a critical hurdle against development, since it severs and restricts the Government’s vision and the construction of public policies from a male-oriented viewpoint. All of the above is true despite the fact that the participation of women at the ballots has been higher than that of men. In the 2006 election, for instance, female votes accounted for 51.32% of the total.

Deep within the indigenous communities

Although there are no data on the number of women in representation and decision-making entities of government across various indigenous communities and their regional and national organizations, there are indeed numberless testimonials by women from many communities who speak out on their feelings on the hardships they face and the importance of gaining spaces of representation and decision-making within their communities, starting from the recognition and appreciation of their role in the history of resistance of their people and the protection of their cultures.

In Indigenous Communities, “women have historically played transcendent roles of leadership and have been a key-and-mental reference in the worldview of all cultures. Individuals such as Cacica Gaitana, Anghina Guayumaris and Mamá Dominga, developed larger-than-life roles in the political and spiritual life of the indigenous communities of Cauca, and, even today present, they are vitally relevant referents. In the Eperara Siapidara Community, the three Tachinave women are the center of spiritual authority, decision-making process and guidance of the Sia People. Women’s role in the leadership of the CRIC organizational process, as of the 70’s and to the present date, has stood out remarkably.

“There are Curacas (civil authorities within the community), some community directors, members of women’s organizations and task teams working within indigenous organizations. A lady from the San Sebastian Community, Grandma Eva, who fought for the land now owned by the community, stood up against white people and grew strong by developing a dialog with them, so that she would be heard and respected. Thanks to this positioning, women feel that their voices are being heard more often now and their opinions are more highly valued; nonetheless, they are still excluded by men. This is the reason the importance of internal organizational processes is highlighted by communities along with the need to seek out proper spaces for articulation.”

In order to strengthen such processes, a gender issues lab was held by the High Presidential Advisory Office for Women’s Equality with women from the Wayuu ethnic group, where women expressed the need to encourage the political training of indigenous women with the purpose of improving the participation of female leaders in organizational decision-making processes.

The Indigenous Women’s Declaration, during the 2nd Summit of Indigenous peoples of the Americas in 2005, states that “full and effective participation of indigenous women in all walks of government, both within American States and in indigenous states, is essential for democratic, balanced and inclusive governance.” We demand that all States thoroughly engage indigenous women into the decision-making process and into the formulation of strategies, mechanisms and processes for the relief of poverty in our communities, so as to effectively achieve sustainable growth from an indigenous outlook. On top of that, equal opportunities shall be offered to indigenous women so they are able to participate at the national, regional and international levels in the fight against misery.

Similarly to western societies, indigenous women face a historic patriarchal power in relation to representation and decision-making venues; this restricts women’s political participation, as expressed by various women attending the “Experiences and cooperation of indigenous women” Forum.

Aida Suárez, Senú Indian from OIA noted that “None of the indigenous organizations has been born out of the advocacy of indigenous women; they are all born out of the advocacy of collective rights, territory, education, culture and autonomy (…) Indigenous women would have access to decision-making spaces in their communities, but they were not allowed to participate in the decision-making process as such. However, since OIA’s Women’s Desk was created, a struggle began within Antioquia’s indigenous communities towards the participation of women.”

Dora Tavera, Pijao Indian from ONIC, said that “We, indigenous women, have had an important role in the indigenous resistance process. From our own spaces, such as the kichen stove, we have contributed to the construction of political power venues. The pioneers had to learn on their own, through a lot of hardship, but they opened up a road and taught the rest of us women how to assume such political venues more safely. Today present, there are women holding important political office, community directors, regional leaders and organizational representatives. An example of the above has been the role of Ms. Aida Quilcué in the Indian Mirina.”

19  AECID 2010
Margaret Lilamo, Nasa Indian from Guacu, stated that "In the framework of the CRIC Council, a conversation was held around the need for indigenous women to get to know our history and to participate through mandate, but this necessitates training and leadership education. Before the ninth Council, chair people and advisors were always thought of as being men. Although there were women directors, their work was not recognized, or deemed important. However, through the creation of the Women’s Program, women became organized, always taking into account the knowledge of the elders. It is a challenge for us women to make decisions and to get trained in the defense of our lives and our territory. For young women not to leave their communities, but rather stay and stand up for their land; for the Minga to continue; for our boys not to be recruited, for them to stop harassing and pointing fingers at girls at our age".

"The tools for our participation as women have been the community Mingas and our active participation in CRIC conferences. Today present, in north Guacu, there are many women ‘guards’ who have come out of Training School. This has motivated a bigger participation by women. As of now, we women say at the town councils, ‘half women, half men’.

Tarcila Rivera Zoa, Peruvian Indian, stated that ‘We are a diversity of thoughts and strategies. We indigenous women have managed to become recognized in the world and we already have accumulated experience. The challenge is to overcome the lack of opportunities to work internally, to provide spaces and resources, so that indigenous women in different processes are able to discuss and share their efforts’.

Employment and Income

Global rate (GR) gap in female participation – income and unemployment

In the global market, the Global Participation Rate (GPR) is the variable that accounts for job offers; that is, the number of people old enough to work (POTW), both men and women, offering their labor force. If there were gender proportionality among POTW, it would be expected for this to be reflected upon the GPR; in other words, the percentage of men and women offering their work must be approximately the same; if that is not the case, then there is a gap as a consequence of social barriers blocking one of the two genders from fully offering their work in the global market.

One of the most visible manifestations of social and gender inequality is the standing discrimination, both in terms of access to job opportunities and in the performance of work. One of the most highly affected population groups is the feminine gender. Despite the fact that in the last two decades certain studies have shown a marked increase of women in the labor market, there are still wide-relevant differences in terms of labor between men and women, both in job opportunities and compensation.

History accounts for a gap over the low level of female participation in the labor market. A change in this paradigm would be an efficacious contribution to gender equality; that is the reason this country set the goal of reaching 20% in female participation by 2015. In Colombia, according to DANE, that gap dropped from 34.3% percentage points in 1996 to 22.4% in 2010, which leads us to assert that, most probably, the country will make the mark.

The nation is still far off from achieving gender equality in the workplace. Part of the issues and limitations faced by women is associated to the lack of time for activities generating growth, participation and autonomy in the face of which, the government’s response is still poor.

**GRAPH 13: GLOBAL PARTICIPATION RATE ACCORDING TO GENDER AND FEMALE PARTICIPATION**

<table>
<thead>
<tr>
<th>Year</th>
<th>Women</th>
<th>Men</th>
<th>National</th>
<th>Goal 2015</th>
</tr>
</thead>
<tbody>
<tr>
<td>2005</td>
<td>74.0</td>
<td>71.2</td>
<td>71.3</td>
<td>74.7</td>
</tr>
<tr>
<td>2006</td>
<td>71.7</td>
<td>68.9</td>
<td>71.3</td>
<td>74.7</td>
</tr>
<tr>
<td>2007</td>
<td>71.7</td>
<td>68.9</td>
<td>71.3</td>
<td>74.7</td>
</tr>
<tr>
<td>2008</td>
<td>78.3</td>
<td>72.9</td>
<td>75.6</td>
<td>75.7</td>
</tr>
<tr>
<td>2009</td>
<td>73.8</td>
<td>72.9</td>
<td>73.8</td>
<td>74.7</td>
</tr>
<tr>
<td>2010</td>
<td>73.8</td>
<td>72.9</td>
<td>73.8</td>
<td>74.7</td>
</tr>
<tr>
<td>2011</td>
<td>73.8</td>
<td>72.9</td>
<td>73.8</td>
<td>74.7</td>
</tr>
</tbody>
</table>

Source: DANE. ECH 2005; GEIH 2006–2010

**GRAPH 14: GAP IN AVERAGE MONTHLY LABOR INCOME ON AN AREA BASIS - COLOMBIA**

<table>
<thead>
<tr>
<th>Year</th>
<th>Urbanas</th>
<th>Rurales</th>
<th>Urbanas</th>
<th>Rurales</th>
<th>Urbanas</th>
<th>Rurales</th>
<th>Urbanas</th>
<th>Rurales</th>
</tr>
</thead>
<tbody>
<tr>
<td>2002</td>
<td>34.8</td>
<td>29.7</td>
<td>34.8</td>
<td>29.7</td>
<td>34.8</td>
<td>29.7</td>
<td>34.8</td>
<td>29.7</td>
</tr>
<tr>
<td>2003</td>
<td>34.8</td>
<td>29.7</td>
<td>34.8</td>
<td>29.7</td>
<td>34.8</td>
<td>29.7</td>
<td>34.8</td>
<td>29.7</td>
</tr>
<tr>
<td>2004</td>
<td>34.8</td>
<td>29.7</td>
<td>34.8</td>
<td>29.7</td>
<td>34.8</td>
<td>29.7</td>
<td>34.8</td>
<td>29.7</td>
</tr>
<tr>
<td>2005</td>
<td>34.8</td>
<td>29.7</td>
<td>34.8</td>
<td>29.7</td>
<td>34.8</td>
<td>29.7</td>
<td>34.8</td>
<td>29.7</td>
</tr>
<tr>
<td>2006</td>
<td>34.8</td>
<td>29.7</td>
<td>34.8</td>
<td>29.7</td>
<td>34.8</td>
<td>29.7</td>
<td>34.8</td>
<td>29.7</td>
</tr>
<tr>
<td>2007</td>
<td>34.8</td>
<td>29.7</td>
<td>34.8</td>
<td>29.7</td>
<td>34.8</td>
<td>29.7</td>
<td>34.8</td>
<td>29.7</td>
</tr>
<tr>
<td>2008</td>
<td>34.8</td>
<td>29.7</td>
<td>34.8</td>
<td>29.7</td>
<td>34.8</td>
<td>29.7</td>
<td>34.8</td>
<td>29.7</td>
</tr>
<tr>
<td>2009</td>
<td>34.8</td>
<td>29.7</td>
<td>34.8</td>
<td>29.7</td>
<td>34.8</td>
<td>29.7</td>
<td>34.8</td>
<td>29.7</td>
</tr>
</tbody>
</table>

Source: DANE Calculations: DNP-DS-SESS

**GRAPH 15: TOTAL GLOBAL PARTICIPATION RATE ACCORDING TO GENDER AND LEADERSHIP ROLE AT HOME**

The situation of rural women is far worse than that of urban women and it becomes critical both due to women’s leadership role at home and due to the existing gap between men and women.
Reducing the unemployment rate gap implies an expansion of job opportunities for women; this would also contribute to reducing income-based poverty and to increasing social wellbeing. According to Amartya Sen, when women work outside of the household and obtain independent income, the family’s wellbeing improves21.

Regarding indigenous women:

Despite the fact that rural women, and among them, indigenous women, have been gaining a leadership role in community decision-making venues and have reinforced their capacities to “lead their lives and their own community’s life by means of production, construction of community bonds, the development of cultural practices and a day by day rummaging through their territory; low participation and unemployment rates very strongly condition their possibilities of accomplishing autonomy and practically make it impossible for them to overcome the deep gap of poverty in rural homes led by women, taking into consideration that the survival of all family members hinges autonomy and practically make it impossible for them to overcome the deep gap of poverty in rural homes led by women, taking into consideration that the survival of all family members hinges on the wellbeing of all family members, the family’s wellbeing improves21.

If we take into account the fact that the indigenous population mainly inhabits rural areas, it is possible to deduce the inequality faced and, of course, the precarious situation indigenous women are in. As pointed out by the Colombian Government Report on MDGs, “a process of feminization of poverty has been occurring, which causes huge differences in work compensation and access to jobs, despite the fact that Colombian women have a higher level of average schooling than men; this process is especially serious in the case of rural women, younger women or indigenous women”22.

It is urgent and necessary to recognize the important role of indigenous women in several fields: they play an integral role in accomplishing food safety and nourishment in their communities; they practice and protect traditional medicine; they are knowledgeable and active in traditional farming methods, produce handicraft and play an essential role in maintaining a sustainable economic base for their communities; and, despite their contributions, their overall situation is precarious in various regions.


Gender-Based Violence– GBV

The Colombia Report: Millennium Development Goals 2005 “Towards an Equal and Inclusive Colombia”, states that “violence against women, in all its manifestations, is a factor that leads to a deconstruction of the subject of the law and constitutes an attack on dignity, freedom and integrity; besides being a human rights issue, it has also been recognized as a public health problem with high social, economic and individual costs. Due to the above, the elimination of gender-based violence, starting from spousal relationships, is one of the Millennium goals that Colombia has focused on the most.”
Unequal power-based relations between genders account for a great deal of the types of violence women are subject to: this is a situation that grows deeper in an armed conflict and humanitarian crisis context which is an offshoot of the issue. Reducing women's vulnerability to physical, sexual and psychological violence would significantly contribute to improving, not only the women's own well-being, but also that of their family group and society at large. The results found show that this is the most extended forms of female human rights violation and the most evident symbol of inequality between men and women.

The analysis of violence against women indicators show a critical scenario: sexual violence is still a persistent phenomenon, as 6% of all women surveyed in 2005 reported having been raped or forced into sexual relations against their will, a figure that showed a slight reduction in 2010; on the other hand, psychological violence, which made for other types of violence, records preoccupying percentages going from 65.7 to 72.5%.

Figures are higher than the nationwide mean figures.

In target departments with prevalence of indigenous population, for all types of violence, the figures are higher than the nationwide mean figures.

The lowest gender violence figures have been found in departments such as Guainía, La Guajira, Vaupés and Vichada; there may possibly be a case of underreporting, if one takes into account the little presence of State-run institutions and the armed conflict subjugations all across these territories.

It is precisely the presence of the armed conflict which has led, especially at the Constitutional Court, to the requirement of a differentiated glance, on the basis of sex and ethnic groups, into the analysis of violence. According to the Gender Issues Observatory, "the acute and differential impact of the armed conflict on indigenous groups adds to the already disproportionate effect it exerts on women and girls. The armed conflict subjects indigenous women to forced prostitution, sexual violence and harassment of women and girls as a tactic of warfare. Many of the cases of sexual violence that were reported by the Constitutional Court to the General Attorney's Office tell of the victimization of indigenous women, small girls and teenagers all across the country".

The UN Special Rapporteur on the situation of human rights and fundamental liberties of indigenous peoples in 2010 stated that the various violations are due to the impact of forced displacement on indigenous women, especially on the basis of standing crimes, injustices and inequalities.

This situation has been corroborated by ONIC's Advisory Office on Women, Family and Generation, which ratifies the fact that indigenous women are victims of violence perpetrated by external agents through practices of 'sexual violence implemented by armed groups as a weapon of warfare for territorial control'.

Over the year 2010, 124 women and 14 young girls were registered as victims of violations on their human rights and infractions of the international humanitarian law; this figure is way off what is happening in reality due to the fact that a great deal of human rights violations on women are not recognized. "Over the time period between 2002 and 2009, an increase of 48% can be verified on the number of murders of indigenous women in comparison to the 9 previous government terms. Accordingly, the spike in the rate of murders of indigenous boys reached 63% and murders of indigenous girls went up to 50%".

ONIC's Advisory Office also points out that indigenous women are affected by "economical violence, lack of opportunities and overall scarcity but they also experience internal violence caused by chauvinistic practices that still go on in their communities. Such practices undermine the survival possibilities of communities and seriously impair the relationship with the land and the principles of harmony and balance consecrated in most of the Andean Zone worldviews".

ONIC recognizes that the situation of indigenous women further worsens due to their female conditions in the midst of townships and communities that are not foreign to chauvinistic models and practices that discriminate and subordinate women in most of the communities.

However, it is necessary to positively highlight the progress achieved by indigenous women in their participation in organizational spaces, in local and regional power within the indigenous movement, added to the growing concern in many communities about the situation faced by their women in...
disarray of their Life Schemes”. Therefore, in congruence with ONIC’s Advisory Office on Women, Family and Generation, several regional indigenous organizations have put together instances on behalf of Women and Families, which have begun to apply mechanisms and strategies of sensitization in order to recognize the violence against women and define strategies to confront it.

The Colombian Government has acknowledged that “violence against women is a factor that leads to deconstruct the subject of law and constitutes an attack on the dignity, life and integrity of victims; besides being a human rights issue, it has also been recognized as a public health problem with high social, economic and individual costs. Due to the above, the elimination of gender-based violence, starting from spousal relationships, is one of the Millennium goals that Colombia has focused on the most.”

Regarding gender violence, indigenous women proposed the following:

Blanca Brisa Otañár, Emberá Chami Indian, Caldés Regional Indigenous Council (CRIDEC), said this:

“In order to strengthen the leadership of indigenous women, it is important to overcome the fear and denounced violence. We see cases of violations perpetrated by leaders, husbands, etc. Women do not denounce out of fear; we cannot read or write and we keep things from our own friends; we do not tell because it gets turned into “gossip”. It is important to increase solidarity among women, as there is none and the social organization has been hurt by this. It is necessary to create mechanisms of transparent internal justice, because it is very common that authorities in charge of assessing the denounced in cases of violence and dictating punishment are the perpetrators themselves; then, women would rather keep quiet and refrain from denouncing because justice is never served.”

María Ovidia Pácheco, Yanacona Indian, social psychologist, coordinator of the Yanacona Indigenous Women’s program and CRIC Women’s Program, proposed this:

“In our communities, we must redefine and revalue our own culture by checking our processes on the basis of what is ours and what is adopted from or imposed by other cultures, such as racism and so on. We must abide by our original laws, so that communities will be transformed. We must unlearn the knowledge from external cultures. In the process we are developing, it has been necessary to recognize violence against women and discrimination with regards to the access to resources and opportunities. Overcoming family violence and family disarray is a great challenge due to the fragmentation caused upon our culture. It is necessary to reformulate the concept of leadership within communities in order to empower women. Leadership cannot be understood as an imposition of power upon one’s peer.”

Even though the data systems are still deficient when trying to yield specific information for indigenous communities, an approximate analysis of the situation of such communities can be carried out by identifying the behavior of the indicator in municipalities with the highest percentage of indigenous population belonging to the departments previously mentioned; that is the reason the baseline of indigenous communities in the chart on goals and indicators MDG 4 does not have any data.

Gap Analysis:

Child mortality and mortality during first childhood

Although there has been a nationwide decrease in the Child Mortality Rate (CMR) (below 5 years of age) and the first childhood mortality rate (FCMR) (below one year of age), this reduction is not evident at all across all departments and municipalities.

In terms of first childhood mortality it is still evident that departments with the highest indigenous population showed, by the year 2009, higher first childhood mortality rates even at the baseline taken for 1990 (26.9%) and much higher as per the data for Colombia in 2009 (20.1%). The rates showed per target department were as follows: Guainía (41.17%), Víncu (41.17%), La Guajira (38.49%), Amazonas (41.17%), Vichada (41.17%), Caquetá (45.97%), Putumayo (31.66%), Chocó (66.58%), Nariño (40.57%) and Cesar (37.11%). It must be highlighted that Chocó, by the year 2009 at 66.58%, doubled the baseline of the mortality rate among children below 1 year of age.

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Child mortality and mortality during first childhood

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Territorial differences are noticeable, particularly in Antioquia and Valle del Cauca, of which one might deduce higher care and prevention opportunities. The situation at the municipal level is yet more critical and shows that inequalities between municipalities are even deeper.

In municipalities of Chocó (Alto Baudó, Bajo Baudó, Lloró, Riosucio), La Guajira (Manaure and Uribia) and Nariño (Ricaurte), by 2009 first childhood mortality rates can be noted above the national data (20.1%) as compared to the municipalities of Nariño (Ipiales), Cesar (Valledupar), Sucre (Palmito, Sanpués), Putumayo (Sibundoy); these differences are significant and show a falling trend.

Accordingly, within such departments themselves, inequalities are visible; an example of this is Chocó, where the first childhood mortality rate is higher in municipalities with the biggest number of indigenous population (Alto Baudó, Bajo Baudó, Lloró, Riosucio) when compared to municipalities with smaller number of indigenous population (Sipí, Acandí).

As for the child mortality rate (children below 5 years of age), the trend is similar to that of the FCMR. The departments with the highest percentage of indigenous population by the year 2009 showed a CMR above the baseline taken for 1990 at 34.9% and the national advancements by 2009 at 24.3%; such is the case of Amazonas (39.7%), Chocó (46.7%), Guainía (60.6%), Vaupés (58.4%) and Vichada (53.36%), with Orinoquia y Amazonia as the most affected regions.

Likewise, within these departments certain inequalities were shown; an example of this is Cesar, where the CMR is higher in municipalities with a bigger indigenous population (Pueblo Bello) compared to municipalities with a smaller indigenous population (la Paz, Becerril).
The CMR of the Cumaribo Municipality in Vichada stands, as registered back in 2009, at a rate of 93.63%, three times higher than the nationwide data of 24.3%.

Vaccination Gaps

Despite the efforts for an expansion of the vaccination coverage in the Colombian territory, given the commitment of the Government to keep Biological Agents at hand and diminish the access restrictions in order to increase the vaccination opportunities, the departments with the highest percentage of indigenous population showed vaccination coverage rates below the nationwide coverage rate by the year 2011 (87.67%). Among these are Vichada (76.94%), Vaupés (76.85%), Putumayo (78.13%), Nariño (68.97%), Guainía (81.13%), Chocó (78.14%), and El Amazonas (76.86%).

Inequality between municipalities in terms of coverage up to 2011 can be noticed in the case of La Guajira, where municipalities with the highest indigenous population such as Manaure (67.2%), Macaco (82.48%), and Uribia (72.47%) show lower vaccination coverage rates compared to municipalities with lower indigenous population such as Fonseca, which registers a vaccination rate of 99.07%, which actually exceeds the nationwide figure.

### Table: Percentage of Indigenous Population

<table>
<thead>
<tr>
<th>Department</th>
<th>2009</th>
<th>2011</th>
<th>2008</th>
</tr>
</thead>
<tbody>
<tr>
<td>La Guajira</td>
<td>78.13</td>
<td>78.67</td>
<td>78.14</td>
</tr>
<tr>
<td>Vichada</td>
<td>64.7%</td>
<td>63.05%</td>
<td>64.46</td>
</tr>
<tr>
<td>Guainía</td>
<td>65.05%</td>
<td>64.7%</td>
<td>64.7%</td>
</tr>
<tr>
<td>Nariño</td>
<td>65.05%</td>
<td>64.7%</td>
<td>64.7%</td>
</tr>
<tr>
<td>Chocó</td>
<td>66.18%</td>
<td>64.7%</td>
<td>64.7%</td>
</tr>
<tr>
<td>Vaupés</td>
<td>73.7%</td>
<td>72.47%</td>
<td>72.27%</td>
</tr>
<tr>
<td>Amazonas</td>
<td>73.7%</td>
<td>72.47%</td>
<td>72.27%</td>
</tr>
<tr>
<td>Putumayo</td>
<td>72.27%</td>
<td>72.47%</td>
<td>72.47%</td>
</tr>
<tr>
<td>Coata</td>
<td>72.1%</td>
<td>72.1%</td>
<td>72.1%</td>
</tr>
</tbody>
</table>

Although the nationwide DPT (diphtheria, pertussis and tetanus) vaccination for 2011 was at 85.44%, a great deal of the departments with high number of indigenous population was underneath this figure: Vichada (63.05%), Guainía (64.7%), Nariño (65.05%), Chocó (66.18%), Vaupés (67.27%), Putumayo (72.27%) y Amazonas (73.7%).

Accordingly, several inequalities are shown between different municipalities, such as the case of Nariño where municipalities with the highest number of indigenous people such as Ricaurte (88.26%), Tumaco (69.98%), and Ipiales (76.94%) show lower rates of vaccination coverage compared to municipalities with a smaller number of indigenous people, such as the case of Aldana, which shows a coverage rate of 100%, even exceeding the Nationwide average.
Prevalence of Global Malnutrition and Chronic Malnutrition

**TABLE 43: INDICATORS FOR PREVALENCE OF GLOBAL MALNUTRITION AND CHRONIC MALNUTRITION**

<table>
<thead>
<tr>
<th>Goal</th>
<th>Indicator</th>
<th>Baseline</th>
<th>Progress</th>
<th>Goal</th>
</tr>
</thead>
<tbody>
<tr>
<td>Percentage of children with low weight at birth</td>
<td>Prevalence of chronic malnutrition in delay in height in children under 5 years of age</td>
<td>26.1%</td>
<td>10%</td>
<td>2.0%</td>
</tr>
<tr>
<td>Percentage of total population with subnutrition</td>
<td>Prevalence of global malnutrition or low weight in children under 5 years of age</td>
<td>10%</td>
<td>10%</td>
<td>15%</td>
</tr>
<tr>
<td>Percentage of children with low weight at birth</td>
<td>Prevalence of chronic malnutrition in delay in height in children under 5 years of age</td>
<td>10%</td>
<td>10%</td>
<td>15%</td>
</tr>
<tr>
<td>Percentage of total population with subnutrition</td>
<td>Prevalence of global malnutrition or low weight in children under 5 years of age</td>
<td>10%</td>
<td>10%</td>
<td>15%</td>
</tr>
<tr>
<td>Percentage of children with low weight at birth</td>
<td>Prevalence of chronic malnutrition in delay in height in children under 5 years of age</td>
<td>10%</td>
<td>10%</td>
<td>15%</td>
</tr>
</tbody>
</table>

**Gap Analysis:**

Malnutrition is the consequence of diverse structural factors and it has different sociocultural meanings. The nutritional state is affected by the educational level, employment, gender, ethnic differentiation, social coverage, social networks, empowerment, citizen participation, social cohesion, and social community traditions, not only by the biological substrate of people. In general, the nutritional conditions must be seen from the wide perspective of security and food sovereignty.

The country has made some progress with regards to the prevalence of global malnutrition achieving a reduction of 5.2% in comparison to the base line of 1990, being 0.08% away from the goal established for 2015. However this behavior is not even in all the territory or in all the population groups.

The departments with a higher volume of indigenous population, have global malnutrition levels above the national level of 2010, this is the case of Choco 6.3%, Guajira 11.2%, Sucre 4.9%, and Amazonas 5.8%.

**TABLE 44: PREVALENCE OF GLOBAL MALNUTRITION IN CHILDREN FROM 0-4 YEARS OF AGE ACCORDING TO SOCIO DEMOGRAPHIC CHARACTERISTICS/ ENSIN 2010**

<table>
<thead>
<tr>
<th>Characteristics</th>
<th>Global Malnutrition (Prevalence)</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Total</td>
</tr>
<tr>
<td></td>
<td>54</td>
</tr>
<tr>
<td>Gender</td>
<td></td>
</tr>
<tr>
<td>Female</td>
<td>51</td>
</tr>
<tr>
<td>Male</td>
<td>55</td>
</tr>
<tr>
<td>Ethnic Group</td>
<td></td>
</tr>
<tr>
<td>Black - Mulattos - African-Colombians</td>
<td>39</td>
</tr>
<tr>
<td>Indigenous</td>
<td>25</td>
</tr>
<tr>
<td>Other</td>
<td>31</td>
</tr>
</tbody>
</table>

10 Jiménez, D. Rodríguez, Aremila. Nutrición hospitalaria: Órgano oficial de la Sociedad española de nutrición parenteral y enteral. ISSN 0212-1611, Vol. 25, Nº. Extra 3, 2010 (Sample dedicated to: LIBRO BLANCO DE LA DESNUTRICIÓN EN IBEROAMÉRICA) pages 18-25
This inequality is also notorious in the municipalities; in the department of Guajira for example, there is a higher prevalence of global malnutrition in municipalities where the volume of indigenous population is higher (Riohacha, Maicao, Manare and Uribia) compared to those with a lower volume (Fonseca).

Although at a nationwide level, the prevalence of chronic malnutrition has been reduced 12.9 points with regards to the baseline of 1990; there are still departments, with higher volumes of indigenous populations, that keep the same prevalence or are even above the baseline of 1990 such as: La Guajira, Amazonas, and Vaupes; or departments with a prevalence above the figure of 2010 such as: Cesar, Choco, La Guajira, Narino and Sucre.

With regards to the percentage of children with low weight at birth, there has been a nationwide increase of 1.1 percentage points. This situation is more worrisome in departments with high indigenous population, because most of them have percentages above the baseline of 1998 (Cauca, Cesar, Choco, La Guajira, Narino and Sucre).

The following table registers the wide population gaps with regards to height:

<table>
<thead>
<tr>
<th>Characteristics</th>
<th>Low Height &lt; -2 de</th>
<th>IC</th>
<th>CV</th>
</tr>
</thead>
<tbody>
<tr>
<td>Total</td>
<td>13.2</td>
<td>12.5</td>
<td>13.9</td>
</tr>
<tr>
<td>Females</td>
<td>12.1</td>
<td>11.2</td>
<td>13.1</td>
</tr>
<tr>
<td>Males</td>
<td>14.2</td>
<td>13.2</td>
<td>15.2</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Ethnic Group</th>
<th>Low Height &lt; -2 de</th>
<th>IC</th>
<th>CV</th>
</tr>
</thead>
<tbody>
<tr>
<td>Black - Mulattoes - African-Colombians</td>
<td>10.6</td>
<td>8.9</td>
<td>12.5</td>
</tr>
<tr>
<td>Indigenous</td>
<td>29.5</td>
<td>25.3</td>
<td>34.1</td>
</tr>
<tr>
<td>Other</td>
<td>12.6</td>
<td>11.8</td>
<td>15.4</td>
</tr>
</tbody>
</table>

With regards to the percentage of children with delay in height, there is a high prevalence of chronic malnutrition or delay in height in departments with higher volumes of indigenous population.

The following graph registers the prevalence of global malnutrition in the department and municipalities of Guajira.
TABLE 46: CONVENTIONAL INDICATORS AND MDG 5 GOALS

<table>
<thead>
<tr>
<th>GOAL</th>
<th>INDICATOR</th>
<th>BASELINE</th>
<th>CURRENT STATUS</th>
<th>GOAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>5A. Reduce to half the maternal mortality rate</td>
<td>Maternal mortality ratio (per 100,000 born alive)</td>
<td>100 (1990)</td>
<td>72.88 (2009)</td>
<td>45</td>
</tr>
<tr>
<td>5A.</td>
<td>Percentage of born alive with four or more prenatal controls.</td>
<td>66.0 (1990)</td>
<td>88.6 (2010)</td>
<td>90</td>
</tr>
<tr>
<td>5A.</td>
<td>Percentage of institutional assistance during labor.</td>
<td>76.6 (1990)</td>
<td>90.4 (2009)</td>
<td>95</td>
</tr>
<tr>
<td>5B. Increase the promotion of sexual and reproductive health</td>
<td>Prevalence of usage of modern birth control methods of teenage women (15 to 19 years old) with or without a couple and sexually active.</td>
<td>38.3 (1995)</td>
<td>55.1 (2010)</td>
<td>75</td>
</tr>
<tr>
<td>5B.</td>
<td>Prevalence of usage of modern birth control methods in adult women with or without a couple and sexually active.</td>
<td>59 (1995)</td>
<td>72.9 (2010)</td>
<td>75</td>
</tr>
<tr>
<td>5B.</td>
<td>Percentage of 15-19 years old that have been mothers or are pregnant.</td>
<td>12.8 (1990)</td>
<td>19.5 (2010)</td>
<td>&lt;5.0</td>
</tr>
<tr>
<td>5B.</td>
<td>Rate adjusted by mortality age associated to cervical cancer (for 100,000 women)</td>
<td>15.0 (1990)</td>
<td>73 (2000)</td>
<td>5.5</td>
</tr>
</tbody>
</table>

Source: CONPES 140 de 2011

Gaps in Maternal Mortality

In an analysis regarding the social determinants of health, maternal mortality can be seen as the result of the sum of the effects of elements that influence health: the structure of the health system, socio-environmental and psychosocial situations, materials, and behavior and biological elements. This is why this indicator enables not only knowing about the health conditions of mothers in the territories but to determine the relation of these conditions with the implementation of health systems. Although there is no specific information for indigenous populations, the analysis was initiated in departments with a higher volume of indigenous population, thus allowing getting us a closer look at that context.

The indicator for the reasons of maternal death (RMD) per 100,000 born alive, shows the risk women face of dying during pregnancy and up to 42 days after childbirth, regardless of length of time and the place, and produced by any cause related to pregnancy or worsened by it, or by the kind of assistance provided; but not by incidental or accidental causes.

Though the nation has made important progress in reducing the maternal death rate from 100.4% per thousand born alive to 1998 to 72.88% to thousand born alive en 2009 for a reduction of 28 points, the goal of 45% per thousand born alive for 2015 is still afar.

The reality for the indigenous peoples is even more terrifying. The departments with higher volume of indigenous population surpass the figure of the national baseline of 1998 and some even double the national value of 2009. Amongst these departments, Amazonas with 391.8 per thousand born alive, Vichada with 335.7 per thousand born alive, Guajira with 220.46 per thousand born alive, Guainía with 162.87 per thousand born alive, Vaupés with 161.81 per thousand born alive, Putumayo with 126.13 per thousand born alive, Nariño with 122.82 per thousand born alive can be mentioned.

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Furthermore, it is possible to infer that this is not a specific regional behavior. Municipalities described belong to diverse regions in Colombia: Pacific, North, Orinoquia, and Amazonia. This is more indicative that municipalities, in any department, with high levels of indigenous population display more critical figures regarding lack of health assistance or health prevention measures.

Another indicator for the measurement of the goal of maternal death is the percentage of children born alive who have been subject to four or more prenatal controls; is to say the proportion of babies born alive whose mothers had assistance by means of four or more prenatal controls within a specific period. The relevance of this indicator for maternal mortality is that it facilitates the detection of pregnancies that may generate a risk for the mother and/or her baby.

In the year 2010, the national indicator increased 22 points with regards to baseline: From 64.8% in 1998 it increased to 88.6% in 2010; however these advancements are not displayed in an even manner throughout all the departments.

At a nationwide level, the municipalities with higher volumes of indigenous population, express percentages below the national level (2010), some even below the baseline of 66% in 1980. Amongst these, Barranco Minas (26.0%), Litoral de San Juan (29.4%), Manizales (30.4%), Caucasia (31.7%), Puerto Nariño (49.5%), Iribarí (50.1%), Leticia (50.47%), Lloro (56.5%) and Riosucio (58.36%) can be mentioned.

With regards to reasons for maternal death (RMD) and percentage of babies born alive with four prenatal controls, there is a reduction in the number of maternal deaths, as the percentage of born alive with four or more prenatal control increases. It is worth considering the possibility that as municipalities with a higher volume of indigenous populations are located afar from the urban areas the incidence of prenatal controls may be reduced.

Finally, the indicator for percentage of institutional assistance at child birth indicates the number of births that take place health institution within a specific period. In the year 2009, the indicator increased 22 percentage points with regards to base line, when increasing from 76.35% in 1990 to 98.4% surpassing even the 2015 95% goal.

It is observed that in 2010, municipalities with a higher volume of indigenous population register percentages below the national level in RMD (2010), some even below the baseline of 66% in 1980. Amongst these, Barranco Minas (26.0%), Litoral de San Juan (29.4%), Manizales (30.4%), Caucasia (31.7%), Puerto Nariño (49.5%), Iribarí (50.1%), Leticia (50.47%), Lloro (56.5%) and Riosucio (58.36%) can be mentioned.

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It is worth highlighting that some municipalities with a higher volume of indigenous population are complying or surpassing the MDG 95% goal proposed for 2015. Purace with 95.8%, Guarne with 99.1%, Pablo Bello with 97.19%, and Palmito with 97.86%. There are municipalities that may have values similar to the national indicator of 2010 such as: Natagaima with 98.18%, Guaymaral with 98.52%, Valledupar with 98.73%, Riohacha with 99.06%, Ipaures with 99.29%, Tumaco with 99.54%, Mocoa with 99.60%, and Maicao with 99.71.

**Gaps in the Promotion of Sexual and Reproductive Health**

The biological and behavioral factors are some of the elements that have an effect on health. The prevalence of usage of modern birth control methods in sexually active, 15-19 years of age, women with or without a couple, and the prevalence of modern birth control methods in women with or without a sexual partner are indicators of these factors.

In turn, the prevalence of usage of modern birth control methods is something that affects fertility, which increases children survival and becomes one of the most efficient practices for the prevention of pregnancies. When talking about modern planning methods, there is a difference between natural methods and traditional methods. Modern methods are those methods created by researchers, that when used by people, prevent pregnancies.

In Colombia, the prevalence of the usage of modern birth control methods has increased 13.9% in sexually active women with or without a couple, with regards to the baseline of 59% in 1995; and is 2.1 percentage points away from the 75% goal of 2015 having reached 72.9% in 2010.

However in departments with a higher volume of indigenous population, the data in 2010 was close to the baseline of 1995 (59%), as Vasques with 59.3%, Amazonas (64.72%), Choco (66.33%), Guainia (68.12%), Guajira (62.51%); and others closer to the goal of 2015 as: Cesar (70.93%) and Sucre (70.12%)

The figures of the Encuesta Nacional de Demografía y Salud ENDS (National Survey for Demography and Health) report only national and departmental data. Due to lack of information, the situation of the municipalities is not included in this study.

With regards to the promotion of sexual and reproductive health included in the indicator about "percentage of women between 15 and 19 years of age that have been mothers or are pregnant" it is important to highlight that for the cultural context of indigenous peoples this topic is not considered an issue; teenage pregnancy is a process that makes part of their life cycle and cultural arrangements; whilst for the western societies it is an issue and a very serious one for public health. It is an indicator for the development of the countries and it is related to health risks for the mother and child.

In Colombia there has been an increase in the percentage of women between 15 and 19 years of age that have been mothers or are pregnant, increasing from 12.8% in 1990 to 19.5% in 2010, deviating 4.5 percentage points away from the 2015 goal that establishes that it should be below 15%. This behavior is also seen in the departments that duplicate the value of the baseline as is the case of Guainia (25.8%), Cesar (26.7%), Choco (29.4%), Putumayo (32.7%), Guajira (33.8%) and Amazonas (34.3%). Other departments surpass the national increase of 2010 such as: Suro (19.7%), Narino (21.87%), Vaupes (22.3%) and Caucà (23.7%).

**General points:**

With regards to maternal health: the indigenous communities have suffered strong processes of the losing of their own culture, therefore they follow conventional indicators related to vaginal cytology planning with modern methods and the ones related to assistance in childbirth at institutions- prenatal controls done by health institutions staff, requesting in a progressive manner some adjustments or sociocultural adaptations such as: activities to be performed by female health professionals with previous cultural training, this is, prior approval by the spiritual leader of the indigenous community for their implementation.

In practice we may find that non-indigenous health institutions tend to give more social and economic value to prenatal control and childbirth according to western medicine standards, affecting the rituals and control of the traditional knowledge. In contrast there are some indigenous health institutions with strong cultural roots and under the control and guidance of traditional authorities that are moving forward in the implementation of intercultural health models that...
invigorate natural and ancestral practices such as culturally appropriate childbirth with improved hygiene conditions producing more efficient results.

Neither health regulations nor monitor, control and surveillance institutions include in their health information systems indigenous own health activities such as pregnancy controls and childbirth performed by midwives in indigenous territories. The advances in the strengthening of the control and management of childbirth have only been training courses and initiatives implemented by some indigenous health institutions and communities; but at a Ministry of Health and Social Protection policy level there has been no definite acknowledgement or assessment.

About sexual and reproductive health: For indigenous peoples, sexuality is something sacred but at the same time normal and necessary. It is part of the law of origin of each community, in accordance to their world view. That is why the marriage of young couples is a common practice that makes part of the cultural order that helps in the avoidance of promiscuity, a very a culturally sensitive issue. In the same way, we may find many traditional indigenous communities that preserve their own birth control methods in order to maintain a sufficient time interval between pregnancies.

About birth control: In traditional communities, birth control is not promoted in a collective manner, if the couple individually decides to use it, the conditions, previous ceremonies and rites demanded by each culture are provided. The majority of the communities with strong acculturation programs request birth control programs, in the same percentage that the majoritarian society does, as they have lost their own birth control mechanisms.

About teenage pregnancies: Within the cultural context of traditional communities ‘teenage’ pregnancies is not considered an issue, it makes part of their own organization. When these pregnancies happens outside the community and without following the principles of the culture they become an issue, as they lose all family support nor are teenagers entitled to follow up and prenatal control by traditional authorities either of their nuclear family or the family of their couple.

The cases of indigenous teenage pregnancies outside the cultural context has worsened due to the presence of armed groups in different indigenous territories that have generated an increase in the number of indigenous teenage pregnancies. These teenagers are forced to live their pregnancy alone and with health issues. The same situation is experienced by indigenous teenage women that go to the cities to work as housekeepers without any permission or control by the authorities of the village of origin.

<table>
<thead>
<tr>
<th>Objective</th>
<th>Indicador</th>
<th>Línea de Base</th>
<th>Estimado Actual</th>
<th>Línea Base Indígenas</th>
<th>Meta</th>
</tr>
</thead>
<tbody>
<tr>
<td>6A. Keep below limits internationally defined for HIV/AIDS</td>
<td>Prevalence of HIV/AIDS population between 15-49 years of age.</td>
<td>0.1% (2010)</td>
<td>0.59% (2009)</td>
<td>ND</td>
<td>&lt;1%</td>
</tr>
<tr>
<td></td>
<td>Percentage of transmission HIV mother-child.</td>
<td>5.80% (2003)</td>
<td>5.80% (2008)</td>
<td>ND</td>
<td>&lt;2%</td>
</tr>
<tr>
<td>6B. Increase coverage of antiretroviral therapy</td>
<td>Coverage of antiretroviral treatment.</td>
<td>52.2% (2003)</td>
<td>72% (2009)</td>
<td>ND</td>
<td>80.50%</td>
</tr>
<tr>
<td>6C. Reduce cases of malaria and dengue</td>
<td>Mortality caused by malaria.</td>
<td>227 Cases (1998)</td>
<td>54 Cases (2008)</td>
<td>ND</td>
<td>34 Cases</td>
</tr>
<tr>
<td></td>
<td>Lethality caused by dengue</td>
<td>4.64% (1998)</td>
<td>1.57% (2008)</td>
<td>ND</td>
<td>&lt;2%</td>
</tr>
</tbody>
</table>

Source: CONPES 140

The situation of the epidemics of HIV/AIDS is focused on a main area and presents a growing trend. According to the age group the population most affected is the one between 25 and 35 years of age. It is defined as focused on a main area as the prevalence in at least one of the populations, with vulnerability factors (men that have sex with men) surpasses 5% whilst the prevalence in pregnant women does not surpass 1%.31

The mortality rate associated to HIV/AIDS in the departments with higher volume of indigenous population is below the baseline of 5.4% in 2006 and even below the nationwide figure of 5.3% in 2008; however the department of Cesar surpasses this value with 6.5% and Tolima with 5.8%.

There are difficulties for making the departmental calculations for the group denominated Amazonia that includes the departments of Amazonas, Guainía, Guaviare and Vichada. This is so, because the population of these departments is very low.

Despite the situation described, at a municipal level, the reduction of the mortality rate associated to HIV/AIDS is uneven; the municipalities with a higher volume of indigenous population surpass the baseline of 2006 (5.39%) and even double it.

Of 16 municipalities analyzed, there are 10 with figures that surpass the national data of 2009; these are Bajo Baudó (5.9%), Maicao (6.3%), and Puracé (6.6%), Litoral de San Juan (7.3%), Palmito (8%), and Tumaco (8.4%) Valledupar (9.2%) Leticia (12.6%), Cordoba (14.5%) and Mocoa (15.6%).

Mortality caused by malaria and dengue

Malaria, also known as yellow fever, is a disease produced by parasites of the plasmodium kind; the parasite is transmitted to human beings through the bite of infected anopheles mosquitoes that act as vectors. The transmitting of the vector is highly associated to geographical and climatic conditions, but also to sanitary conditions, amongst which is the management of solid residues and waste waters.

In the last years country there has been a significant reduction of cases in all the departments of the country, descending from 224 cases in 1998 to 28 cases in 2009. There cases reported only come from few territorial entities; allowing affirming that the country is accomplishing the 2015 goal of 34 cases. It is recommended to observe and register cases in indigenous communities given that their climate conditions and location can make them more prone to acquiring this disease, with all the consequences it may bring.

DENGUE on the other hand, is a viral, endemic and epidemic disease of tropical areas. It has a geographical extension similar to malaria, but in contrast, dengue is common in urban areas. It is transmitted to humans by the mosquito Aedes Aegypti, which is the main vector in the country.

With regards to mortality by dengue the vital statistics of DANE- data adjusted-reported a reduction in the mortality cases in Colombia: 234 cases where registered at a national level in 1998 and 92 cases in 2009. At a departmental level, although reduction in deaths is important, there are still regional differences to be observed that match the regions with higher indigenous population.
GOAL 7: GUARANTEEING ENVIRONMENTAL SUSTAINABILITY

TABLE 48: CONVENTIONAL INDICATORS AND MDG 7 GOALS

<table>
<thead>
<tr>
<th>Indicators</th>
<th>Base Line Colombia</th>
<th>Current Situation Colombia</th>
<th>Base Line Indigenes</th>
<th>2015 Goal</th>
</tr>
</thead>
<tbody>
<tr>
<td>Redefined surface</td>
<td>25000 Hec/year</td>
<td>26000 Hec/year</td>
<td>ND</td>
<td>25000 Hec/ year</td>
</tr>
<tr>
<td>Consumption of substances that destroy the ozone layer</td>
<td>2.730.777 t. CFC</td>
<td>CFC 0; HCFC, average of consumption in 2009 and 2010</td>
<td>ND</td>
<td>CFC - 0 ton. Eliminate 100% base line of HCFC</td>
</tr>
<tr>
<td>Percentage of total surface protected by the National Natural Parks - SPNAN</td>
<td>4.48%</td>
<td>6.58%</td>
<td>ND</td>
<td>6.57%</td>
</tr>
<tr>
<td>Percentage of protected areas that include elaborated or current management plans</td>
<td>1239%</td>
<td>92.80%</td>
<td>ND</td>
<td>100%</td>
</tr>
<tr>
<td>Percentage of population with Access to appropriate methods for Access to water supply. Cabecera</td>
<td>94.6%</td>
<td>96.70%</td>
<td>ND</td>
<td>99.3%</td>
</tr>
<tr>
<td>Percentage of population with Access to appropriate methods for Access to water supply. Others</td>
<td>41.01%</td>
<td>72.50%</td>
<td>ND</td>
<td>78.10%</td>
</tr>
<tr>
<td>Percentage of population with Access to sanitation methods. Cabecera</td>
<td>81.60%</td>
<td>89.90%</td>
<td>ND</td>
<td>96.93%</td>
</tr>
<tr>
<td>Percentage of population with Access to sanitation methods. Others</td>
<td>51.0%</td>
<td>66.60%</td>
<td>ND</td>
<td>72.43%</td>
</tr>
<tr>
<td>Percentage of homes in poor settlements</td>
<td>18.98%</td>
<td>15.6%</td>
<td>ND</td>
<td>4%</td>
</tr>
</tbody>
</table>

Source: CONFES 140 de 2011(2) Ministry of Environment, Housing and Territorial Development NIVOT, Ecosystems Department. Report SIGOB. (2) Ministry of Environment, Housing and Territorial Development - Technical Unity Group Ozone - UTC (3) Special Administrative Unit of the System of National Parks (UAESEPNN), Instituto Geográfico Agustín Codazzi (IGAC). (4) Special Administrative Unit of the System of National Parks (UAESEPNN)
The goals and indicators proposed do not correspond to the reality of the indigenous peoples. On the first place, most not to say all, the licenses and concessions requirements for exploration and exploitation of minerals and hydrocarbons are located in indigenous territories and the communities that live in them do not have a say in any part of the awarding processes.

Only in the Colombian Amazonia there are 18 million hectares considered resguardos and there, more than 6 million hectares of national natural parks and of state or indigenous peoples autonomous environment protected areas of the that overlap with indigenous territories and resguardos.

As a matter of fact, in the last years the processes for constitution, expansion and organization of the resguardos has been paralyzed and instead the process of restructuration of the colonial resguardos has increased. According to the information compiled in the web page “geographiando.hrev.org” in October 2010, the situation of the indigenous peoples with regards to the mining districts is the following:

- Resguardos partially or totally affected by some Mining District: 263
- Communitis without legally acknowledged territories affected by some MD: 222
- Colonial resguardos partially or totally affected by some MD: 47

And adds, “For an indigenous territory to be a part of a mining district does not necessarily mean that it is directly going to be affected by mining exploitation, but it will definitely be affected indirectly.”34 But given the frailness of the indigenous territories and their exposure to mining phenomena which is highly harmful for the communities, it will produce effects of immeasurable proportions in the culture of the communities.

On the other hand, when the National Government talks about reforesting 231,000 hectares and of keeping that reforestation rhythm up to the year 2015, it has commercial crops in mind, and it is not taking into account if they are reforesting with native species or not. This generates risks for the environmental stability of the ecosystems, some of them frail as the Amazonia.

On the other hand in the mûr areas, vital for the generation of water, there has not been a policy that allows the recovery and sustainability of these life spaces that are diminishing day by day; setting at risk the permanence of these spaces, affecting the water reservoirs that are there.

Thus, whilst the State pretends to reforest the mountains and forests of Colombia without thinking in a way to recover and maintain the ecosystems and environmental niches essential for the continuous existence of our territories and communities, in the cities and rural areas of our countries we start to feel the consequences of this environmental deterioration and lack of the vital liquid.

With regards to drinkable water, it is obvious that in the indigenous territories suffer the drama of the contamination of their hydric sources, a consequence of the exploitation of natural resources and the production of illicit drugs; new conditions that affect the quality of the liquid that we consume in our communities and for which we are not prepared.

In the Andean region, the deterioration of the moors, in la Guajira, North of Huila, and South of Tolima, the constant increase of desert and semi desert areas in Narino, Cauca, Huila and Boyaca, the loss of snowy areas in the snowed volcanoes and in general the irreversible damages that the rivers and lagoons have been subject to in all the country, is setting at risk the water supply not only of our communities, but of the population in general.

In our communities, this critical situation regarding drinkable water is not being taken into account. In contrast to the rest of the country, 79% of our population lives in rural areas, where precisely all the mayor deficiencies can be found, consequence of the abandonment of our territories and unawareness of the usages, management and traditional treatments that we indigenous peoples have given to water.

With regards to coverage in basic sanitation, we the indigenous peoples find ourselves at a clear disadvantage with regards to the rest of the population, but at the same time the management that since ancestral times has been done by our communities has allowed us to maintain an ecological management, for example, it has to be considered that the types of settlements that we have, and that the State based on their conceptions of settlement is unaware of, have guarantted us a healthy environment.

We live in the territory in a scattered manner, not in nuclei, and if these nuclei exist, they are small population nuclei that do not alter the environment. However, lately we have been obliged to organize ourselves in big populated areas with big educational institutions and other public services that have been increasing the urbanization of our communities or have made the populated areas located in different regions of the country grow next to or inside our territories.

The establishment or fostering of non-indigenous populated areas within our territories has become a constant and has modified the settlement patterns and the environmental and social control policies in an accelerated manner. This is a trend that must be reviewed in order stop and control this soaring growth.

The lack of proper housing in accordance to our ethnic and cultural traits is very high. The programs and projects that are designed and implemented in our territories do not follow our conceptions about life or the management of internal and external spaces. This generates drastic changes in the social behavior and also generates other needs and inconveniences as the design of much more complex and harmful for systems the environment like sewage systems.

34 Web page geographiando.hrev.org
Chapter 4

Significant Experiences and Policy Challenges
SIGNIFICANT EXPERIENCES

What follows are some significant experiences related to social issues, that were implemented in indigenous communities and that are a contribution to the preservation and promotion of the culture, the protection of nature, the development of skills and socialization of mechanisms that guarantee the continuous existence of the communities (pervivencia de los pueblos).

In indigenous education

With regards to indigenous own education, there are various processes that took place in several indigenous communities, initiated without government support, but given the positioning and advances accomplished, the government little by little has begun to acknowledge them. There are two experiences worth mentioning: the one of CRIC and the one of ORIVAC. The first functions under the modality of education under contract and the second one as government education without a contract.

Experience No.1: Consejo Regional Indigena del Cauca CRIC

The Consejo Regional Indigena del Cauca (Indigenous Regional Council of Cauca) was one of the first institutions to build and develop an own indigenous education guideance and has more than 30 years of experience. In the 80’s, CRIC’s platform for fighting called “Defending history, customs and mother tongue”, created an indigenous worldview based education program that was presented to the government.

Back then, the idea was to look for an education that emphasized the recovery and strengthening of the indigenous identity, its territory, usages, customs and mother tongue, as a way to restablishing the guidelines, approaches, methods, content, assessment and control of traditional schooling. The governmental schooling system had a decisive influence, as it does now, in the social and cultural disintegration of the communities.

A program in ethno education was created with the support of the indigenous cabildos and the agencies for international cooperation. This program amongst the accomplishments of the process.

The Proyecto Educativo Comunitario-PEC- covers the indigenous resguardos a community based education program, own law, own administration and management and communitarian development. Such project has been developed through the Universiadal

Experience No. 2 ORIVAC

(Institución Educativa Kwe’sx Nasa Ksxa’wnxi -IDEBIC)

Despite being unknown to the Colombian government, this process began in the municipality of Florida, Valle with the participation of the Nasa and Embera communities and it started to become implemented on October 12th 1998, when the educational institution Kwe’sx Nasa Ksxa’wnxi – IDEBIC “El Gran Sueño de los Indios” was created.

The idea is to try to respond to the needs, realities and particularities of the indigenous peoples of Valle del Cauca, with a Proyecto Educativo Comunitario-PEC-organized in a minga to educate in diversity. 14 years later, this is minga, continues taking care of the pending advances and forecasts of the process.

The IDEBIC has a study plan based on the Life Plan of the indigenous communities and includes: education, territory, jurisdiction, economy, health and indigenous spirituality. Its emphasis is agro-environmental and cultural. The six components of the study plan are guided by transversal pedagogical processes derived from the needs that have been detected through community meetings and institutional assessments.

The accomplishments are reflected academically and productively:

Academically:

- Through the design and implementation of subjects in accordance to the concepts and life plan of the indigenous peoples, breaks the paradigm of an imposed government education that for decades has been process the acculturation of the indigenous communities.

- According to the ICFES tests, in the last five years, IDEBI was considered as the best public educational institution.

Productively: IDEBIC implemented a sustainable farming project with an environmental, economic and pedagogical vocation.

IDEBIC focus is the strengthening of the own education, through the assessments and adjustments required; it looks at its productive progresses, trying to advance towards the transformation of farming products (coffee, panela, dairy products) by giving them added value. Additionally, with cultural, environmental and social research projects, they managed to move forward in the creation of an indigenous university.

The institution depends and belongs to the Organizacion Regional Indigena del Valle del Cauca-ORIVAC- which has enabled it to obtain a high degree of autonomy in the administration and education of the originary peoples. The staff is paid by the Government and serves a population of 2,160 students of the Nasa and Embera Chami communities.
Equity in rights for indigenous women and their families

Experience No. 3: “Círculos de Mujeres desde las Escuelas De Formación” – Pueblo Pastos Nariño

The training school for indigenous women Naupa Warwmy Sharini is for us the indigenous women of Pastos, a space within the circle of processes that are created in our territories; it is the possibility of making our thoughts and actions visible: in the territory, with our families and our community.

The role of being the granter of life and of teachings; the most important legacy that we can leave to our guaguas has been denied, undervalued, and made invisible. For thousands of years we women have been transmitters of wisdom, culture, identity; and that affects us internally, it affects our families and our communities. This is why the material from the Escuela de Formación de Mujeres Indígenas (Training School for Indigenous Women) wants to include the things that affect them, the rights, the guarantees that we are entitled to, not only as individuals, but also as groups. In this order of ideas we may say that the rights of indigenous women and their guarantees are of general and above all collective interest.

For thousands of years the Andean peoples in accordance to our worldview have been communities guided by the principles of duality, complementarism and harmony. They have been based on the Natural Law, the Law of Origin, that states that there are two creative forces, the feminine and the masculine, the high and the low, the after and the before, the active and the passive; these same forces gave origin to men and women that although different in their compositions, complement each other and balance each other in life, in the territory and in the community.

It is a challenge for the indigenous Pastos women, to return to those ancestral principles; following the 4 guidelines established by the Escuela de Formación de Mujeres Indígenas that based on these principles cover the following guidelines:

- **Territory and gender relationships** in the indigenous communities
- **Prevention of gender based violence** and rights of indigenous women
- **Development of the being**: leadership and authority
- **Economic autonomy**

These topics are approached by practical exercises that harmonize the feelings, thoughts and propose new everyday, historical, cultural and cosmopaque experiences, based on the own experiences of the minga of thought. This is accomplished through the use of the oral words and the recovery of ancestral legacies that invigorate the active participation of women and the diverse spaces they occupy in the communities.

The methodological and pedagogical component, establishes four important elements in the workshop that are necessary and important for indigenous women:

- **Harmonization**: the moment of the workshop where through the usage of some own rituals they try to balance energies to obtain a good understanding and participation of the topics covered.
- **Communication of experiences**: there is a minga of everyday thoughts by each of the participating women.
- **Elaboration of concepts**: topics of interest are generated for each area.
- **The burner where we warm the stories**: this is the moment in which they look for examples to be analyzed in work groups.

This is the result of the unstoppable struggle of the leader women, elders and wise women of the great territory of the Pastos, with hope that it is the rebirth of the web of life for our guaguas, but never forgetting that men and women want to go hand in hand, together; from same level to same level, only in this way we can obtain better communities.

Experience No. 4: Socialization and consultation process of women from la Sierra-auto 092 and 237 from 2008. Coordinator Rut Izquierdo from CIT-2011

The women, the feminine, is the equivalent to the earth, in the same way that she has rights, it is necessary to know the rights of mother nature with its sacred sites, to protect them and respect them, to look for the harmony and good living of the family, the collectivity and the territory in an integrated manner. That is why the proposal is related to:

- **The awareness and valuing of the role of women** in the family and the collectivity and in the territory, from a spiritual, cultural and physical level.
- **Support and impulse the indigenous populations with regards to the participation of women** in the spaces for the law enforcement and in its influence in the administration and organization of the community resources.
- **Value women and the family as a central nucleus of the community**, as the first source for learning cultural and material aspects that guarantees the permanence of the indigenous peoples whilst strengthening the unity of the family.
- **Promote programs for the food autonomy of the family** under the leadership of women, retaking their own contexts and the agro-food of each community.
- **Strengthen the indigenous economy** at different levels that promote the participation of women and subsequently their economy.
- **Strengthen the care and protection of women** through health programs implemented by indigenous health institutions in coordination with the indigenous authorities of the territory; taking as a base the principles and knowledge both of their own culture as of the western
experience each moment of the woman’s life cycle so that she receives guidance with regards to sexual health, pregnancy, postpartum, breast feeding, adequate care in feeding, support from the couple and family companionship.

- Generate the necessary spaces so that indigenous women participate, receive information and support in the multiple government programs that operate in the territories and in their communities, in order to understand the management and usage of the socio cultural adaptation and relevance of them for the improvement of the family.

  Women in general assert and claim the main rights of their peoples related to protection and defense of the territory, of the sacred spaces, of the ecosystems, of the traditional knowledge, of food autonomy and of the need of a previous consultation with free and informed consent. The previous aspects guarantee the rights and autonomy of women in the family and gives way to diverse spaces of participation.

  It is necessary to strengthen and support the knowledge of women that play a role as traditional authorities (ajas, aty, kumus) so that they can strengthen their participation and have an effect on the political and organizational decisions of their communities. That is why there should be meetings of wise women, guided by the spirituality that leads the participation of the diverse scenarios.

  Educational support and strengthening of programs for the youth aimed at consolidating the relevance of the cultural roots and the mother tongue; that generate own spaces for the recreation and dialogue in indigenous territories that consolidates the identity of the young with regards to their culture and territory, especially for those that live in cities because as a consequence of conflict, work or study opportunities.

  When seeing the changes of the sociocultural dynamics and realities of indigenous women caused mainly by the armed conflict and some social issues, there have been programs developed to strengthen the unity and family values, improve the attention to childhood and create housing for displaced indigenous women in urban centers.

**Experience No.5: Indigenous health**

These experiences are framed within the ethnical and cultural diversity and oriented to make the programs and actions that some cultures have implemented to achieve family wellness within the community visible: children, teenagers, adults and elders; men and women; framed in the worldview, the culture, geography, climate and food amongst others.

The experience of communities and their organizations in health administration implemented through indigenous health companies EPSI and own health institutions IPSI, was a progress towards the implementation of intercultural health models. Although the best efforts were made to maintain adequate programs in accordance to the realities and needs of the peoples, they started to slowly disappear due to legal, mission, economic reasons, external pressures amongst others; up to the point of giving more preference to conventional programs of the Ministry of Health. Some examples of successful programs were:

In 2000, the program production animators for life of the health company Dusawaki, had as a goal improving the food and therefore health conditions of indigenous families by means an educational program and the production of healthy organic food products in accordance with the food culture but respecting the ecological calendars, which aimed to contribute to the causes of malnutrition but through structural measures.

Program for the prevention and promotion and education in health and the program for ill people implemented by IPSI Gonawindua Tayrona, has contributed to the perspective of health from an integrated and collective point of view (people, the community and nature get ill), educating, preventing and assessing using a traditional approach to health, encouraging and supporting the ancestral procedures and involving mamus and traditional authorities and health professionals in the process. This has allowed building a real intercultural model, to work on prevention at a personal, couple, family level in topics related to sea, pregnancy, childbirth, postnatal periods, care of the newborn baby prevention of conflicts, feeding and nutrition amongst others.

**Purgatives, food diets and baths**

In traditional Inga medicine, purgatives are very important for the maintenance of a good health. The usage of plant based purgatives is a very common cultural practice, used for the cleaning of the blood, the liver, the stomach and the spirit, complemented with a very strict food diet. For western medicine, a purgative is a medication against parasites, but when we talk about purgatives in the Inga culture, for example, it means not only the cleaning of the body but of the mind, the memories, the affections, the spirit and the will.

**Care during pregnancy**

The relationship that exists between the mother and the environment, contributes to the adequate mental, physical and cultural development. Some examples of experiences related to pregnancy care are:

- Not eating land animals such as deer, armadillo, iguana and snake. Birds such as the parrot or the paloten, or sea animals such as the ray and the guaña
- Not being exposed to certain environmental elements such as thunder and lightning

This protects the integrity of the baby to be born.

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Breast feeding

It is a common practice in the indigenous communities, part of the transmission of knowledge, identity, security and nutrition. Breast feeding is practiced until the child approximately two years old.

Giving Birth

As a natural act of life, it happens with the assistance of midwives, most of them community members; guaranteeing that the new born may keep all the essential elements for its cultural identity and the necessary ceremonies for his/her good health. In the same way the mother is taken care of and receives assistance during the process of breast feeding and has to eat a special diet.

For the postnatal period, some cultures south of the country, like to take care of women with the help of sweet and sour plants baths, giving them purgatives and adequate food, which contributes to the good health of the mother and the child. Mother and child may be affected by "cold belly" evil eye, excessive fullness or scares. That is why they have to be well taken care of in order to guarantee the health of the sexual and reproductive system of the mother and to avoid complications for the newborn.

Sexual education

The sexual education of the Aramco culture is based on the ancestral linings and vision. It considers the body a temple that has to be organized, to which not any person can come into, that has to be in permanent physical and spiritual cleanliness. It also considers that having a couple is essential to achieve maturity and to have the strength for assuming family and collective responsibilities. This sexual orientation is key for the abstention of a harmonious life with the partner and a spiritual, cultural and physical healthy family and therefore be able to participate in the political decisions of the community.

Under this way of conceiving sexuality young people should only initiate their sex life with the couple they are going to live with and if they had already initiated it beforehand they should do the necessary pagarmentes for harmonization and cleaning. The couple receives a harmonization and an authorization by the spiritual guide or Mamu. Promiscuity is a practice that goes against the cultural linings and therefore is sanctioned. This philosophy also helps to avoid diseases.

Environmentally:

"To guarantee the harmony and the balance in the relationship MAN-NATURE"2

In the indigenous territories throughout the country there have been significant experiences with regards to processes linked to the environment and the harmonies and balanced management given by the communities.

Experience No. 6: “Building of a classroom” in the Tumbichucue resguardo, Tierra Adentro, municipality of Inza-Cauca

In the first half of the 90’s there was movement towards the building of modular buildings such as prefabricated housing and classrooms, these were taken to many communities, affecting their social organization and the traditional building layouts.

In this case, there were no legal actions in the process, but an institutional offering by the mayor of Inza who in an assembly told the community that the “classroom requested by the community was ready” to which everybody asked where it was, as they could not see it, and to the mayor replied that it was in the “warehouse of the municipality of Inza” that the only thing that had to be done was to “send some people of the community with cargo animals to San Andrés de Pavimilla to pick up the panels to build the classroom and then that was all.”

Everybody rejected the proposal. They told the mayor that they wanted a real classroom and that they preferred to build it as a communitarian endeavor. The mayor expressed some concerns with regards to that possibility but the community made their decision come through when affirming their capacities for building a classroom with the conditions required by the community.

They told the mayor that the “they had built the health care facility as a community. He although admitting that he considered it "pretty" stated that they did not have the legal documents or requirements to do the job. The community reminded him that through the Cabildo and the communitarian work the task could be done.

He consulted with his lawyers and finally accepted that the work were to be done by the community through its legal representative the Cabildo of the community. The work was completed successfully with outcomes that could not have been accomplished in any other way. The mayor finally decided to take the prefabricated classroom to a community of farmers in the municipality.

From this experience it is worth rescuing the tenacity of the Tumbichucue community in not allowing to be imposed civil works designs and structures that did not follow with their ethno-cultural characteristics as well as the importance of the being organized with government institutions.

Experience No. 7: Road Inírida-Huesito

In the department of Guainia, ever since the jurisdiction was part of the “Comisaria Especial” under the same name, budget had, on a yearly basis, resources allotted for the building of the road between Inirida and Huesito. A road parallel to the Inirida river, place where another road or dry dock starts that communicates this river with the Guainia river. This small works started creating an impact of the environment and the national territory Pavimilla. As this project was so small no environmental impact studies had been performed.
Then in 1992, a few months after the new Magna Carta was signed, the Puriñave community of the department of Guainia initiated a legal action claiming the violation of their fundamental rights to life, ethical and cultural diversity caused by the slow but continuous construction of the Inrida-Huésito road, with public resources of the department.

On that occasion whilst the Gobernación claimed that no environmental damage was being caused and that the right to survival of the Puriñave community was not being affected because the road crosses some plains that did not have many things to offer in environmental terms, the communities claimed that for them those plains were important that it was like a "farmers market where they found what they needed".

For example if they needed meat, fruits and nutritional elements, they went there and took whatever they needed for their livelihood. Back in those days, whoever was in Family Court at the time in the capital of Inrida, ruled in favor of the Puriñave community and protected their right of survival.

There is not much known about this experience, but it is worth highlighting the way in which communities, still not very aware of the legal tool of the tutela, made use of it, and advocated for their essential right to life as a community, protecting and guaranteeing the continuous existence of the Puriñave community.

POLICY RECOMMENDATIONS

It is the duty of the State protect the ethical and cultural diversity and it is a right of the peoples to defend and demand respect for the ethical and cultural integrity.

One of the main recommendations for the Colombian State is to move forward towards a multicultural democracy that recognizes and protects the ethical and cultural diversity of the Colombian country and that is based in the different worldviews that include different and unique ways of life and a new focus that promotes and guarantees the individual and collective human rights of the indigenous peoples.

This requires public policies and state procedures that guarantee the full participation of the indigenous communities and the autonomy of the own government, of the communities and of the traditional authorities in their territories.

In accordance to CEPAL, the establishment of pluri cultural democracies not only eliminates inequalities, but includes the effective acknowledgement of the contributions of the cultures as: inequalities, worldview, roots and the humanity of the indigenous peoples of Latin America. That is why it is important for the States to develop a special regime of collective rights that expand the concept of citizenship and respond to following categories of rights: non-discrimination, cultural integrity, land tenure, usage and control and access to land and resources, right to own development and social wellness and the right to political participation with free, previous and informed consent.

Many countries, amongst them Colombia, have done constitutional and regulatory changes and acknowledge the ethical diversity and the rights of the indigenous peoples. But in practice, there is the lack of efficacy and non-compliance of the norms due to multiple reasons, amongst them, the pressures of the of the global market, make the process of autonomy of indigenous authorities in the territories difficult.

The aforementioned aspect has two direct consequences over public policies: one the generation and ratification of the state duties for respect, protection and compliance; and the other one, bringing parameters for the assessment of regulations and actions of the state powers with regards to the Indigenous Peoples, within the concept of not only including them but differentiating them collectively, ethnically and culturally.

Recommendations for indigenous education policies

Upon completion of this project, there are many challenges and recommendations that follow; however there are some that are a priority and that enable the development of others and that are here mentioned, with the purpose of contributing to the visualization of the central aspects currently related to the own indigenous education.

San muchos los retos y recomendaciones que surgen al finalizar este trabajo, sin embargo hay unos prioritarios que facilitan el desarrollo de otros y se mencionan a continuación, con el propósito de contribuir en la visualización de los aspectos centrales que atañen a la educación indígena propia en este momento.

- It is recommended, that without further delay, the government implements the SEP, previous consultation process, in good faith, free and informed in agreement with the communities and indigenous organizations and in accordance to the cultural and geographical particularities and specifics.

- Guaranteeing the fundamental right to education, physical, spiritual and cultural continuous existence of the indigenous communities; revitalizing and valuing indigenous mother tongue; creating, strengthening and financing research about own indigenous education performed by themselves.

- Advancing in the creation and consolidation of own indigenous educational management with human resources from the own indigenous communities.

- Building and organizing, in agreement with the indigenous organization, a CONPES of own indigenous organization.

- Strengthening the follow up, control and meeting places for the own indigenous educational process at a local, regional and national level.


2 In the document about the UN declaration about the rights of the indigenous communities, Session June 2006.
Verifying the state of the art in education for indigenous communities with regards to policies and institutional regulations, educational strategies and goals from the indigenous life plan perspective, safeguarding plans, hopes, priorities and challenges of own indigenous education.

Creating an agreement with the indigenous communities and organizations, a system of indicators with designs for census questionnaires, records and surveys in accordance to the realities, needs and hopes of indigenous communities of the indigenous own education programs.

**Recommendations for policies regarding equity for indigenous women and family rights**

The historical exclusion and discrimination that the dominant societies have subjected the ethnical minorities and specifically the indigenous peoples to, has affected both men and women. However women, given the circumstances previously described in this document are at disadvantage with regards to participation and direction; access to conditions for a good life; access to school and bilinguism; access to monetary income; attention and protection from violence and the armed conflict and/or violence inside the communities; facts that establish gaps in terms of opportunities for indigenous men and women.

In this sense, the voices of the indigenous women of the communities of Colombia and Latin America want to put into consideration of the indigenous authorities and of women and men of the communities some of the strategies and activities to invigorate women and to guarantee more equity in rights and complementarism within the community to achieve harmony and balance:

- **Right to participation:** Even though the participation of women in the decision making processes of the indigenous communities or organizations varies from one community to another; it may be affirmed that in general there is little experience in acting in public environments that have been dominated by men; access to school and bilinguism; access to monetary income; attention and protection from violence and the armed conflict and/or violence inside the communities; facts that establish gaps in terms of opportunities for indigenous men and women.

In this line of work it is important to:

- Create the necessary conditions for a higher participation by indigenous women with regards to decision making, inside and outside their communities. This requires the support of the community and the help of the husband in the education and rearing of the children and his understanding.

- Obtain more knowledge and more information about the collective and individual rights, about leadership, to be able to participate with attention and respect. This is parallel to the acknowledgement of the right to participate and vote in the assemblies or communitarian events for indigenous men and women.

- Obtain acknowledgment of men of their capacity to think, participate and talk in public; and on the other hand have a lesser work load and more time to organize themselves.

- Guide men in the acceptance and promotion of the participation of women in public and decision making spaces; that they are supported in their organizational process, with the technical training that enables them to lose the fear of talking in public, with information and guidance about their right to advocate for their needs and interests.

**With regards to good living:** The concept of poverty is not a part of the language of the communities. They talk about good living. In general women “do not see themselves as poor” quite the opposite they feel as the owners of spiritual and cultural richness. Impoverishment is related to the violation of rights, disadvantageous situations inside and outside the communities; especially for women without a couple and head of the family. For this line of work it is necessary to:

- Make visible and value the knowledge, skills and practices that indigenous women possess and transmit from one generation to the other.

- Position the farming activities of women and strengthen their task of intergenerational transfer and gathering of the family around task of planting and harvesting; as a guarantee of continuous existence.

- Recover the knowledge of women (elders) in food topics, care and preservation of seeds and others and create spaces for knowledge transferring.

- Foster and value the craftsmanship of women and create market conditions for them. “Only those indigenous women that are able to turn a product crafted by them into a product valued in the market manage to have access to monetary income in a successful manner.”

- Guarantee good quality land for women and specifically for heads of family and define the support given to their work by the resguardo authorities so they can be supported when assigned collective tasks and/or public representation.

**With regards to gender based violence:** Testimonies by indigenous women indicate that they face different kinds of violence, that come as an effect of the armed conflict, of the discrimination of the western societies and within the families and communities; facts that disharmonize the relationships within the families and affect women physically and psychologically. Within this line of work it is important to:

- Define mechanisms to overcome the domestic violence that has become part of everyday life.

- Strengthen the own justice so that it applies to prevention and assistance measures for the victims of violence.

- Define mechanisms for the recording of violence cases and promote the creation of support networks.
Recommendations for indigenous health policies

Outwards, at national authority level, capital districts, departments and municipalities:

As a way of strengthening and creating public policies between the State and indigenous communities, the government at national, departmental and municipal levels must support the elaboration and implementation of own plans or life plans of indigenous communities and adapt the government actions to the principles there established. This means that the institutional programs have to be in accordance to the principles of the law of origin and Derecho Mayor of each community, in topics related to own development, education, health, production amongst others.

The National Government must design, in a consulted and agreed manner, the health public policies for indigenous communities, based on the own and intercultural indigenous health system and including the four main components:

a) Policies and organization  
b) Administration and Management  
c) Education, training and research  
d) Models for the own and intercultural health assistance

Within this national framework we must move forward in the process of structuring the previous consultation process of SISPI, in good faith with free and informed consent and in agreement with indigenous communities and organizations and their characteristics and cultural and geographical specificities.

Scenarios that facilitate the permanent verification of the full enjoyment of the right to own and intercultural health in each of the indigenous communities in the country must be guaranteed and an advancement in the consolidation of own health institutions with human resources from the indigenous communities and under the guidance of the indigenous authorities.

The Ministry of Health and Social Protection in agreement with the indigenous communities and within the framework of the implementation of SISPI should elaborate a Public and Collective Health Program that allows to incorporate a special chapter in the Public Health Ten Year Plan and in the Collective Intervention Plans (CIP) about the collective and environmental dimension, the social determinants and the autonomous and integrated management of collective health.

The State and specifically the Ministry of Health and Social Protection and the National Health Institute, in agreement with the indigenous authorities and their health institutions, should establish an Epidemiological Research and Surveillance Program of the indigenous populations that allows to work in the construction of epidemiological profiles with a focus that goes beyond the classic ones, allowing gaining a better insight of the epidemiological, sociocultural, eco-epidemiologic and medical anthropology aspects. This would be a contribution to the benefit plan as a response to the reality of the indigenous communities and not only as a list of illnesses treated with a western logic.

The State under the leadership of the Ministry of Health and Agriculture Ministry should give technical and economic support for the implementation of nutritional and food autonomy within the framework of SISPI program, that strengthens the valuing, production and consumption of own food of high cultural and nutritional value, recovering of typical seeds, preservation and access of sources of drinkable water that could approach malnutrition not only with the help of assistance programs but facing the structural causes.

The development policies established in the national development plan should not be unaware or go against the collective rights of indigenous peoples. They must be agreed in an integrated manner and be based on the constitutional block of indigenous rights and incorporate the relevant indicators that measure the impact of the territories at a municipal and departmental level.

The implementation of public policies in health for indigenous peoples must guarantee the effective participation of authorities and organizations in the territory. The institutional redesign of the Ministry of Health and Social Protection must determine the specific allocation of technical, human and finance resources at a national, departmental and municipal level.

The State, in agreement with the indigenous communities, must advance in the development of information systems and population censuses that include the demographic variables (community) and territorial variables (indigenous territories, organizations and reservados) that reflect the right to collective and individual health of the indigenous communities. In agreement with the communities and their indigenous organizations, they must built indicators with cultural relevance based in the collective and individual rights and on the realities of the peoples to be incorporated in the social policies, plans and programs of the ministries, administrative departments and institutions involved with the purpose of assessing, controlling and monitoring the compliance and implementation of the rights in real life.

The National Government, in its development plans should include as a main policy for the indigenous peoples, the advancement in the expansion and legal security of the indigenous territories. This includes allowing autonomous decisions made by the communities, with agreement of the soils and subsoil and aerial space, as way to guarantee the physical, cultural and spiritual permanence of the communities. It also means gaining access to land fit for growing, and preserving biodiversity and its sustainable usage, improving the food, nutritional and health conditions.

In the same way the must have health information systems that allow an intercultural analysis and have them available for decision making processes. To achieve it, it is essential to develop an own managerial software, for example, capable of cross matching the demographic and sociocultural variables, authorization, assistance and outcomes, quality and satisfaction of the population with care and financial results; in an effective manner and with the most real results as possible.

As a way of strengthening and creating public policies between the State and indigenous communities, the government at national, departmental and municipal levels must support the

6  Based on research to understand the multiple conceptions and causality of illness-health and in accordance to that perform corresponding interventions.
elaboration and implementation of own plans or life plans of indigenous communities and adapt the government actions to the principles there established. This means that the institutional programs have to be in accordance to the principles of the law of origin and Derecho Mayor of each community, in topics related to own development, education, health, production amongst others.

Specific recommendations for Health

**Territory**
- Acknowledgement of the relevance of the Sacred Sites of the Ancestral Territories for health and the food of the indigenous peoples as the basis for their physical and cultural permanence, linked to their needs of free access, protection, preservation and material and spiritual care.
- Acknowledgment of indigenous territories as territorial units for the indigenous administrations and management of policies plans and western health programs (Indigenous Territorial Entities). Advance towards the territorial control and autonomy of indigenous territories in health related issues.

**Governance and Autonomy**
- Acknowledgement of the Traditional Authorities as public health authorities of the communities, the legally established organizations and their legal representatives.
- The development of the own health must have full rights in the decision making process related to the financing or not of their own activities; this aspect must be part of the autonomy of each community; as their own processes are not guided by the commercial rationality of western medicine.

**Indigenous policies for the strengthening of the traditional prevention and sanitation methods**

Health is an essential right to which the whole population must have access to, without any kind of economical, geographical, cultural and political barriers or of any other kind. Health must be considered a public and collective service in the indigenous territories and for them it is a public and sacred right that must confront, reduce and control the rationality and business like logics with things are managed in non-indigenous societies.

It should be guaranteed by means of collective, intercultural and universal coverage insurance, not an individual one and using census lists for identification.

- Oversight, surveillance and indigenous political control granted by the indigenous organizations with regards to the management of public resources that must be done by indigenous health institutions of their territories.
- Sovereignty, autonomy and food safety are essential indigenous policies that must be present in the planning of all health interventions in indigenous communities.
- Strengthen the SISPL, trying to advocate for the own rights and cultural development capacity of the indigenous peoples in a way that the relationship between the State-indigenous is guided with dignity values and human principles.
- Explicit acknowledgement of the relevance of indigenous traditional cultures for the health of indigenous communities. Instigation of the culture of own health as a resistance-defense process of the indigenous peoples.

**Intercultural services**

Each indigenous community has to investigate, consult and define the main traditional prevention and sanitation activities in their territory, in the collectivity and for the people. The authorities of each community should determine their health priorities for public and collective health and work on them in an articulated manner with the western health authorities of the territory. The non-indigenous health services must be oriented towards being a support for traditional health. Traditional and alternative medicine service providing.

Intercultural indigenous health service models should be defined and agreed with the authorities and be adequate for the environmental and sociocultural realities of the communities. They should be based on the traditional health culture of each ethnic group and the services must be provided by indigenous health institutions. Each program should be reviewed, agreed and defined by the traditional authorities as a way of guaranteeing that they do not affect the indigenous principles and culture.

All the health infrastructure built in indigenous territories must belong to the communities and be administered by them, through their legal representatives and their organizations. Likewise, this
infrastructure must be socio culturally adequate. The health personnel that works in the community, preferably bilingual indigenous, chosen and controlled by the authorities of the corresponding community. There must be training programs for indigenous health agents, with western training but focused in the local needs of services, complemented by internal training of the communities themselves.

It is important to elaborate indigenous policies about strategic public health problems in the indigenous territories, the creation and implementation of a National Indigenous Health Information Service; the creation of "casas de paso" (temporary homes) to have access to higher levels of western health system. The education, training and research included in the SISPI components should be approached from a perspective of autonomy of the indigenous communities, in a way that the intellectual property, copyrights and the information is regulated within the framework of the indigenous communities.

There should be advances in the sociocultural and intercultural epidemiology that allows incorporating community health information systems as an active and direct source of information; to elaborate the local epidemiological profiles taking into account the geographical and cultural diversity and to start incorporating different approaches with regards to health, life, illness and death. In this way, the epidemiological profiles will allow to know the factors that determine that the health condition of the indigenous communities and starting from there make the adequate decisions that guarantee the access to equitative and efficient health and adequate to the cultural realities and particularities of each community.

Inwards, at the level of indigenous authorities of their territories

Development and implementation of own plans or life plans under an ancestral and intercultural vision of the indigenous peoples, that allows the territorial, environmental organization, the autonomy, and own government, the cultural identity, and food autonomy, as well as the traditional production systems, is to say the good living of the community in balance with the territory and biodiversity.

Exercise of internal government and territorial control by indigenous authorities, under the framework of the Law of Origin or Derecho Mayor that allows the ancestral territorial and environmental organization of the communities, making use of the own law, the national indigenous legislation and international agreements; a real exercise of the autonomy and of the special jurisdiction as tools to obtain less intervention and dependence of external stakeholders.

- Strengthens the internal government structures of the communities and the levels of consultation and agreement with the institutions of the State, demanding a previous consultation with regards to previous free and informed consent.

- Demand from the State and all government institutions the acknowledgement and integrated protection of the indigenous territories and their sacred sites as a guarantee of the cultural, physical and spiritual permanence of the indigenous peoples.

- Strengthens the production policies of creole seeds and consumption of organic food in accordance to the territorial organization and the ritual and ecological calendars, which implies the valuing, production and consumption of healthy food and the recovery of own production systems.

- To Advance in the construction of comprehensive health public policies within the framework of SISPI implies that the intercultural health attention models will contribute the traditional health system, responding to the socio cultural needs, populational diversity, epidemiological, geographical access and linguistic diversity; achieving in this manner the strengthening of the health autonomy, governance, institutionality and the organizational political structure.

- Intercultural health models based and guided by the Law of Origin of each community and regulated by the own health policies. Where the indigenous communities in use of their autonomy and principles of collectivity, agreement and free, previous and informed consent determine the cultural relevance of the usage of western services with regards to quantity, form, spaces, times and moments.

Recommendations for the construction of an environmental health policy with a differentiated approach

Colombia already presented a first report about the progress of the country relevant to the MDG-Towards and Equitative and Inclusive Colombia- and one of the most clear messages makes reference to deep inequalities present in the different regions of the country: some areas are thriving mainly urban areas, that only receive benefits from progress, and others are poor, mainly rural and underdeveloped that have only seen 'the crumbs of development'.

As the book states: "In the case of Colombia, the effort must have a solid component of working towards equity amongst social groups in general but specially amongst regions."10

- In the first place it is important to take into account that if we intend to protect the environment and guarantee the environmental sustainability as we say guarantee the harmony and balance in the relationship man-nature, the Colombian State must protect in a real and effective manner the traditional knowledge of our peoples.

- The acknowledgment of our communities as environmental authorities, must become a goal of the State, it is economical and also much more effective when assessing outcomes, as they are supported by the many centuries that our peoples have taken care of the jungles, the valleys and the moors using our ancestral knowledge.

- Likewise, it is necessary that the autonomous initiatives of the indigenous communities towards institutionalizing their sacred sites, to protect their sources of life be acknowledged and supported by the State and they become part of the national system of protected areas with all the guarantees that it conveys, through the Special Autonomous Areas of the Indigenous Peoples.

Finally recognizing the existence of diverse development concepts and visions that are necessary to understand and respect within the principle of ethnic and cultural diversity of the nation, which have been designed and made real through the Life Plans of the Indigenous Peoples but that still do not have the institutional support that for this initiative of alternative development have an echo in the governmental spheres.


Chapter 5

CRIC Article: “Millennium Development Goals–MDG from an indigenous perspective as a management, internal strengthening and political incidence tool”
The Millennium Goals do not include essential indigenous topics

In 2000, 189 countries adopted the Millennium agreement and set eight goals to be achieved by 2015, these objectives are: 1) eradicate extreme poverty and hunger, 2) achieve universal primary education, 3) promote gender equality and the autonomy of women, 4) reduce child mortality, 5) improve sexual and reproductive health, 6) combat HIV/AIDS, malaria and other diseases, 7) ensure environmental sustainability and 8) develop a global partnership for development.

Based on these goals, objectives were set and ratified by each country through official documents. These goals have been reflected in the development plans, for example, the current development plan of President Juan Manuel Santos has as an objective graduating 350,000 families from the Network for Overcoming Extreme Poverty, to say that they stop being extremely poor and become poor.

Thus, the Millennium Development Goals (MDGs) are included in the social policy of the State, even the current development plans of municipalities and departments should have include these goals in the design of their objectives.

The MDGs are minimum standards for the development and furthermore do not cover structural problems such as inequity, inequality and social exclusion, factors that contribute to the excessive accumulation of wealth by a small minority of privileged people of the world.

The most serious aspect is that the MDGs did not include the indigenous topic, not even in a general manner even less in terms of a differential treatment. This exclusive treatment is reflected in the goals and indicators adopted by Colombia for each of the Millennium Development Goals, where the indigenous issue disappears completely and is subjected in a general manner even less in terms of a differential treatment. This exclusive treatment is an order to comply with the indicator.

For example, fundamental issues for the indigenous peoples, such as the issue of territory and autonomy, are not reflected in any of the commitments made by the Colombian government with regards to the MDGs.

2 In the case of Colombia through CONPES 91 of 2005, that was adjusted in their goals and indicators through CONPES 140 of 2011.

3 Extreme poverty is defined by that person that has a daily income under $2,400 COP approximately and poor a person that has a daily income below $4,000 COP approximately.

In the MDGs the individual prevails over the collective

The concept upon which the MDGs were elaborated, emphasize only individual rights and are unaware of collective rights. This is the why that the essential rights of indigenous peoples do not fit into this model. For example, under this approach, the problem of malnutrition is focused on the child and not in the family and their community; in such a way that the Government implements a welfare policy to ensure that the child is temporarily nourished, but does not guarantee food for the whole community, and even goes so far as to take away the child from the family in order to comply with the indicator.

The MDGs encourage dependence and technify political clientelism

Programs like “Families in Action” and other social action strategies of the Government are part of this model. The problem with their implementation is that they are intended to generate dependency of the people towards a government that helps with “a little something”, but that at the same time implements an economic policy that deepens inequality and for the vast majority and favors accumulation for a small minority of privileged people and for large group of multinational businesses.

Thus, the serious needs of people are supplied with the small help given by the Government without addressing the structural causes of poverty. The money that fund these social programs are moved through the financial system and its final destination is the payment of goods and services: transport, processed food, school supplies, medicines, etc. In this logic, the money for the poor ends up as profit for the ones that are always privileged.

It so happens, that the model is not intended to guarantee the collective rights because, if it did so, it would be costly and above all it would imply reforming the issue of redistribution of wealth, affecting the pocket and the interests of bankers, industrialists, landowners and multinational.

The dependency model is not intended to address poverty but to manage it. The people in the families, communities will have to forever depend on what the Government gives them losing more each time their capacity to solve problems independently. “If you’re poor, I give you some coins” not a job or a land, if you’re sick, I give you a medication not a healthy and harmonious environment; if you want education, I give you a school and a teacher, not a community or a territory; if you are hungry, I give you food but no land to grow your own food; if the planet is wrong, I give forest plantations but I do not guarantee the defense of the territory.

As a consequence of the strategy of increasing the dependence, political clientelism has become technified: votes are no longer obtained only through the intermediation of local politicians, now also they are also guaranteed the dependency that is generated by the resources provided by the government.

4 In Colombia the distribution of public resources is highly inequitable: in the current Development plan, only 18% is allotted to social expenses whilst 24% is invested in security in the legal system; a 17% for the payment of external debt and 25% for public administration and congress 16%. 
In statistics, everything is possible, even a better world

The structure of goals and indicators of the MDGs is open to statistical manipulation. The indicators reflect what governments want to show and not necessarily the harsh reality of the most discriminated and neglected. The artificial boundaries upon which the accomplishment line of an indicator is defined, contributes to exclusion. For example, the extreme poverty line is defined by an income of less than $1.25 USD per day. There are thousands of people who can earn a bit more and can be the same or worse than the ones that fit in the indicator but that are automatically excluded from the priorities by the grace of a statistical operation, it improves the political image of governments.

Statistical averages also exclude the social and demographic regions with less power, as is the case of ethnic groups. The less they contribute to the volume of the variable, less it has a lesser relevance in the priorities. That is why in Colombia the gap between the urban and rural areas and between ethnic groups and the rest of society is expanding further more; and that is why here the implementation of the MDGs has not solved the problem of inequity.

The vast majority of the goals proposed for Colombia, will not be accomplished by 2015. The huge difference between the national data and regional data on some aspects is notorious such as in extreme poverty where the national goal is to reduce it to 3%. According to current reports, the national average is 13%, but in departments where most of the indigenous population of Colombia is settled, as in the case of the Cauca, Choco and Guajira, the current line of extreme poverty is by above 31%. This means that if they continue at the rate by which progress has been made to overcome extreme poverty in the last 20 years, it would take approximately 108 years to achieve the target in these departments.

The international debate towards 2015

In 2015 the goals achieved by countries will be assessed and surely it will be concluded that it is necessary to redefine the MDGs, delay the goals, or build new more realistic assessment tools. However, indigenous issues may once again remain invisible amidst general issues.

Since the elaboration of the MDGs in 2000, interesting spaces have opened in the UN for indigenous peoples; has created the Office of the High Commissioner for Indigenous Affairs has been created, the UN Declaration for the Rights of Indigenous Peoples was created in 2006 and there has been a constant interest in knowing and including the indigenous topic in the MDG debate.

In this new approach there is the influence of the global concern for environmental crisis and in the design of alternatives to the crisis, indigenous peoples are key players. At present there are debate scenarios at an international level, however, as we have just seen in the last Earth Summit (Rio + 20), governments excluded the social sectors and furthermore the indigenous peoples from the discussion.

The challenge is to influence this global debate that will have transcendental connotations in the coming two years. Thus the indigenous proposal must be present in discussions of the current development plan, in the consultation of the development projects and laws, at a national and regional level, and the design of public policies at national and international level, intensifying instruments such as the agreement 169 of the ILO and the international declaration of indigenous peoples.

Advances of the proposal from the CRIC

The alternative proposal with regards to the inclusion of indigenous issues and the differential approach is based on the following criteria:

i) Start from the platform of claims of the CRIC, ratified and contextualized in terms of the mandates of the last conferences of the organization.

ii) Focus the proposal in the sense of making it visible and proving the systematic failures of the Government regarding the agreements with indigenous peoples.

iii) To reiterate and demonstrate that the achievements, product of the struggles of the indigenous peoples cannot become banners of the government and an example of spontaneity will in favor of indigenous peoples.

As an alternative to the MDGs, it is being considered to reaffirm ancient indigenous principles in two basic topics: a) achieve territorial autonomy and of government and b) restore the health, balance and harmony of mother earth. These principles are divided into four lines of public policy, land, environmental territorial authority, governance, and family and equity actions that affect the government by the legal and legislative ways and by means of mobilization and enforceability of rights.

On the issue of TERRITORIAL AUTONOMY AND OF GOVERNMENT it is being proposed:

a) Achieve administrative autonomy to operate five own administration systems (SISPI (health), SIEP (education), Environmental Economic Planning Authority, SGP transfers and own justice).
b) To ensure the effective implementation of the agreements and commitments between the government and the indigenous peoples of Cauca, referring to the inclusion and application of the differential concepts of development and welfare.

c) Achieve effective recognition, autonomy, census, and statistical autonomy for the ten indigenous communities of Cauca with influence in public policies and legal and administrative purposes.

d) Ensure respect for the forms of organization and traditional political and spiritual authorities and ensure their empowerment and public significance in the context of collective rights for the ten indigenous communities of Cauca.

On the issue of RESTORING THE HEALTH BALANCE AND HARMONY OF MOTHER EARTH it is being proposed:

a) To obtain the effective guarantees to live a continuous existence as indigenous within our territories, in a minimal harmony territory - community - family - person.

b) Overcome of food dependency in indigenous territories.

c) Ensure respect for territorial integrity ten indigenous communities of Cauca.

d) To achieve the solution of land needs in for ten indigenous communities of Cauca.

e) Achieve recognition and strengthening of the family as an institution that guides cultural principles and values.

f) To ensure the recognition and enforcement of rights for a differentiated education in ten indigenous communities of Cauca.

g) To ensure the recognition and enforcement of the rights to a differentiated health in ten indigenous communities of Cauca.

There has been progress in the consolidation of the public policy proposal with regards to Territory, that includes the demands based on land tenure, compliance of agreements and legalization of entitled lands, strengthening of the own economy and guarantee of food autonomy, protection from the effects of the FTA the no mining exploitation by multinationals, autonomy in water management, ratification and respect for the environmental authority role of the indigenous cabildos.
Attachment 1: Indigenous communities in Colombia

a. Brief Historical Background

Before the Spaniards arrived, Colombia was inhabited by a great diversity of peoples with rich cultures, symbols, traditions, customs, arts, skills and knowledge, with different levels of economic development and social and political organization, located across the country.

The Caribbean region was one of the areas inhabited since ancient times and when the Spaniards arrived, from La Guajira to Darien, the Caribbean Region. Probably the most important community of the coast, and perhaps one with the highest technological development in the country at that time, was the Tayrona, because of its advanced irrigation systems agriculture, crafts, stone sculpture and the work of gold alloy Copper (tumbaga) and semiprecious stones. They had a social and political organization with permanent hereditary caciques.

In La Guajira and foothills of the Sierra Nevada lived the Arawak; further south were the people of Valle de Upar (Badale rivers, Guatapari and Cesair) who according to chroniclers and conquerors (invaders), formed the highest densely populated places, but little is known about their culture as they were very quickly as they were dispersed during the conquest (invasion). In the lower Magdalena River on the banks of the marshes and lagoons and Mompósima depression the Cosimos, Bocineros and Malibues were located and into the Gulf of Urabá, the Calamaras and Uruali. The peoples of the Caribbean region had a good command of river and sea transport which facilitated their expansion and development by the extensive trade and exchange of products and techniques achieved.

On the Sinú and San Jorge rivers with a large Senu population, they reached a high degree of economic and social development. They practiced agriculture and used complex hydraulic management systems in the floodable areas which allowed to have a stable and varied economic system, combining agriculture with fishing and hunting to maintain its high population levels (estimated at one million people). They had skilled goldsmiths, potters and textile manufacturers a large scale, and maintenance an active trade with neighboring communities.

In the Pacific region the Chocoes communities were distributed along the entire coastline. The area of valleys of the Cordillera Occidental was inhabited by Catios and Alabe, Guaca and Nori communities, who spoke different languages. The caciques, captains, priests and shamans used exterior signs that differentiated them and had special rights and privileges. These peoples lived in sedentary communities, mainly dedicated to corn agriculture, complemented by fishing and hunting. They achieved significant development in production pottery and cotton blankets. Alongside de Atrato river were the Tule, and next to the Darien River the Guajira which obtained a high social and economic level.

In the Andean and Western Region there were probably Caribbean communities, as the Puca, Carrapa, Nattibara and Arma, the Anserma, Quimahaya that formed powerful confedera-

In the Eastern Region of Pamplona and the valleys of Zulia and Táchira was inhabited by Chacareros were farmers, growing corn, potatoes, cassava, beans and celery which complemented with guinea pigs, deer and rabbits. Cotton and amanito or achicote were products to market. The Yariguies alongside the Opon and Carare and the Bari, inhabited the basin of the Magdalena. In the rivers Charalá and Suárez, and the lower basin of Chucmaoca in the border with the Muisca was inhabited by the Guane. They had permanent caciques probably inherited. They were farmers and used some irrigation systems in some areas. Gold mining and textile production were noteworthy and they used it to keep a large trade with the Chibchas; pottery and basketry was made by skilled artisans and in specific regions. Although they did not acquire fame as warriors, they resisted the Spanish domination with a lot of will, and rebelled again and again in the years after the conquest until they were virtually annihilated.

In the Eastern Plains the Arawak as well as the Araguan and Salva peoples lived alongside the Guahibo countless communities inhabited the Amazonia that developed their life systems with respect for the rainforest.
In the cundiboyacense highlands and south of Santander where the Muisca, the largest of the Chibchas under the domain of Zipa de Tunja and Zaque of Tunja. The inhabitants of each community were forced to pay tribute and to perform work for their own cacique, and also for zips or zaque. They had coexistence norms and social control (known as the Nemequene Code, zipa Bacatá that preceded Tisquesusa). They were farmers and were complemented their activities by hunting and fishing, with advanced textile techniques and activities in basketry, pottery and gold jewelry.

It can be concluded that upon the arrival of the Spanish, the indigenous peoples in Colombia, with some differences, had already achieved a remarkable degree of cultural, social, political and economic development, with varied and effective techniques and ways to adapt to the difficult and diverse geographical conditions and ecosystems (sea, river, lake, savanna, rainforest and mountain) that not only were ignored by the Spaniards, but neglected and destroyed in the pursuit of wealth and with their superiority and domination attitude.

Studies done about the time of conquest and/or the great invasion, agree in stating that “the indigenous population was dispersed almost to the point of disappearing in 802. One of the most barbaric acts in the history of mankind was made: indigenous men and women died and with them, the biggest legacy that men leave upon their passing: culture embodied in the skills and knowledge”, the Spaniards used destructive measures against the indigenous peoples again and again: burning and destruction of villages, physical destruction of the population, burning and razing of crops.

In addition to war, the "capitulaciones" and "Mercedes reales" as well as the "Encomiendas" given by the Spanish Crown as a way to give vast territories to the conquerors as a reward and the 'Missions' to evangelize them, were effective strategies of domination and exploitation that led to indigenous peoples' to their annihilation as or to their submission and acculturation.

The encomienda was a control system and the usage of indigenous labor and acculturation mechanism. Much of the decline of the indigenous population has been attributed to this system. What the Spanish Crown did of putting limitations to labor and tribute, was circumvented in the vast majority of cases. For example, a letter from the Chief of Turmequé - Boyacá to the King of Spain in 1584 is known, where he is complaining of the failure and deceit of the Spaniards to the vast majority of cases. For example, a letter from the Chief of Turmequé - Boyacá to the King of Spain in 1584 is known, where he is complaining of the failure and deceit of the Spaniards to the natives with the encomiendas due to overwork and tributes demanded, taking them to other lands to exploit mines and the enslavement of women and girls in domestic service and as nannies of the children of the Spanish. Finally in 1718 the encomienda was abolished.

At the same time, in the mid-sixteenth century, the Spanish crown created the concept of “Resguardo”, as a measure to ensure indigenous people would work. The Resguardo allocated land tenure to collective or community indigenous group in exchange of tributes to the Crown. This ensured social control over the indigenous population, ensuring their livelihood and payment of taxes.

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1 DIANE “Colombia una nación multicultural. Sus descentes etnicos”, Páginas 12.
2 The encomienda was the distribution of a group of indigenous, usually a community to a conqueror who acquired the right to use his manpower and of changing him a tribute, and in return he had to “indoctrinate” that community.
3 Taken from Historia económica y social de Colombia 1537-1719, 1975. Germán Colmenares

Furthermore, the resguardo was a mechanism of discrimination and exclusion that facilitated the segregation of indigenous peoples from the Spanish society as they were considered an inferior and savages. The first land allocations for the constitution of Resguardos date from 1596, but in most cases the land under the property of the indigenous communities were not recognized by the Spaniards who took control of lands on behalf of the King of Spain.

He Colonial rule and conquest, caused during the XVI and XVII centuries a significant decrease and in some cases both the 'physical and cultural extinction of the indigenous population. In the province of Tunja went from 53,465 tributaries to 8,610, in the Province of Pamplona from 31,855 to 4,526, in Cartago from 4,773 to 119 and Pasto from 22,857 to 6,938.

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SPECIAL CASE IN THE CLAIM OF RIGHT TO LAND WITH AUTONOMY:

is the chief of Osvaldo Marcello Paez and Siku, cacique of the peoples of Toribio, Taucey and San Francisco, who in 1700 requested to the crown a resguardo to strengthen a an authority model with regional authority pointing out that “...Trubutary Indigenous have a right and preference, because we are legitimate Americans and do not come from foreign places ... as his Majesty is the ruler who conquered it and has an absolute right, we beg for your preference looking at us as as submissive tributaries and second, in righteousness, as a worthy creditors to lands that our ancestors left us and who we proceed from because for our origin and principles ...”. Another resguardo of Guaca during the colony belonged to the cacicato of Vitorco and of the cacicato of Pinayó. Lead by Juan Tama.


The Colony deepened discrimination and exclusion of ethnic (indigenous and black), burning a stratified society with ethnic differentiation, of low social mobility, dominated by official merchants, clergyman, Spanish encomenderos that emphasized their status as "white society", they were followed by the "creoles", then, were the mestizos, mostly dedicated to crafts, petty small trade, waged labor and farming, and these were followed by the indigenous, considered free vassals but tribute payers (confined to encomiendas, mitas and then resguardos) and at the base of the social structure, the enslaved, blacks and mulattos from Africa forcefully working in mines and plantations.

During the Independence and later on in the Republic, although the payment of tributes by the indigenous peoples was eliminated they did not solve the discrimination or were they able to transform neither the inequitable structure of land tenure nor the backward forms of subordination and work.

Although Simon Bolívar with the Decree of May 20th 1820, "by which rules are issued to restore the rights of indigenous people and to promote their economic progress and educa-
IN THE AMAZONIA: since 1535, Inga Kamentsa peoples have lived a historical process (...) that reveals the territorial and cultural dispossession, upon the arrival of the Spanish to our ancestral and sacred territories (...) they were looking for rules without regard of their owners (...) dehumanizing facts impoverished and sickened our elders, transformed the natural order, worldviews, ways of thinking and organization of the territory. Many Kamentsa and Ingas were forced to lose their cultural identity give up their land by imposition of the missionaries through evangelization castilaization and colonization. Those who resisted were forced to move to other places, and the survivors were forced labor as beasts of burden (God’s servants and masters of Indians).

(...) Our cacique Carlos Tamabioy in 1700, thinking in us defended the territorial space of our people, forced to buy the same territory that was invaded by the Spanish Crown paying four hundred (400) major currencies (gold patacones), ensuring this territory for Kamentsa and Inga peoples that covers the current departments of Nariño, Putumayo, Guaviare and Cauca, and secured under the Testamento de Origen Colonial, which was later formalized in 1928 in the Second Notary of the Circuit of Pasto.

Source: OPAC - CACIQUE CARLOS TAMABIOY "...Fortaleciendo las huellas de nuestros antepasados por la tierra y por la vida..."

Indigenous resistance is tried to solve the issue of Act 89 of 1890. This law, although wanted to make the process of dissolution of the guards the distribution of land less drastic, also provided a simple procedure for the indigenous people could register their old titles, it also reaffirmed the role of guardianship and civilizing roles of religious mission. Despite being a law passed by a highly Conservative government, without indigenous participation, and with the purpose to regulate “how should the savages be governed to be led to a civilized life”, and encouraged the people of the Colombian Andes to accept it as a lifeguard against the pressure of land-hustlers, but doing some legal recognition to indigenous communities and created a special field of law only applicable to them acknowledging the communal law of resguardos, and the own government through the “small carbides”. A special protection, communal lands and own-government, was what had been demanded by the indigenous communities since Colonial times.7

However, opposition to the resguardos continued to intensify and anti-indigenous sectors achieved the enactment of Law 55 of April 29th, 1903, that confirmed the power of local authorities to extinguish the resguardos. This situation caused that many indigenous peoples of the country to begin their struggle for the vindication of their rights in the late nineteenth century and leaders as Manuel Quintin Lame appeared, who in 1917 started to combat the dispossession and distribution of land in the resguardos, in Cauca, Tolima, Nariño, Valle, Santander, Huila, Boyacá, and against the practice of terraje in Cauca, a form of exploitation that forced families to forced labor on the estates of the landlords. This practice was abolished only in 1970.

"When Quintin Lame given the persecution he was subjected to was exiled in Tolima, where he continued to struggle, the indigenous movement direction of Cauca was maintained by José Gonzalo Sánchez, chairman of the Confederacion Campesina e Indigena (Confederation of Peasants and IndigenousPeoples), who was assassinated in 1952. Since then a great violence against the Nasa unleashed, that once again lost much of the lands of the resguardos and they saw their organizations destroyed."

Quintin Lame’s example was followed throughout the country by many other indigenous peoples. In recent history the program of fight developed by Quintin Lame became source of inspiration for the indigenous social movement that has been consolidated since the 70s. Their program of fight contained the following points:

- The recovery of the lands of the resguardos;
- Expansion of the lands of the resguardos;
- Strengthening the cabildos;
- Non-payment of terraje;
- Disseminate indigenous laws and demand their compliance vi) To defend the history, language and indigenous customs, and
- To train indigenous teachers.

5 Idem
6 Idem
In the 60s there was the first public debate at a national level about the issues and situation of persecution faced by indigenous peoples. This debate took place when the slaughtering of eighteen Cubas in the herd La Ruhiera, in the department of Caucan in December 1967 and then, in 1969 were known. This was the result of a confrontation between Tikuan indigenous communities and the settlers of the Planes River in the departments of Meta and Vichada that ended with the military occupation of the region. Another event that had a national echo were the effects of the newly issued Agrarian Reform Law of the land occupied by the Gápatun mission, claimed by the Indians in the valley of Sibumop, Putumayo.

The Agrarian Reform Law 135 of 1961, brought a ray of hope to the indigenous of the rainforest and the Andes as two of its articles favored indigenous peoples: Article 29: there shall be allotments of vacant lands which are occupied by indigenous communities or constitute their habitat, but only for the creation of indigenous reserves and Article 94: The Institute of Agrarian Reform shall, after consultation with the Ministry of Government, will create resguardos for the benefit of indigenous groups or tribes that do not possess them.

In February 1971, the Nasas and the Misak, and other indigenous peoples of the Cauca department, organized the Consejo Regional Indígena del Cauca (CRIC) in the indigenous municipality of Toribio, to claim for the enforcement of the agrarian law in accordance with the manifesto of Quintin Lame of reclaiming land, revitalizing the culture and language, contesting autonomy and promotion of traditional forms of authority. It was the first indigenous movement with a program and a regional organizational coverage that includes several communities. The organization defined the way of relating to the State, and created a complex organizational structure, with specialized committees land, health, education, media and relationships with other organizations and edited the paper “Unidad Nacional” that started being printed in January 1975, and still does up to the current date.

In 1972, the CRIC participated in the Gran Marcha Campesina (Peasant March of Protest) convened by the Asociación Nacional de Usuarios Campesinos-ANIC (National Association of Peasants) that led to the strengthening of the relationship between the two organizations, becoming the CRIC the indigenous secretariat of ANIC. “The indigenous organization had been rebuit between 1910 and 1946 amidst the fighting in Cauca, the Sierra Nevada de Santa Marta, Huila, Cutias and Tolima, led among others by the legendary Quintín Lame. Councils were then formed and Indigenous Leagues that advocated indigenous rights and established partnerships with rural and labor organizations. However the violence and repression between 1946 and 1958, almost eliminated the indigenous organizations that were only able to come back to life as the Federation Agrarian National (National Agrarian Federation) and especially after the establishment through government decree of the Asociación Nacional de Usuarios Campesinos”.

In 1976 and 1977 the Misak and some Nasa withdrew from CRIC for ideological, political and organizational reasons; initially they formed a Nasa Misak-coordination with participation of Guambiana, Jamambí, Munchaque, Los Tigres, La Paila Naya, Nosrana, among others. By 1978 this promotes coordination meetings with Los Pastos, Inajes and Los Kamentai and gives life to the southwestern movement that became known as ASO (South West Indigenous Authorities). In 1990 it changed its name and its action extends to the entire country with the desire to participate in the Constituent Assembly under the name of AICO (Indigenous Authorities of Colombia).

As AICO becomes a political party to take indigenous representatives to Congress of the Republic and obtains the legal status of the National Electoral Council, it loses its way with regards to sociocultural claims and starts to follow political parties’ politics. In 2005 AICO divides into political AICO (party) and Social AICO (indigenous traditional authorities). Up to date, AICO stands as a political party with a Senator in Congress and Senator who called themselves Social AICO became Autoridades Tradicionales Indígenas en Colombia (Traditional Indigenous Authorities in Colombia).

In 1980, following a bill presented by the Ministry of Government for the reforming and regulation of indigenous affairs, there was the first national indigenous mobilization against this legislative initiative - "indigenous status". It was preceded by a preparatory meeting in national indigenous conference, which national indigenous coordinator was appointed. It was held in Lomas de Ularco, municipality of Goyaima, Tolima. From the guidelines established in Lomas del Ularco meeting, in February 1982 the Organización Nacional Indígena de Colombia, ONIC was created with the participation of nine indigenous regional organizations.

In 1983 the Confederación Indígena Tairona CIT (Tairona Indigenous Confederation), was created an organization that represents the Arhuaco peoples, with the purpose of defending and protecting the territory and uniting the indigenous peoples of the Sierra Nevada: Kopis Wiwa and Arhuaco, as a response to the acknowledgement of the culture indigenous government and territory.

The struggle of indigenous people and their legal conquests gave way for the acknowledgment of the fundamental rights of indigenous peoples in the Political Constitution of 1991. Rights such as autonomy and inalienability of the resguardos and the general framework of relations between the state and indigenous peoples were defined. During the process of constitutional reform, indigenous constituents as Lorenzo Murias (Misak), Francisco Rojas Berry (Embera) and Alfonso Peña Chapa (Nasa of insurgent group Quintin Lame, already demobilized) participated actively.

In 1995 in Mitu Organization of Pueblos Indígenas de la Amazonia Colombiana OPAC (The Organization of Indigenous Peoples of the Colombian Amazon) was created. With representatives of 56 indigenous communities and their organizations, who live in the Colombian Amazonia, as a way...
to face a situation marked by utter indifference, intolerance and disrespect towards civilians, the direct victims of armed stakeholders that participate in hostilities, and the lack of effective action of the State that does not protect so many people and communities threatened and displaced that face a very delicate and urgent situation regarding human rights.

As noted by the Constitutional Court on several occasions over the years, the armed conflict has become one of the main risk factors for the existence of dozens of communities and indigenous peoples throughout the national territory. All this expresses “the contradiction that indigenous peoples live today in Colombia: progress in the recognition of rights and recovery of territory, but suffering and risk by the violence and armed conflict in the country”.

In the latter half of the twentieth century and so far in this century, the indigenous struggle has largely revolved around the need for the effective recognition of collective rights and their own law, and not only in the recognition of Universal Rights as human beings and nationals, as for us, the situation in which we have been plunged over the centuries is not only due to repeated unawareness their Human Rights including the right to life, but mainly the lack of repeated unawareness of the own law and of the Fundamental Rights of Indigenous Peoples and the continuing impediments to their full exercise.

In this sense from the conquest until now there has been a constant:

- The unawareness of them as people. Even today in some areas of the country the indigenous are referred to as “the irrational”.
- The unawareness of the indigenous ownership of the territory, of the indigenous as “owners” of a territory and of indigenous resguardos as collective ownership but “private” of indigenous peoples.
- The unawareness of the indigenous communities as communities with identity, self-determination, own government, autonomy, is to say with, usages, customs, rules and procedures, with national and international acknowledgement.

CONCLUSIONS:

The unawareness of Human Rights, but also of the Derecho Mayor or own law has had catastrophic consequences for the Indians that can be summarized as:

- The extermination of many indigenous peoples throughout the conquest and colonization, but also the massacres and killings since the republic today.
- The physical ownership of the territory from the Conquest to the late twentieth century (especially in the 70s when the indigenous recoveries of the resguardos begin) and the current invasion of the resguardos economic and armed groups.
- The continuous governmental policies since independence up to date of not taking policies to the and concrete actions to the indigenous territories that ensure the full and effective enjoyment of their rights, under the assumption that they are citizens like any other, that do not need not be treated “differently” and should be integrated into existing population centers. Situation that has taken them through the history to high mortality rates mainly in childhood and adolescence, due to lack of the effective implementation of the right to health.
- The permanent threat of physical and cultural extinction faced by many indigenous communities.

It is important to highlight the conclusions of the first report on Colombia, the special rapporteur for the indigenous peoples of the United Nations, James Anaya, who points out: "The indigenous cultures are under threat of extinction. The assertion comes from the analysis of the situation of fundamental rights and freedoms of indigenous people, addressing issues such as poverty, culture, environment, education, health and human rights."

"Indigenous peoples continue to have the worst poverty, unemployment and illiteracy rates, representing one third of the world’s poorest people, and in all countries they live in alarming conditions." (Special Rapporteur) Quote

The continuity of the armed conflict affects the situation of indigenous peoples causing forced disproportionately generating displacement, confinement, landmines, massacres, killings, recruitment, among others. The fines in the guarantee of collective land rights, access to natural resources and the exercise of autonomy also contribute to the deterioration of their living conditions and culture. On the enjoyment of economic, social and cultural rights, there is a deep gap with regards to the rest of the population.9

9 Promoción y protección de todos los derechos humanos, civiles, políticos, económicos, sociales y culturales, incluido el derecho al desarrollo. Relator Especial de Naciones Unidas sobre la situación de los derechos humanos y las Libertades fundamentales de los indígenas. La situación de los pueblos indígenas en Colombia: seguimiento a las recomendaciones hechas por el relator especial anterior. Advanced Unedited Versión. En: www.hchr.org.co

10 Ibídem
On the other hand, Colombia’s Constitutional Court warns that the serious situation being experienced by indigenous peoples is deepened by the failure of institutions, despite the large number of actions that have been launched in recent years in order to protect the rights of these peoples: early warnings, risk reports, backup plans, warranty programs, previous consultation.

This means that good will, openness and interest of the government are not protecting lives. The reality, according to the Constitutional Court, is that 34 indigenous communities in the country are threatened “with cultural or physical extermination” this has not changed. (Constitutional Court) Quote 2

The armed actors are responsible for affecting the most vulnerable population: boys and girls and women continue being victims of recruitment, attacks against schools and hospitals, roads mining, sexual violence, and confinement and despite special protection measures dictated by the Inter-American System of Human Rights, leaders and authorities continue being victims of targeted killings.

A Report about food opportunities in indigenous territories certified by the State, indicates that of the approximately 32 million hectares constituted under legal status of indigenous resguardos, only 7.68% (about 81,000 ha.) are suitable for growing, and are home to 65% of the indigenous population. On the other hand, the requests for the extension of resguardos of than 1,600,000 hectares have been postponed due the priorities of the new rural economic development policies, focusing on the expansion of the mining agricultural exports and tourism sectors.

Who are They?

Demographical and territorial composition of the communities:

Getting a closer look of the demographic composition of indigenous peoples is a major issue if it is the idea is to build public planning policies, that give an efficient response their demands and to focus resources areas and programs by areas. Although the country does not have enough data, if you have some information from the 1993 and 2005 censuses, in which there is evidence of variation in the composition of the indigenous population that goes from 1.6% to 3.4%, respectively, without forgetting the claims of indigenous peoples for the many deficiencies in the census data collection and effective inclusion of ethnical and cultural diversity, based on the fundamental right to prior consultation.

This variation may be due to the fact that the census methodology was not done under a prior consultation methodology or that the 2005 census, due to methodological changes, could have presented some inconsistencies, such as the inclusion of the information items of interest to indigenous peoples.

11 Auto 004 de 2009 Constitutional Court of Colombia. Cita 3 Inter-American Court of Human Rights.

The increase in indigenous population between 1993 and 2005, is due to the fact that although they worked with an indigenous team, their recommendations were not taken into account in the 2005 Census, therefore Director of DANE of the time decided that, “1,392,623 were recognized themselves as indigenous people, figure that represents to 3.4% of the country’s population.”

Of the 1,392,623 indigenous inhabitants, 49.51% are women and 50.48% men; different from the distribution of the rest of the population nationwide, that registers 51.13% women and 48.86% men. Its composition by age ranges, allows observing three groups: children aged 0 to 14 years, young adults aged 15 to 64 and adults 65 years and over.
It is observed in the indigenous case there is population structure that is quite young, 39.54% is equivalent to 0-14 years, compared to the remaining age groups and could allow us to infer based on the decrease of elderly older population (5.22%) that the life expectancy of the Indian population is less than that of the Afro with 5.29% and that the national level with 6.45% national, for this population group.

The vast majority of the population lives in rural areas, as recorded by DANE in 1993 (92.58%) and 2005 (78.58%), this being consistent with the sense of collective life and its essential relationship with the territory.\footnote{For the indigenous, the territory is the material and spiritual base of their existence. Cuaderno de Informe de Desarrollo Humano 2011 “Pueblos indígenas. Diálogo entre culturas.”} The comparative analysis of census data from 1993 and 2005 shows a trend towards urbanization of the indigenous population rising from 7.42% in 1993 to 21.42% in 2005.

The significant increase of the indigenous population in urban areas by 2005, could be explained by various reasons such as armed conflict, displacement, economic deprivation in health and nutrition, the search of services, climate effects, these factors that are a threat to the continuous existence of the communities and their culture.

Likewise, its location in urban areas makes them more vulnerable in terms of uprooting of the territory and the lack of opportunities, with the aggravating element of lack of guarantees of rights that places them in situations of marginality.

### Distribution of indigenous population by regions and departments

According to the 2005 census, the indigenous population distribution by region shows that is mostly found in the Caribbean and in the Pacific Region with 596,190 and 470,171 indigenous inhabitants respectively, located primarily in the departments of La Guajira, Cauca, Cordoá and Nariño.

The department of La Guajira has the largest indigenous population (20%), and represents about 43% of the population of the department, and the department of Cauca, with 17.8%, is the second largest indigenous population department of the total indigenous population, and 21% of the total population of the department.

As it can be observed in the following table, although Vaupés and Guainía only have 1.6% of the country’s indigenous population, they are the departments where the highest percentage of the population is indigenous, representing 61.7% and 58.1% of total population of the department; a similar situation occurs in Vichada and Amazon where about 40% of the population is indigenous and has only 2.7% of the national indigenous population. In contrast, Antioquia and Valle del Cauca departments are the departments where the indigenous population is less than 1% of the total population, representing less than 4% of the national indigenous population.
b. Distribution of Population Communitys and Resguardos

Indigenous communities of Colombia

According to the DANE 2005 general census, in Colombia there are 87 indigenous communities fully identified, distributed in 29 departments. Amazon and Vaupés have the largest number of people (22 and 19 respectively), followed by Guaviare (with 12), Putumayo and Caquetá (with ten people each) and Cauca (nine).

<table>
<thead>
<tr>
<th>REGION</th>
<th>Departaments</th>
<th>Indigenous Population</th>
<th>Percentage over total indigenous population</th>
</tr>
</thead>
<tbody>
<tr>
<td>AMAZONIA</td>
<td>111,585</td>
<td>8,00%</td>
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</tr>
<tr>
<td>Colômbia</td>
<td>5,026</td>
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<td>1,50%</td>
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<td>Putumayo</td>
<td>44,315</td>
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<td>10,80%</td>
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<td>Amazonas</td>
<td>19,060</td>
<td>1,40%</td>
<td>40,50%</td>
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<td>Guainía</td>
<td>11,587</td>
<td>0,80%</td>
<td>58,10%</td>
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<tr>
<td>Vaupés</td>
<td>2,017</td>
<td>0,20%</td>
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<td>Chocó</td>
<td>17,663</td>
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<td>ANDINA</td>
<td>196,790</td>
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<td>28,764</td>
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<td>61,70%</td>
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<td>Vichada</td>
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<td>ORINOQUIA</td>
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<td>5,279</td>
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<tr>
<td>Guainía</td>
<td>3,000</td>
<td>0,20%</td>
<td>0,50%</td>
</tr>
<tr>
<td>PACÍFICA</td>
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<td>Caquetá</td>
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<tr>
<td>Valle del Cauca</td>
<td>18,503</td>
<td>1,50%</td>
<td>2,40%</td>
</tr>
</tbody>
</table>

**Source:** Drafted by CEPAL over the base of DANE 2005 "Colombia una nación multicultural"
With regards to the with institutional figures, the Organización Nacional Indígena de Colombia, ONIC states over duly supported bases that “in the national territory there are 102 indigenous communities, some of them recognized by the Colombian government through institutions like the Ministry of Defense and the National Bureau of Statistics, with exceptions.

According to ONIC, there are 18 communities that are currently non-existent for the State: Andakie, Hupda, Jibup, Jcupda-Jupla, Kirbova, Macusa, Pachary, Quillasángas, Tama, Tanipua, Wi-piwe, Ymalero, Yari, Kuna, Kakua, Manahuan y Muinane; recognized by indigenous organizations. It is worth mentioning that at this time there is no agreement at any level about the number of indigenous people who honor the ethnic and cultural diversity of the country. In the same way, we that it is the indigenous peoples and organizations in the country who can speak seriously about this issue.”

As noted by the ONIC, the problem of ethnic recognition by government institutions is related, first, to the fact that it is a mandatory step for the recognition and restoration of land rights of indigenous peoples enshrined in the Constitution 91 and Colombian law: - without ethnic recognition, there are no land rights, and on the other, with the organizational advocacy of their rights and of relating with Colombian society having society capacities of indigenous peoples.

**Current Resguardos**

In 1993 there were “302 resguardos for 310,000 people, in 1996 this figure rose to 408 resguardos, covering almost 80% of the indigenous population. At present of the total area of 1,142,142 km2 of the total area of the country 254,879 km2 of the country correspond to areas of indigenous resguardos16 (22.3% of the country), composed by 700 resguardos, 733,477 people and 158,276 families.”

According to the National 2005 Census of DANE, the Colombian indigenous population is located in 710 entitled resguardos in 27 departments and 228 municipalities, which cover an area of about 34 million hectares (29.8% of the territory nationally). As in 1993 the number of entitled resguardos was 313 and covered an area corresponding to 22.8% of the area of the country, we can conclude there is a significant increase in the number of resguardos, with an increase of only 7% in the territory by they occupied. According to various sources there are 886 resguardos / communities in 251 municipalities.

There are approximate 100 colonial and republican titles of collective property of indigenous resguardos territories without being acknowledged and 64 resguardos that expect the acknowledgment of the titles that certify the property of indigenous communities.

### TABLE 52: INDIGENOUS RESGUARDOS BY DEPARTMENT AND POPULATION 2011 FORECAST

<table>
<thead>
<tr>
<th>Departments</th>
<th>No. Resguardos in Municipalities</th>
<th>No. Municipalities with &gt;1 Resguardo</th>
<th>Forecast Indigenous Population 2011</th>
</tr>
</thead>
<tbody>
<tr>
<td>Amazonas</td>
<td>25</td>
<td>2</td>
<td>27,523</td>
</tr>
<tr>
<td>Antioquia</td>
<td>45</td>
<td>21</td>
<td>19,228</td>
</tr>
<tr>
<td>Arauca</td>
<td>26</td>
<td>6</td>
<td>4,493</td>
</tr>
<tr>
<td>Boyacá</td>
<td>2</td>
<td>2</td>
<td>4,700</td>
</tr>
<tr>
<td>Caldas</td>
<td>8</td>
<td>5</td>
<td>49,511</td>
</tr>
<tr>
<td>Caquetá</td>
<td>45</td>
<td>10</td>
<td>7,462</td>
</tr>
<tr>
<td>Caucasia</td>
<td>11</td>
<td>4</td>
<td>6,691</td>
</tr>
<tr>
<td>Cauca</td>
<td>95</td>
<td>26</td>
<td>231,110</td>
</tr>
<tr>
<td>Cesar</td>
<td>11</td>
<td>5</td>
<td>42,861</td>
</tr>
<tr>
<td>Chocó</td>
<td>119</td>
<td>26</td>
<td>54,099</td>
</tr>
<tr>
<td>哥伦比亚</td>
<td>4</td>
<td>4</td>
<td>51,089</td>
</tr>
<tr>
<td>Guainía</td>
<td>35</td>
<td>1</td>
<td>10,000</td>
</tr>
<tr>
<td>Guaviare</td>
<td>25</td>
<td>5</td>
<td>10,267</td>
</tr>
<tr>
<td>Huila</td>
<td>16</td>
<td>10</td>
<td>6,699</td>
</tr>
<tr>
<td>La Guajira</td>
<td>26</td>
<td>11</td>
<td>245,516</td>
</tr>
<tr>
<td>Magdalena</td>
<td>5</td>
<td>5</td>
<td>6,421</td>
</tr>
<tr>
<td>Meta</td>
<td>30</td>
<td>6</td>
<td>11,054</td>
</tr>
<tr>
<td>Nariño</td>
<td>65</td>
<td>20</td>
<td>124,841</td>
</tr>
<tr>
<td>Norte de Santander</td>
<td>9</td>
<td>6</td>
<td>4,665</td>
</tr>
<tr>
<td>Putumayo</td>
<td>66</td>
<td>15</td>
<td>26,499</td>
</tr>
<tr>
<td>Risaralda</td>
<td>6</td>
<td>5</td>
<td>18,506</td>
</tr>
<tr>
<td>Sanabria</td>
<td>2</td>
<td>2</td>
<td>991</td>
</tr>
<tr>
<td>Santander</td>
<td>5</td>
<td>5</td>
<td>17,065</td>
</tr>
<tr>
<td>Tolima</td>
<td>72</td>
<td>7</td>
<td>25,635</td>
</tr>
<tr>
<td>Vaupés</td>
<td>26</td>
<td>14</td>
<td>9,695</td>
</tr>
<tr>
<td>Vaupés</td>
<td>5</td>
<td>5</td>
<td>19,533</td>
</tr>
<tr>
<td>Putumayo</td>
<td>45</td>
<td>10</td>
<td>30,065</td>
</tr>
<tr>
<td>TOTAL</td>
<td>796</td>
<td>234</td>
<td>1,064,229</td>
</tr>
</tbody>
</table>


As for the people living in resguardos, according to the forecast for 2011 will be 1,064,229 equivalents to 76.4% of the indigenous population, which means that about three-quarters of the countries indigenous population does not live in legally established resguardos. Taking into account

14 ONIC. “Pueblos Indígenas: Cuales son, cuales y donde se ubican los pueblos indígenas de Colombia?”. http://cms.onic.org.co/pueblos-indigenas/
15 The indigenous resguardo is a legal and sociopolitical institution with a special character, formed by one or more indigenous communities, than with a collective title enjoys the guarantees of private property. Besides having its territory, the resguardo is led in its management and in its inner life by an autonomous jurisdiction covered indigenous regulations standards (Decree 2544 of 1995, article 21). Indigenous community / parcel is a group or set of families of Amerindian descent, who identity awareness and share values, traits, habits or customs of their cultures. The community has, also, a form of government, management, social control or regulatory system that distinguishes it from other communities as a group, whether or not it has title to the land, or cannot legally accredit, or their reserves have been dissolved, divided or declared vacant. (Decree 2564 of 1995).
16 Corresponding a great part of this area mainly to moors, protected areas, sacred sites and the other areas do not have a big production capacity.
17 Bodnar C., Y olanda “Pueblos indígenas de Colombia: apuntes sobre la diversidad cultural y la información socio demográfica disponible” Universidad Externado de Colombia.
18 DANE. “Los grupos étnicos de Colombia en el censo 93, análisis de resultados”. April 2000.
the information given by INCODER20 about acquiring 200,000 ha; 60% of the land purchased is held by the National Land Fund, between 1961 and 2012. It could be said that the situation of the indigenous population without a resguardo it is difficult to say that it will be resolved soon.

As noted by the UNIC in 2007, “these figures contradict the statements of the National Government in the sense that the problem of land allocation to indigenous peoples has already been resolved (...) Moreover, the establishment of reservations is only one amongst the land rights of indigenous peoples, who also demand expansion, rehabilitation and restructuring of existing indigenous reservations”22, “that is legalised territories are not recognised as reservations.

The Difficulties for legalisation / entitlement, expansion, improvement and legalisation of reservations, as well as for the acknowledgement of indigenous peoples, have different origins, but some of the factors that have the biggest influence are economic interests of national and transnational capital wishing to take over important portions of Colombia’s tropical rainforest with its countless riches water, mineral and biological riches. Nowadays, the establishment of collective territories today is a way to create immunity against the capitalist model of development and the indigenous peoples are fully aware of the situation. The rulings of the Colombian Constitutional Court on the rights of indigenous peoples have played until now an important role in the construction and restoration of the territory up to the point of being an obviated reference because they consolidated as a whole a new legal interpretation, consistent with the principles of ethnic, cultural and legal pluralism.”

It is clear then, that in the struggle for the entitlement of reservations, the indigenous peoples are defending the fundamental basis for their existence and continuous existence of the community, and ultimately the possibility of the exercise of self-determination, autonomy, identity, own government and the experience recreation and culture, by the profound sense that the territory is in their worldviews.

c. Languages spoken today by Indigenous Communities

Jon Landaburu23, linguist and anthropologist, in his text “Tesoro indígena colombiano en riesgo” (2012) (Colombian indigenous Treasure at risk)” (2012), states that there are 68 languages of ethnic groups in Colombia whose speakers do not reach a million people. In a country of 46,000,000, indigenous peoples represent 1,378,000 people, according to 2005 census claiming about 100 ethnic identities that do not necessarily match the ethno-linguistic identities of this population, more than 550,000 people do not speak any indioamerican language but consider themselves indigenous and have social and cultural habits that include them in such (Senúes, Pastos, Coyaimas, Yanaconas, Coconucos, Kankuamo, Mokanas, cañamomos, Muisca, etc.). In the rest of this population some 500,000 people do not speak 65 different languages (some with significant dialectal variations).”

24 Herrema, Ángel. “Evaluación política y legal del concepto de territorio ancestral indígena en Colombia.” Página 254
25 Colombian native French biographer and anthropologist. Researcher of CNRS France (Study Centre for Indigenous Languages in America) scientific director of the Centro Colombiano de Lenguas Aborígenes (CCELA) of Universidad de los Andes, Sucre de Bogotá, Address CCELA. Universidad de los Andes.
regulating its establishment as indigenous territorial entities and public entities special character, is still pending. These peoples and territories, coexist with “official” indigenous authorities. The first rule into the community and the second most in the relationship with external state institutions.24

Thus each indigenous territory has authority and forms of government established by the community according to the customs, rules and procedures of each community, according to their cultural traits. There are traditional indigenous authorities25, authorities of a community or hamlets in some parts called cabildos,26 in other capitancies27, resguardo authorities - understood as a set of communities or villages - the authorities of an association of resguardos or communities who may be: zonal, regional, national, or inter-municipal. It is the case of zonal or regional Councils of local, municipal or regional caciques according to the different communities. In some resguardos there are various forms of authority: the spiritual, traditional, etc., that because of their experience and legitimacy, exercise authority when a councilman does not accomplish the tasks set.

The authorities in the territory are autonomous to establish habits and customs, rules and procedures of personal and community life, of the relationship with nature, land use and natural resources, access to goods and services that are established based in the “must be of life” agreed by the communities through assemblies, according to their worldviews and traditional practices, in most cases.

In other villages it is considered that the “authority” is the community and therefore decisions are taken in community assembly by majority or consensus, and the “authorities” (cabildos, captains, governors, caciques or directors) are those who represent the community authority and enforce its decisions. The exercise of this authority in many towns is endorsed by their own justice systems, which are also developed according to the customs and traditions of each community.

There are also the ancestral or ‘traditional healers’ who receive different names according to the tradition of every people, such as: Taitas, Sincis, Curacas, Payés Mamos, jahalanas, The Wala, Tairínanes, Elders and Mayoras, who play an important spiritual, cultural and health role in villages to maintain balance and harmony, they are keepers of traditions, values, ancestral knowledge, and worldviews of their people, and act to preserve them and keep them under the laws of origin.

On the other hand, the State recognizes the authorities and associations of authorities as "Public Law Entities of a special character" according to Decree 1088 of 1993, with legal representation, own patrimony and administrative autonomy (Article 2), comparable to the cityhalls or governatorates of municipalities or departments nationwide. In this sense, these authorities are part of the State’s institutions, with the same nature, rules and functions of other public institutions in their territories. Therefore these entities are indigenous territorial government entities with own jurisdiction own, with their own justice systems, with autonomy to establish laws, resolutions, policies, programs, and systems of access to goods and services in health, education, environmental management and economy.

The resguardos are entitled to transfers of public resources of the state and to make interinstitutional agreements with other state agencies to implement policies, programs and projects financed by public funds for the benefit of their communities. They are representative institutions of communities and peoples to other public or private institutions in order to address various issues in different spaces of citizen participation in the different territorial levels. In some cases the resguardos make associations that merge these resources together for a better community destination.

Under the Decree 1088 of 1993, to February 2010, the State had recognized 292 organizations28, located in the following departments:

<table>
<thead>
<tr>
<th>TABLE 53: ACKNOWLEDGED INDIGENOUS ORGANIZATIONS 2010</th>
</tr>
</thead>
<tbody>
<tr>
<td>Department</td>
</tr>
<tr>
<td>-------------</td>
</tr>
<tr>
<td>Amazonas</td>
</tr>
<tr>
<td>Antioquia</td>
</tr>
<tr>
<td>Arauca</td>
</tr>
<tr>
<td>Boyaca</td>
</tr>
<tr>
<td>Caldas</td>
</tr>
<tr>
<td>Caquetá</td>
</tr>
<tr>
<td>Casanare</td>
</tr>
<tr>
<td>Cauca</td>
</tr>
<tr>
<td>Cauca</td>
</tr>
<tr>
<td>Chocó</td>
</tr>
<tr>
<td>Chocó</td>
</tr>
<tr>
<td>Guajira</td>
</tr>
<tr>
<td>Huila</td>
</tr>
<tr>
<td>La Guajira</td>
</tr>
<tr>
<td>Meta</td>
</tr>
<tr>
<td>Nariño</td>
</tr>
<tr>
<td>Putumayo</td>
</tr>
<tr>
<td>Táchira</td>
</tr>
<tr>
<td>Vaupés</td>
</tr>
<tr>
<td>Vichada</td>
</tr>
</tbody>
</table>

TOTAL ASSOCIATIONS 289

Source: Taken from DANE “Aspectos básicos. Grupo étnico indígenas”. Page 25


25 Indigenous Authorities are recognized as such under Colombian law, and are defined as "members of an indigenous community that exercises within the structure of their culture, a power of organization, governance, management and social control. The traditional authorities of indigenous communities have the same representation in and powers corresponding to Indigenous Councils in INCODER (INCODER today) (Decree 2164 of 1995).

26 The Indigenous Cabildo is recognized as “special public entity, whose members belong to an indigenous community elected and recognized by it; it is the traditional sociopolitical organization that serves to legally represent the community, exercise authority and perform the activities attributed to the laws, usages, customs and rules of procedure of each community” (Decree 2164 of 1995, Article 2). In general, the cabildos are democratically elected and take possession before the mayor of the municipality where the community is located.

27 The Capitancies are usually hereditary positions, that means the survival is a political structure existing in the community before the conquest
There are organizations at a national level: the Organización Nacional Indígena de Colombia, ONIC, made up by cabildos, zonal departmental or regional and macro-regional indigenous authorities associations, and traditional indigenous authorities in Colombia, made directly by authorities or associations of indigenous authorities.

A macro regional organization not affiliated with these is the Organización de los Pueblos Indígenas de la Amazonía Colombiana, OPIAC (Organization of Indigenous Peoples of the Colombian Amazon), that includes indigenous organizations of the six departments of the Amazonia: Amazonas, Caquetá, Guaviare, Guainía, Putumayo and Vaupés, with the aim of promoting, developing and impulsing mechanisms for the interaction of the communities, promoting the empowerment, autonomy and the projection of their own development and indigenous rights, articulating processes with the state and national and international NGOs.

Participation in decision-making spaces with the State

The Constitution of 91 gave indigenous the right to participate in the following national planning organisms:

- **National Planning Council**: A representative of the indigenous communities and plans to include a representative for indigenous territorial entities (once they are created). The National Planning Council is composed of persons appointed by the President according to lists submitted by the relevant authorities and organizations.

- **National Environmental Council (CNA)** is entitled to a representative of the indigenous communities. On its side, the Board of Directors of the Corporation.

- **Autonomous Regional (CAR)** includes “a representative of indigenous communities or ethnic groups traditionally settled in the territory of jurisdiction of the Corporation, chosen by them.”

- **National Commission on Indigenous Territories**: created by Decree 1397 of 1996, under the Ministry of Agriculture and Rural Development. Composed of representatives from the Ministries of Agriculture, Interior and Justice, Finance, DNP, INCORA (INCODER today), the Organización Nacional Indígena de Colombia, ONIC, Organización de los Pueblos Indígenas de la Amazonía Tairona, OPIAC, the Confederación Indígena Tairona, a delegate for each Administrative Planning Region that is organized in accordance with Article 306 of the Constitution.

- **Permanent Bureau of consultation with indigenous peoples and organizations**: some of national and regional representation that has dialogue mechanisms to channel representation of local and regional organizations in this space for dialogue between the Government and indigenous peoples. It aims to arrange between them and the State all administrative and legislative decisions that might affect them, evaluate the implementation of indigenous policies by the State, without prejudice to the functions thereof, and track the performance of the agreements are reached there. It was created by Decree 1397 of 1996, under the Ministry of Interior, and is composed of representatives of the Ministry of Interior, Agriculture and Rural Development, Environment, Finance, Economic Development (now Commerce, Industry and Tourism), Mines and Energy, Health, Education, National Planning Department, the Organiza-

At the territorial level, the Indians are entitled to participate in the Territorial Planning Councils conceived as the constitutional body of civil society for the exercise of participatory planning. They are composed by members appointed by the governor or mayor chosen by lists submitted by organizations, sectors and groups including local authorities and amongst which should be: the most representative of the department, municipality or district (economic, social, environmental, community, educational and cultural, etc.) and population groups (women, youth, the elderly, indigenous peoples, Afro-Colombians, village rom) should be included.

Although legally the Indians are entitled to participate in decision-making at the departmental and municipal level, officially they are not summoned or are not included and therefore their actual participation is very low in both legislative bodies and in the departmental assemblies and municipal councils and even lower in positions elected by popular vote.

In the Senate there is a special constituency for the election of two senators from indigenous communities under the electoral quotient system. To be indigenous senator he must be certified by an indigenous organization of having exercised traditional authority positions in their community or have been a leader of the community.

In the Chamber there is also a special constituency for ethnic groups with a representative of the indigenous communities. It should be noted the precarious or no participation in other decision-making bodies responsible for development of policies and programs on specific topics, such as the Ministries.
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ODM 2: SELF-DETERMINATION, AUTONOMY AND OWN GOVERNANCE
ODM 3: OWN DEVELOPMENT—GOOD LIVING—BALANCE AND HARMONY
ODM 4: PRIOR CONSULTATION AND FREE AND INFORMED CONSENT
ODM 5: INSTITUTIONAL REDESIGN OF THE STATE

AUTORIDADES TRADICIONALES