

CONSOLIDATED RESULTS ETHNIC FOCUS 2016-2024



Throughout this report, direct actions by the Fund have been included, through financed initiatives that contribute to the ethnic focus and are marked with this symbol and colour.



No. of projects:

86



Amount allocated:

US \$18.6M

Implementors: 81 Afro-Colombian communities, 121 indigenous settlements

The Fund seeks to contribute to closing the gaps in access to goods, services, and rights for ethnic communities, as also outlined in the provisions of the Ethnic Chapter of the Peace Agreement.

The Fund's main actions that contribute to mainstreaming the ethnic focus include:

In Sustainable Human Development

 Support for comprehensive projects in Alto Patía: promoting
PDET initiatives
with an MEC label

 **50**


 indigenous cacao-growing families from the Motilón Barí Indigenous Settlement supported in the strengthening of the cacao value chain.

 **24**


 agreements with **14** ethnic communities for training on safe environments and the participation of minors in community initiatives, focused on the prevention of the forced recruitment of minors.

 Support for the construction of the
Ethnic PDET
in Chocó.

 **7**

 production projects belonging to ethnic groups strengthened through technical assistance for their commercialisation in PDET municipalities.


 **50**

 women from Chocó led the launch of two productive enterprises: BIOVIDA in Riosucio, with two lines of work—one focused on plastic recycling and the other on the production of organic fertiliser; and a clothing manufacturing centre in Carmen del Darién.


 **112**

 PDET initiatives of ethnic communities supported.


 **Promotion**


 of regional networks of women of ethnic origin for advocacy and influence.


 **2,657**

 women from El Carmen del Darién and Riosucio, Chocó, now have business, productive, organisational, and commercial capacities to supply and boost the sale of local products through short marketing circuits.


 **12**

 ethnic civil society organisations supported in their mechanisms for protection of their social leaders.

 The Nukak people have been strengthened in capacities and strategies to present proposals to the

 **Transitional Electoral Districts for Peace.**

 **160**

 black women from **5 CSOs** were trained in “Communication for political advocacy and the protection of women leaders and human rights defenders” in Urabá, Antioquia. This enabled them to produce graphic communication materials and develop scripts for radio programmes

 **230**

♀ women in Chocó manage 90 domestic allotments for food production, helping to reduce costs, generate income and contribute to the food security of their territories.


 Support for
191

indigenous and Afro-Colombian women in production options in Putumayo, Meta and Cauca.

 **68**

♀ formal jobs for women in Chocó supported the construction of infrastructure and facilities to boost territorial development. Having a job resulted in a 59% increase in their income.

 **300**

 families located within or overlapping areas of special environmental interest have benefited from income-generating options or incentives.



 **50**

♀ female coffee growers from El Tambo and Timbio (Cauca) took part in a comprehensive initiative focused on the production and commercialisation of specialty coffee, aimed at promoting their economic empowerment.

 **4**


♀ Community Councils succeeded in bringing together local authorities and women's organisations to develop the care pathway under Law 1257 of 2008, for the benefit of women in Riosucio and Carmen del Darién.

In Comprehensive Action against Anti-Personnel Mines

 **2 areas**

 free from the threat of mines were handed over to 2 ethnic communities in Solita, Caquetá.

 **34**


 Mine Risk Education awareness sessions were held in 3 ethnic territories (Las Playas and Las Palmas Reserves, and the ethnic community of La Coquera), with the support of translators in the Embera Ibudó language.


In Victims and Transitional Justice

 Support for the
participation of ethnic victims

in cases prioritised by the JEP, including macro-case 04 (situation in the Urabá region) and macro-case 05 (situation in the North of Cauca and South of Valle del Cauca). Assistance was also given to the National Organisation of Indigenous Peoples of the Colombian Amazon for their accreditation, legal advice, and judicial representation in Case 09 (crimes against ethnic peoples and territories). Furthermore, support for Case 07 (recruitment and use of children in the armed conflict) included preparation of materials and inter-institutional coordination for implementing the methodology on ethnic aspects of recruitment.


 Support for the inclusion of the ethnic focus in
 **truth and justice mechanisms.**

 **1 Exploratory Restorative Project**


 to contribute to the restoration and reparation of the Awy people, recognised as victims of the armed conflict.

 Support for the
**search, exhumation,
and dignified handover**
of the victims of the massacre in the
community of Bojayá.

 **4,175**

 women participated in the dissemination and development of the Regional Search Plans (PRB), with 70% belonging to ethnic communities. They contributed a differentiated perspective that includes considerations of gender-specific security and needs within the territories, sensitivity towards affected families, and the necessary community connections for information gathering.

 The inter-ethnic network of the
**Legacy of the
Truth Commission**
was promoted in the departments of Cauca,
Chocó, Atlántico, Antioquia, and the Coffee Region.


 More than
231
indigenous people from different groups, such as the Nasa,
Misak, Embera-chamy, Paéz, Igna and Guanaco, worked
with the ex-combatant population on production projects.

 **370**
 Nukak indigenous people participated in advocacy
spaces organised by victims' organisations, which
submitted proposals to the 16 members representing
victims in Congress.


 Support for the development of
**Gender and
Ethnodevelopment Policies**
in the communities of Larga Tumaradó, Curvaradó,
Pedeguita Mancilla, and Domingodó, as well as for the
Gender Public Policy in Carmen del Darién, Chocó.

 Support for the delivery of
collective reparation measures
to various ethnic communities, including the black
communities of Guacoche and El Zulia, the National
Association of Rural, Indigenous, and Black Women of
Colombia, Afro-Colombian communities of the
Greater Bajo Atrato Community Council, the Nasa
Reserves of Toribio and San Francisco, and the JIW
Indigenous community.


 **2 gender-focused prevention
and protection pathways**

 were created in Antioquia and Chocó, helping to consolidate the Public Policy on Prevention and Human Rights led by the Ministry of the Interior. In coordination with the Office of the Attorney General (PGN), this ensures the proper activation of protection routes and security systems for female defenders and leaders, including those of ethnic backgrounds.

 **70**

 public officials and ethnic authorities from Chocó were trained in human rights and the application of a gender approach, enabling the implementation of municipal Gender Public Policies and contributing to the improvement of shelters for women at risk of gender-based and sexual violence. These shelters also serve as protective spaces for female leaders, defenders, and young people.

 **22**

 local coordinators from the reserves of Northern Cauca documented cases of female victims of GBV and SV, contributing to the human rights and sexual violence observatory by generating early warnings and submitting reports to ACIN authorities and the communities.



In Reintegration

 **45**

collective production projects backed by the Fund are led by individuals with some ethnic origin.

Support for the creation of the pathway for integrating the ethnic focus in the National Policy for the



Social and Economic Reintegration

of Former Members of the FARC-EP.

 **20**

assemblies for the implementation of the methodological pathway of the Special Programme for Harmonisation for Social and Economic Reintegration and Reincorporation, aimed at communities.

Recognition and support for the belief systems of holistic care in
10 Territorial Spaces for Training and Reintegration (AETCR)

including those of indigenous communities in Cauca and Afro-descendant communities in Carmen del Darién.

In communications and support for monitoring and verification bodies of the Agreement



The leadership group

of the Medio Atrato region in Chocó strengthened its communication capacities through gender-sensitive analysis, enabling them to share peace-related content, territorial planning perspectives, and engage in meaningful dialogue with Chocó's communities. Their participation in COCOMACIA's community radio also allowed them to play a watchdog role with local governments.



Support for

international monitoring mechanisms

to conduct analyses on the progress of implementing the ethnic components of the Agreement. Twenty-nine technical monitoring reports on the Agreement's implementation, produced by the IEANPE, were supported by the Multi-Partner Fund.

Support for **3 diploma courses** focused on women's rights and peace enabled



419

participants—including **239** indigenous and Afro-Colombian women—to strengthen their analytical, writing, and communication skills for peace in Urabá Antioqueño, Antioquia, Montes de María, and Putumayo. These courses also helped them enhance their broadcasting schedules to better share their content with local communities.



Support for

communication collectives

of Afro-descendant communities in Antioquia, Buenaventura, Cesar, La Guajira, Valle del Cauca, Sucre, Nariño, Putumayo, Cauca, and Guapi to report on progress in the implementation of the Peace Agreement and to gather the perceptions of these communities.



Special High-Level Instance

of Ethnic Peoples.

The last guardians: The Barí people's struggle for survival

[LINK TO DOCUMENTARY](#)

The Barí people have always walked to the rhythm of the forest. Their footsteps have followed the currents of the rivers, the rustling of the leaves in the wind and the whispers of the spirits living in the forest. **They see the forest as more than just a place – to them it is a living being, the Istana that helps them live in harmony.** However, over the last few decades, this balance has been under threat. The expansion of the agricultural frontier, conflicts over land use and the lack of full recognition of their rights have pushed this community to the brink of extinction.

For years now, the sages warned of the inevitable. **The land was changing and, with it, the destiny of its people.** New generations grew up without unhindered access to their ancestral territory, their language was heard less and less, and traditional practices struggled to survive in the face of the transformations from the outside world. It was not just a case of losing the rainforest, but also their history, their identity.

However, through dialogue spaces with state institutions and international organisations, they expressed their interest in designing their **Safeguard Plan:** a document that outlines their rights, demands, and strategies to ensure their survival.

With technical support financed by the UN Multi-Partner Trust Fund, the Barí identified some pressing needs in their territories, registered their sacred sites and detailed the protection pathways for their ecosystems. **Every line laid out in the plan was not just some marks on a piece of paper, but the affirmation of their right to exist.** They also participated in the prioritisation of actions for the formulation of Municipal Development Plans in the municipalities they inhabit, ensuring that their territories were recognised and protected as part of local planning.

One of the most significant moments was the creation of a documentary that detailed their history. In it, the elders spoke about the past, about how they lived before the outside world came and changed their way of life. The young people, on the other hand, spoke about the future, about their commitment to protecting the forest and the importance of continuing the struggle of their elders. **That documentary became a testament to memory, a seed of resistance for the generations to come.**

Today, the Barí people are still standing. **They continue to hunt and fish, to teach their language to their children, to defend their territory with the same conviction with which their ancestors protected the forest.** The project provided them with the tools to protect their territory. **It reminded them that they are not alone, that their story deserves to be told, and that their struggle must continue.**

