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NATIONAL ROUNDTABLES OF CONSULTATION WITH VENEZUELAN INDIGENOUS PEOPLES 2021: COLOMBIA

Arauca, Guajira, Norte de Santander



BACKGROUND

The Regional Protection Sector, in coordination with the national sectors in Guyana, Trinidad and Tobago, Colombia and the Working Group with Indigenous Peoples in Brazil, developed a strategy in 2021 to strengthen the response to protection risks faced by Venezuela's indigenous peoples in host countries.

A total of 4 regional sessions were held with the participation of indigenous leaders and authorities in which 8 areas that impact indigenous peoples were identified:



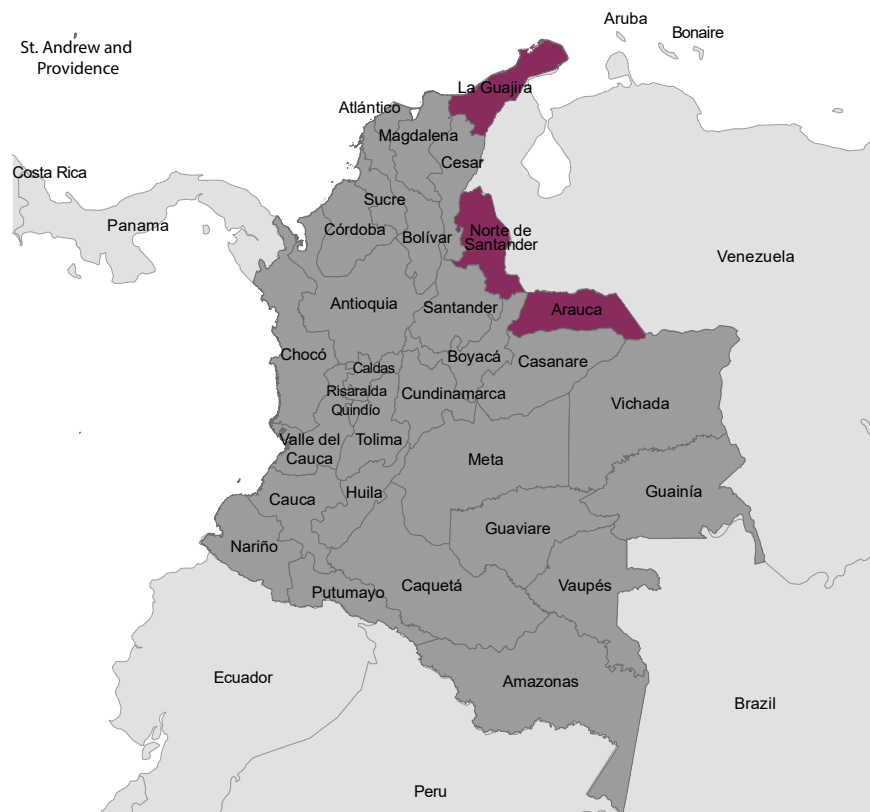
In order to identify impacts and proposals for each of these 8 areas between October and November 2021, 10 national roundtables were held (4 in Brazil, 1 in Guyana, 1 in Trinidad and Tobago and 4 in Colombia) with the participation of 168 delegates from 15 ethnic groups.

In the case of Colombia, four roundtables were held in the following locations: Maicao (La Guajira), Arauca (Arauca), Tibú and Cúcuta (Norte de Santander). These exercises were carried out between October 4 and 8 and November 1 to 5, 2021.

In 2022, with the overall goal of advancing the response, the Regional Sector will organize a regional encounter with Venezuelan indigenous people, a capacity building course on leadership, and a virtual capacity building session for organizations that work with indigenous people.

The Sector will articulate with other thematic R4V Sectors to reach possible actions to mitigate risks.

This document is a close-up to the perception, knowledge, information that indigenous delegates have about each one of the 8 areas discussed. The impacts and proposals presented here are a transcription of what was mentioned by the participants during the sessions.



ACKNOWLEDGMENTS

The Regional Protection Sector would like to thank UNHCR and DRC, co-leaders of the Sector at the national level, for their support and backing in holding the roundtables and carrying out advocacy actions in 2021. We would also like to thank a number of organizations including CISP, NRC, Handicap International, Save the Children, Caritas, the Diocese of Tibú, JRS, and the Ombudsman for their leadership and participation in holding the roundtables in each of the 3 departments.

We would also like to thank the indigenous leaders of the Wayuú, Inga, Yukpa, Jivi, Eñepa, Barí and Quechua peoples who participated in the roundtables for their availability, commitment to the situations faced by their communities and courage.

This process of strengthening the protection needs of Venezuela's indigenous peoples in Latin America and the Caribbean is part of the Sector's commitment to promote a response to population groups that have been disproportionately impacted due to their ethnicity, occupation and/or status.

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“AS AN INDIGENOUS POPULATION THERE IS NO BORDER. WE ARE INDIGENOUS, WE COME FROM THE SAME LAND.”

Differentiated inclusion in regularization processes, obstacles with accessing documentation and applying for refugee status.

IMPACTS

ARAUCA

- Denial of the right to health care due to not having an identification document
- The right to education has also been denied due to having an irregular migratory status.
- Emotional problems are caused by discrimination, as well as physical manifestations of this impact.
- Lack of guarantees of rights and access to work, risk of exploitation and threats from employers who offer them work due to their irregular migratory status.
- Additional effects of the pandemic, including a lack of access to income generation.
- Lack of knowledge of laws, as people do not know their rights and they do not enforce them.
- Apostilled birth certificates are requested and indigenous peoples cannot afford them (between 250 USD and 400 USD). This is the only way a child can obtain Colombian nationality.

CÚCUTA

- It is important to provide documentation for children born at home because they are not accepted when indigenous people take them to the hospital to register their birth.
- Generally, the indigenous people who present the children at the Civil Registry Office do not have identity documents either, so the staff at the Registry Office do not believe them and try to take their children away from them.
- The lack of official identity documents from Venezuela causes difficulties with the process of migratory regularization.
- There are difficulties with proving that Venezuelan indigenous people have Colombian relatives and high costs in Venezuela for items such as apostilles that must be paid in dollars.
- There is no ethnic approach in the ETPV policy.
- The Colombian Family Welfare Institute takes indigenous children away from their parents when they have no official identity documents and are working on the street.
- Without documentation, indigenous children have not had any access to formal education, which means that they are illiterate.

LA GUAJIRA

- Barriers to access for the civil registration of the children and adolescents of indigenous Venezuelans and older adults
- Lack of compliance with the provisions of Constitutional Court Ruling T-302 of 2017 regarding the unconstitutional state of affairs in response to the situation of the Wayú People in the department of La Guajira in Colombia.
- Limitations on the number of people registered in each dwelling (rancheria).
- Obstacles with access to documentation for indigenous people who cannot prove their nationality.
- Obstacles to access for each age group in the absence of birth registration. Certification by the national birth registration authority applies in each zone up to a specific age while older people are left out.

TIBÚ

- Most of the families do not have official documentation - they were born in Colombia and because of the availability of free education they left for Venezuela and now only have Venezuelan documentation.
- Many children were born in Colombia, left for Venezuela and are currently returning to Colombia. Their communities recognize them as Colombians but the communities are not currently autonomous and do not have recognition from the government as official witnesses to support these children to obtain Colombian nationality.
- Indigenous midwives are not recognized by the government, which means that they cannot certify the births of children, despite this being the traditional practice of indigenous communities.
- In the case of one indigenous child, when she was delivered by a traditional midwife a live birth certificate was delivered and registered with the relevant public institution. However, the document was not stamped and she is currently being denied health services.
- It is very expensive to obtain an apostilled document in Venezuela (this requires a differential approach and support for the autonomy of indigenous communities).
- Lack of knowledge on how to access nationality and/or the registration of children as Colombians.
- There is limited recognition of binational indigenous peoples, taking into account that it is not easy for this population to access their rights in this country and there are no clear guidelines for the provision of assistance to binational ethnic peoples.
- The Wayuu people are recognized as a binational people but there is no document that provides them with equal rights in both Colombian and/or Venezuelan territories.
- Indigenous peoples should not be required to have their birth certificates apostilled in Venezuela to access Colombian nationality.
- No differential approach is used in the ETPV Registry.
- There is no Migration Colombia office near these communities where indigenous people can register their biometric data.
- Indigenous people lack sufficient documentation to access the ETPV registry.
- There is a lack of technological tools and connectivity to facilitate access to the pre-registration process.
- Indigenous peoples are not aware of how to access refugee status.

PROPOSALS

ARAUCA

- Apostilled birth certificates: seek agreements between the governments of Venezuela and Colombia so that this population can access these documents or create an alternative mechanism that guarantees access to the required documentation.
- Coordination between government entities and NGOs to guarantee an effective response with a focus on human rights and collective rights.
- Coordination between the different indigenous groups to guarantee an effective response for all.
- Establish spaces for effective participation and consultation to define response mechanisms based on indigenous traditions and culture.
- Hold migrant registration and regularization workshops to expand access to information. There are indigenous Venezuelans who are unaware of their rights and the actions they have to take to access the ETPV and other state services.
- Hold inter-institutional training sessions to facilitate learning about the services provided by public entities, how to access them and requirements for access.
- Establish a dialogue table between the two countries with the participation of different public entities, the Public Ministry and the indigenous councils/traditional authorities to identify actions that will overcome existing barriers.
- Characterization of the impact of the current situation on children and adolescents and alternatives that exist to mitigate these effects.

- Recognition and coordinated actions with indigenous authorities.
- Establish prioritized procedures so that undocumented indigenous people can access health care for those with chronic, pre-existing illnesses.
- Strengthen the formation of inter-institutional brigades.
- Management of expectations by public entities without discriminating against indigenous

peoples based on whether they possess an identification document or not.

- Prioritization criteria for indigenous people's access to different services with the purpose of overcoming access barriers caused by their migratory status.
- Training workshops on prior consultation, Convention 169, liaison with ONIC and Ascatidar, involvement in these consultation processes and inclusion of Venezuelan indigenous people living in Arauca.

CÚCUTA

- Acknowledge the authority of indigenous midwives through a signed document for the purposes of civil registration.
- Receive accompaniment from organizations that support indigenous midwives so that Civil Registry staff can verify that a child was born in Colombia.
- Raise awareness among civil registration authorities in Colombia about the situations faced by indigenous peoples.
- Facilitate, using an ethnic approach, access to migration regularization processes.
- Recommend that organizations working with the Yukpa indigenous community issue summary evidence.

- ONIC conducted a characterization of the Yukpa community, which can act as summary evidence for access to the ETPV.
- Provide support and information on how to access Colombian nationality.
- Campaigns to promote access to civil registration for binational and transnational indigenous peoples.
- Recognition of bi-nationality as a way of providing access to Colombian nationality.
- Meetings with MC to promote an ethnic approach in their interventions.
- Raise awareness with local authorities about the needs of the indigenous population.
- Promote educational actions in the settlements regardless of participants' migratory status.

LA GUAJIRA

- There is a need to relax the requirements for access to the ETPV
- Ensure the Registry Office is obliged to provide documentation to senior citizens
- Remove the age limit for access to binationality.
- Access to information to prevent fraud.
- Consolidate agreements between Venezuela and Colombia to guarantee access to binationality.
- Consultation with the population regarding their registration with a single surname.
- Training for institutions on providing the indigenous people with access to dual nationality

- Provide access to the indigenous population's information and provide them with bi-nationality using the Migration Colombia database.
- Mobile registration brigades to provide access to bi-nationality, registration and documentation in the dwellings that are farthest from urban centers for members of the indigenous community who are currently over-age for these procedures.
- Biometric registration and enrollment.
- Access to migratory regularization alternatives.
- Materials are prepared in the Wayuunaiki language
- Support with transport to biometric registration appointments.

- Alternatives for those who missed their appointment.
- Provide complete information on rights and duties regarding access to PI and differences with immigration regularization.

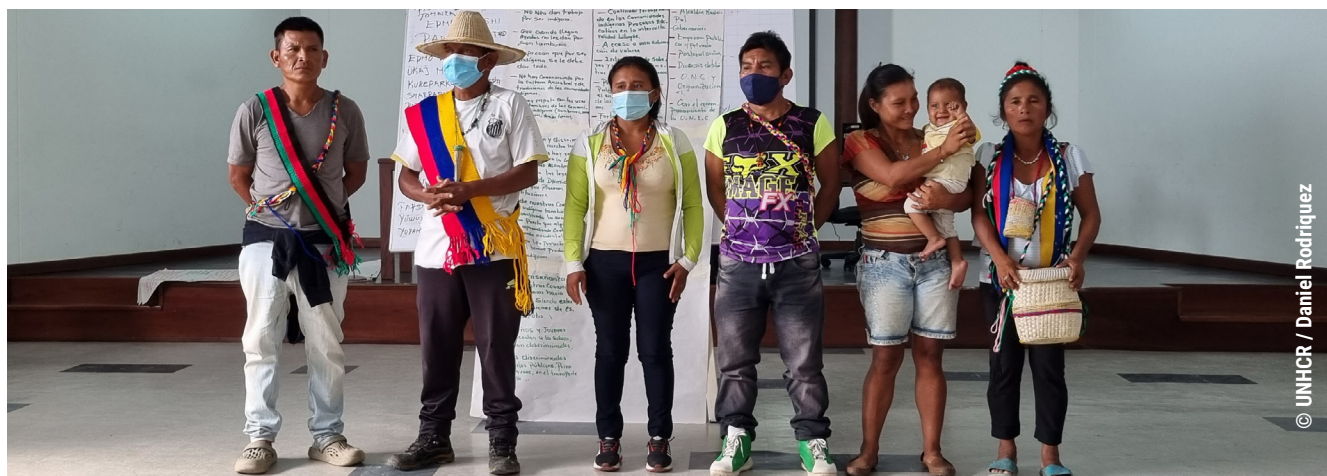
- Information workshop on access to PI.
- Accompany the population during the refugee status application procedure.
- Training on Wayuu cosmogony with translators.

TIBÚ

- Indigenous leaders require autonomy from the government to prove the identity of minors and/ or adults within indigenous communities.
- In order to identify their ancestral territories, binational indigenous communities propose that they should have a single national identity document that would allow them to transit through both countries.
- The Colombian state should provide a differential approach that allows members of indigenous communities to access Colombian nationality, eliminating the need to produce an apostilled birth certificate.
- Midwives in indigenous communities must be given power by the government to sign live birth certificates.
- There is a need to provide an ethnic differential approach so that members of indigenous communities can access Colombian nationality and register newborns (as well as in health institutions).
- Apostilles for birth certificates should be eliminated as indigenous people are ancestral peoples.
- A document should be produced that details how to incorporate an ethnic differential approach

in this process. This document would facilitate access to identity documents issued through the EPTV.

- There is a need to open a Migration Colombia office in the locality to facilitate this processes.
- There is a need to incorporate a differential approach to facilitate access to temporary protection status for Venezuelan migrants.
- Indigenous people are not aware about how they can access refugee status.
- While there is recognition of indigenous communities as binational people, but there is a need for an identity document that supports this status and is recognized by both countries. For example: the Wayuu people are recognized as binational, but there is no differential approach that allows them to freely move between Venezuela and Colombia (they are recognized but there is no compliance with this status through the granting of rights in both countries).
- An ethnic approach must be used to ensure the protection of indigenous communities.
- Educational qualifications must be apostilled, which is a requirement for their validation in Colombia. This is a gap and / or barrier that significantly affects access to employment for indigenous people who are professionals.



Access to territory in host countries and access to adequate housing with decent living conditions that considers the cultural practices and traditions of indigenous peoples.

IMPACTS

ARAUCA

LAND

- Internal fractures between indigenous peoples linked to access to territory and management of resources for the population.
- Creation of parallel organizational processes that fragment their positioning as a group and hinder leadership and legitimacy.
- Tensions between indigenous peoples related to access to state services, recognition and management of resources.
- Weakening of indigenous peoples due to organizational fractures.
- Low involvement of Venezuelan indigenous peoples in the creation of life plans and safeguarding plans (Auto 004 DE 2008 of the Constitutional Court).
- Additional risks for people who have been displaced from their territories by violence.
- Lack of internal regulations in the villages and weakening of own justice systems. This increases the risk of exposure for communities.
- Increase in the consumption of alcohol by the population

- Challenges to exercising authority in urban contexts due to the dispersion of families.
- Confrontations due to prioritization of the immediate needs of indigenous peoples who have recently arrived over the needs of indigenous Colombian families.
- Increase in mixed marriages that affect cultural processes and generate tensions in families.
- Establishment of informal settlements due to the absence of available land, which involve a risk of eviction.
- Harassment by the police/army of indigenous peoples, which is exacerbated by their lack of migratory regularization.
- Threats from targets regarding the initiation of eviction processes
- Internal difficulties for the recognition of Venezuelan indigenous families despite belonging to the same linguistic group.

HOUSING

- Lack of adequate housing for Venezuelan indigenous peoples
- Unsuitable living conditions in accordance with traditional and ancestral practices (humareda) and inappropriate housing that goes against the uses and customs of indigenous peoples.

CÚCUTA

- Common and generalized crime,
- Indigenous communities often live in neighborhoods with high crime rates.

- Risk of eviction
- Loss of cultural identity.
- Lack of access to basic services: electricity and potable water.

LA GUAJIRA

- Structural changes in the lives of the communities. The exit from their territories has generated problems with access to water and paying water bills, etc.
- Families have had to obtain resources to pay the rent.
- Increased difficulties with accessing raw materials for food preparation (firewood) and the absence of conditions that guarantee livelihoods in accordance with the culture.
- Impact on the quality of life of family members, especially children, with direct impacts on their health.
- Loss of autonomy due to starting from zero and having to rely on family members in Colombia
- Uncertainties regarding the process for legalizing ownership of the land where indigenous settlements are located in urban areas.

TIBÚ

- Problems include indigenous peoples not having access to their ancestral territories, have had difficulty with the peasant population. Indigenous peoples want expansion and delimitation of their ancestral territories.
- There are illicit crops being grown in indigenous territories. These cause damage to the environment, forest fires and the pollution of water sources with chemicals.
- Armed actors do not respect the protocols that communities have established in terms of their rules and customs.
- Ruling T- 052 that granted an extension of indigenous ancestral territories has not been put into practice.
- In urban areas, indigenous people do not have dignified spaces to live in when they are subject to forced displacements or form part of migratory flows. They migrate to areas where there is already a large population and they often lack access to basic services.
- Megaprojects implemented without prior consultation (oil, open-pit coal mining) have affected the structure, autonomy, existence and security of indigenous communities.
- Indigenous people do not have decent housing because they are living in undignified conditions and this leads to health problems.
- There is overcrowding in settlements, squats and shelters who don't have access to basic services (water, electricity, health).
- There are inadequate conditions in the area of shelter. Indigenous people's houses do not have good infrastructure conditions and they are exposed to diseases and other risks.
- There is limited access to digital media, which affects students' ability to participate in formal education.

PROPOSALS

ARAUCA

- Expansion of indigenous territories to ensure conditions that guarantee the survival of indigenous peoples.
- Recognition of the figure of urban indigenous councils for the communities that have been forced to leave Venezuela.
- Strengthening of authorities to recognize that territorial rights belong to all members of an indigenous groups and not just those who were born in Colombia.
- Provision of peaceful resolution tools and mediation alternatives for inter-ethnic conflicts.
- Inclusion of different ethnic groups in existing consultation and decision-making processes.

- Recognition of traditional authorities and respect for existing structures to prevent harmful actions.
- Training for government entities on the organizational structures of indigenous peoples and their decision-making, conflict resolution and own justice mechanisms.
- Links with national organizational processes that help indigenous peoples access existing protection mechanisms.
- Access to victims' support mechanisms, which includes access to state services
- Inclusive processes are agreed on with the host communities and help mitigate the risks of inter-cultural fractures.
- Grant access to territories belonging to other indigenous peoples (Hitnu) for Venezuelan indigenous communities, specifically the Cuiva people.
- Provide guidance, in indigenous languages, on State services and reference points for indigenous issues to help activate responses and mitigate risks.
- Raise awareness with host communities about the cultural and traditional practices of indigenous peoples.
- Allocate sufficient resources to the different indigenous peoples, taking into account the families that arrived from Venezuela and belong to indigenous peoples that are already established in Colombia.
- Identify territories that resemble those of families in their place of origin.
- Establish a physical space for the reception of Venezuelan families that are arriving and in accordance with the uses and customs (building a Maloka), and provide forms of transportation.
- Distribute housing kits that contain indigenous communities' own materials, as defined in consultation processes.
- Inter-institutional Characterization of the communities living in settlements to identify the most vulnerable groups and provide an adequate response.
- Incorporation of nutrients and foods that contribute to the preservation of indigenous culture in the meals provided in shelters, guest houses and hostels.

CÚCUTA

- Increase the police presence in neighborhoods where the Inga and Quechua communities live.
- Increase police presence along illegal border crossings (known as trochas).
- Promote and strengthen indigenous guards.
- Training on safety and rights.
- Recognition of the existence, validation and financial support of indigenous guards.
- Strengthen the housing structure.
- Yukpas: prior consultation to define solutions: culturally they miss their territory and want to improve the living conditions where they are currently living.
- Increased access to homeownership and housing subsidies in the communities.
- Formulation of public policies using a differential approach.
- Fixed venue or space that allows each community to meet on its own.
- Facilitate access to public services for members of different indigenous communities.
- Disease prevention and water sanitation campaigns in the Yukpa settlement.

LA GUAJIRA

- Compliance with the orders included in Ruling T-302 with effective follow-up by the Public Prosecutor's Office and the Ombudsman's Office.
- Implement territorial development models to reactivate production in coordination with the Ministry of Rural Development, ICA, etc.
- Provide advice to Venezuelan families on property rights for their ancestors' land through maternal succession and in coordination with advisors from the Ministry of the Interior to verify and certify ownership.
- Create communication products on the territorial rights of Venezuelan families and hold information sessions, etc.
- Engage in dialogue with traditional authorities and government entities to discuss the recognition of indigenous reserves, titling and legalization and transfer of land ownership. This aims to mitigate the risks of families that could be evicted.
- Income generation alternatives in the rancherías to promote the appropriation of territory by the families that have ancestral ownership rights.
- Characterization of the population living in informal settlements with the participation of government entities and monitoring by control agencies.
- Land reclamation of settlements to generate economic stability for families
- Involve the Ministry of the Interior in this process to generate guarantees and involvement at the national level.
- Shelters for indigenous Venezuelan refugee and migrant families with access to immediate assistance services and temporary housing.
- Strategies to mitigate the risk of eviction that include consultation and mediation processes with the involvement of the Ombudsman's Office, the Human Rights Defender and traditional authorities.
- Support through the provision of housing kits for families that formalize the ownership of their lots.
- Support with the process of obtaining certification of ownership of land in informal settlements so that families can build their homes.
- Recognition of urban indigenous reserves on land occupied by settlements, taking into consideration existing precedents at the national level (right of petition).
- Adaptation of housing programs to the needs of Wayuu families for these settlement processes.

TIBÚ

- The national government should purchase the lands surrounding indigenous territories and these titles should be granted to indigenous peoples.
- Government projects for young people are sustainable and they can access other types of livelihoods (growing staple food items).
- Dialogue with international groups and entities is required to ensure that there is compliance with regulations that grant independence and autonomy to indigenous peoples.
- Institutions should buy land from farmers and these lands should be given to indigenous peoples.
- Indigenous people require relocation and decent housing in urban areas with access to all public services.
- Consultations should be held with indigenous peoples.
- Relocation to indigenous groups where basic services and sanitation are available.
- Working together to achieve an adequate, dignified and safe space.
- The government should build infrastructure that benefits indigenous people.
- The MINTIC should build permanent digital kiosks in schools attended by indigenous students.

Risks to indigenous peoples linked to the presence of armed actors and organized crime groups using a differential approach through development/support of community strategies to mitigate these risks.

IMPACTS

ARAUCA

- Assistance and provision of health and education services.
- Discrimination and physical and emotional illnesses.
- No guarantee of rights or access to work.
- Labor exploitation.
- Ignorance of laws and territory.
- No assistance from the government.
- Recruitment of minors by armed actors and organized crime groups.
- Involvement of communities in the transportation of members of armed groups.
- Displacement due to pressure from armed groups has forced families to remain in urban contexts, which has a strong impact on the population.
- Persecution of and threats against leaders for territorial control by armed groups
- Restrictions on daily activities in villages such as the prohibition of fishing (due to the use of torches for fishing at night).
- Corruption among government authorities that contributes to the poverty of communities.
- Armed actors and organized crime groups enter indigenous territories to hide from state security agents and to carry out their illicit activities.

- Families have an average of 4 children, which makes them more vulnerable.
- The villages on the border were displaced by guerrilla groups (Vichada) and they used the territory for drug trafficking.
- For the Cuiva indigenous people, the guerrilla groups began to threaten the population in Apure, mined territories and do not allow the planting of crops.
- Family members have been killed by the armed groups, which is why these families have come to Colombia.
- The health impacts of the city include flu, malnutrition, stomach problems.
- The territory was extensive. Before Chavez there were no guerrillas, then they came and displaced us and recruited community members for their work.
- With dollarization everything became more expensive. We could not sell our handicrafts and without money we have no dollars.
- They fished for freshwater turtles and the territory began to be occupied by settlers and cattle ranchers.
- Weakening of organizational structures with the arrival of the armed groups due to their fear to take action or report their presence.
- They have had to recycle in the streets. We have no hammocks.

CÚCUTA

- Vulnerability and exposure to crossfire: the location of the Yukpa indigenous community puts them at risk of being caught in the crossfire of armed clashes between security forces and criminal organizations.
- Vulnerability to natural disasters: this vulnerability

is due to the location of the Yukpa community and the low quality of housing for members of the Inga, Kichwa and Yukpa communities.

- Natural disaster cause the destruction of houses, diseases, accidents, etc.
- There is a significant level of destruction and loss of cultural identity

- Incursions into indigenous settlements by individuals and armed groups that take advantage of their vulnerable conditions caused by their location, ethnicity and economic capacity, generates insecurity, desertion and involvement in armed groups.
- Forced recruitment and involvement in organized food and drug trafficking gangs.
- Threats to communities if they do not cooperate with armed groups as well as robberies, rapes, sexual assault and forced evictions.
- Organized gangs use settlements and areas surrounding communities to leave stolen and trafficked materials and dead bodies. This affects the reputation of the community, increases stigmatization against the population and causes xenophobia.
- Eviction from land and housing in Venezuela.
- The Inga indigenous community had no access to food or medicine because they did not have documentation in Venezuela and did not cooperate with the Venezuelan government.
- Impossibility of access to food, basic needs, household appliances, etc.
- Threats from different armed groups.

LA GUAJIRA

- History of violence due to the impact of the presence of paramilitaries and the massacre that forced indigenous peoples to flee to Venezuela.
- Economic income in Bahía Portete, a port that maintained the economy in the area and from where people were displaced.
- Conflicts over the control of ports and pressure on indigenous peoples to join these economies under threat.
- Incorporation in commercial fishing, which affects the uses and customs of communities.
- Inter-clan (clan) conflicts over territorial control and royalties related to the allocation of DNP resources and the inflow of resources that support clans.
- Manaure Gas Pipeline: families participate in government projects to claim resources even though they do not live in the territory.
- When a conflict occurs, there is no solution. In other cases, such as homicides, conflict resolution processes are activated.
- Positioning of armed actors on farms/ranches that exercise social and territorial control with the fear that Wayuu families leave the communities. The alternative is to become involved in drug trafficking.
- Because these are indigenous territories, authorities cannot enter, so the armed actors operate in these territories.
- This situation changes the livelihoods of families. They participate in illicit economies, in which it is easier to make money, but they affect the entire community.
- This population includes indigenous peoples who were not accepted by their families in Colombia and ended up living in informal settlements.
- There is a need to design alternatives to replace illicit economies as the only socioeconomic option for families in order to guarantee legal income and food security for the Wayuu people.
- There has been a significant impact of climate change on the living conditions of communities, reducing their ability to survive.
- This phenomenon has had a specific impact on indigenous migrant families and has increased homelessness in Wayuu families.

TIBÚ

- Restrictions on indigenous peoples' mobility due to the control exercised by armed groups in indigenous territories and over this population. There is also a presence of antipersonnel mines and illegal checkpoints in indigenous territories.
- The impossibility of carrying out activities that support communities' traditional customs due to security problems and the presence of armed actors. Members of indigenous communities live with high levels of fear.
- Negotiating with illegal armed groups is difficult but it is one of the duties of an autonomous indigenous government.
- Health is affected by the inequalities that exist in the territories, limiting access to this right.

PROPOSALS

ARAUCA

- Create inter-institutional roundtables that include the Public Prosecutor's Office and with the support of the international community to establish agreements that help achieve the integration of families who do not want to return to their territories.
 - Access to territories in areas that have a lower risk and/or housing alternatives (other than shelters) that respect indigenous cultures and traditions and allow us to settle. Relocation alternatives.
 - Establish mechanisms to address the situations faced by newly displaced indigenous peoples
 - Recognition of indigenous territories/reserves in urban contexts
 - Recognition of indigenous peoples by government ministries and actions to facilitate the handover of territories associated with the lack of protection by authorities in their ancestral territories.
 - Coordinate actions with indigenous peoples to improve access to territories and mitigate the risks from urban areas, which include begging, etc.
- The food systems of communities has changed (dietary changes) as a result of being exposed to new cultures after being in a situation of human mobility and/or forcibly displaced.
 - Forced recruitment of children and adolescents: they are taken away by illegal armed groups and eventually returned, but with serious consequences.
 - Threats to indigenous chiefs, teachers and leaders when they defend children and adolescents, demand respect for their right to practice their traditional customs and for not allowing armed actors to enter communities.
 - Environmental impact: the conflict causes native animals to move away, trees are chopped down and problems with the water supply occur.
- Needs include education for children, access to health care and access to land.
 - In Arauca there are no raw materials for making handicrafts (morihe palm) and this affects the income of indigenous communities. The material is located in ancestral territories that are far away (La Macanilla, Venezuela).
 - Organize a market for indigenous peoples where they can sell their products and handicrafts.
 - Access to territories so that indigenous people can plant seeds, collect raw materials for handicrafts and grow food for indigenous peoples' own consumption.
 - There is a need for shelter for Venezuelan indigenous peoples who have been displaced from Venezuela.
 - Strengthening of organizational structures and accompaniment in negotiation processes with the armed structures through community organizations and the Public Prosecutor's Office.
 - Accompaniment for the design of self-protection strategies that use resources available at the national level from the SGP.
 - Promote access to the Single Victims' Registry with support from the municipal branch of the

Victims' Unit. This will ensure that population censuses are prepared and identify specific needs using a differential approach.

- Networking

CÚCUTA

- Strengthen the border with institutional presence/ security agents.
- Relocate settlements (internal discussion: how do we understand cultural needs in terms of territories and housing and take into account indigenous peoples' previous cultural practices?).
- Training on community rights.
- Guarantee safe housing and own land.
- Support and improving of housing in the Yukpa settlement to avoid impacts.
- Institutional support to prevent the incursion and permanence of outsiders in the settlements.
- Training and education on community rights.

LA GUAJIRA

- Generate norms in the justice system to sanction involvement in illicit economies and reduce the impact that this has on the community.
- Obtain support from organizations to establish mechanisms that identify Wayuu people involved in inter-clan conflicts and prioritize them for referrals to economic income alternatives and crop substitution alternatives.
- Through a consultation process, define existing alternatives for the management of royalties by the indigenous reserves, avoiding situations of welfare dependency, corruption and the inequitable distribution of available resources.
- Channel projects that generate economic activity and sustainability instead of maintaining welfare schemes. Implement self-sustainable social projects as a self-protection measure.
- Support/strengthening of village mediation/ concertation structures such as the council of wise people, council of authorities,

- Establish agreements between the government, NGOs and the population to eliminate access barriers.

- Strengthening of security forces in neighborhoods as a preventive measure.
- Security provided by state agents.
- Increased leadership and actions by community leaders and governors.
- Job opportunities to avoid people leaving the communities, involvement in armed groups and imprisonment due to participation in crimes.
- Coordination and cooperation between institutions, indigenous groups and neighboring communities.
- Installation of security cameras at critical points in the community.
- Presence of the entities responsible for the protection of the indigenous population (Ministry of the Interior, National Protection Unit, Ombudsman's Office).

commemoration events (rainy season, planting of crops).

- Interpretation of the offenses/crimes by the Wayúu people, normalization of violent acts.
- Actions to support local authorities to strengthen/ recover their traditional activities (fishing, livestock raising, planting), including traditional barter systems.
- Mapping of economic alternatives that families are implementing and can be expanded and strengthened. These economies can supply government entities (ICBF: eggs, PAHE Creole chicken, pork) which they buy and use in other initiatives to support indigenous peoples.
- Early warning system when risks to the population occur.
- Strengthen the community's knowledge of the State and its services.
- Raise awareness among traditional authorities about their responsibility for Venezuelan indigenous families (who live on the airport runway and in informal settlements).

- Government support for the adaptation of housing in the rancherías (dwellings) that host Venezuelan indigenous families.

TIBÚ

- Dialogue with each armed group so that they recognize that in Tibú there are four indigenous communities: the Wayuu, the Yukpa, the Bari and the Ecuadorians.
 - Recognition of bi-nationality, as well as clear public policies so that indigenous people can access rights using a differential approach. Recognition of ancestral medicine (traditional doctors) and midwives is considered important.
 - Implement projects and programs that will help recover traditional culture and customs.
 - Sustain and maintain communication with our ancestral beliefs, indigenous people and government authorities in different areas.
- Document the situations of confinement in the community that involve the violation of human rights and highlight the risk to which indigenous people are exposed by not being able to leave their homes.
 - Seek programs and projects for children and youth that prohibit recruitment by armed actors.
 - Seek collective protection programs in the communities that include the provision of economic support for a quick exit when they are forced to leave the territory with the support of the National Protection Unit.
 - Environmental prevention and care programs.



Intimate partner violence, risks related to custody processes, threats and obstacles for the exercising of leadership.

IMPACTS

ARAUCA

- Physical and verbal abuse.
- Sexual violence committed by armed groups.
- Women and children are raped by guerrillas, police, members of the Indigenous Guard, etc.
- Labor exploitation: employers don't pay or take money from indigenous workers.
- Not having land and not being able to farm increases violence in indigenous communities.

- Feelings of resentment, rage, anger, vengeance, suicide.
- Indigenous women and children are begging.
- Pain caused by events that have happened in the territory.
- Sexual exploitation of women.
- Involvement of women in domestic work (as maids / nannies).
- Institutional violence.
- Lack of reporting of these events to traditional and ordinary justice authorities.

CÚCUTA

- Situations of mistreatment, mainly committed by men against women, as well as jealousy and abandonment of children. This often results in the children of abused women not having access to school.
- Discrimination, sexism and prejudice because women are considered unable to do many tasks that are traditionally done by men and vice versa.
- Homosexuality (in Yukpa it is conceived as a problem, but in Inga there is some acceptance of it).
- Child marriage and teenage pregnancy. Situations where mothers provide girls to adult men. Currently, when a young couple decide to

get married, they do not inform the parents, which is seen as a lack of respect in indigenous culture.

- Lack of economic and labor independence of women, which leads men to assume that they have power over them.
- Economic difficulties limit access to contraceptive methods and menstrual hygiene items. Many people in the community are afraid of contraceptive methods such as pills and injections. Difficulties with accessing medical check-ups for women who have access to contraceptive devices. Men usually place the responsibility for contraception on women.

LA GUAJIRA

- Impact of childrearing practices on the roles that women assume later in life
- In the country of origin, women had increased access to economic alternatives. Where they live in Colombia is more rural and there is less access to these alternatives.

- Higher level of dependence on men's economic activities, which has increased cases of domestic violence and violence against women.
- Overburden of tasks and labor exploitation when women work as maids, sexual exploitation on the illegal border crossings (trochas) to guarantee their passage and access to the territory, cases of prostitution in Uribia.

- Threats against leaders (e.g., Wayuu Nation) and in Bahía Portete (damages).
- Trafficking networks that exploit indigenous women who are taken to other parts of the country and the region.
- Sexual abuse of women at border crossings by law enforcement agents.
- Cases of GBV against men.

TIBÚ

- Acts of discrimination and xenophobia committed against pregnant women, people with disabilities, children and adolescents, the elderly and the general indigenous population in health care centers at the local and regional level.
- Limited involvement of indigenous women in citizen participation, training, and advocacy scenarios.
- Lack of life project options for indigenous children and youth due to lack of government support, which has a direct impact on their participation in the growing of illicit crops.
- Lack of employment opportunities in different sectors of the economy for indigenous peoples.
- Lack of comprehensive assistance in public policies in the area of gender equality.
- The only form of assistance that uses a gender equality is the provision of contraceptive methods in the context of family planning. There are no forms of assistance that cover the other comprehensive and relevant aspects of this approach.

PROPOSALS

ARAUCA

- Psychosocial support for the management of trauma and the provision of specialized psychological services.
- Traditional authorities control alcohol to reduce domestic violence.
- In the area of own justice, there are sanctions for those responsible for violence against women. If there is a recurrence, a Council of Elders is held to decide whether to resort to the ordinary justice system. Sometimes own justice is not enough.
- Articulated actions between the relevant entity in the urban context with traditional authorities to ensure compliance, especially when communities are located outside their ancestral territories.
- Support for referrals of survivors to care centers, activation of protocols using an ethnic approach with focal points assigned in each of the relevant public entities.
- Mitigation of risks of sexual violence for indigenous people who are members of the LGBTQI community.
- Adaptations required to strengthen traditional authorities when people are living in cities and are located far from their territories. Urban contexts make them more vulnerable.
- Strengthen traditional medicine by using western medicine. This will help strengthen the response to patients in the face of the impacts and trauma detected (COVID-19 – it is important to not ignore traditional knowledge).
- Regulate work to guarantee labor conditions and control risks for indigenous people with an irregular migratory status.
- Prioritize access to the territory in order to guarantee alternatives for growing their own food. When the reason for leaving is forced displacement, the possibility of relocation must be guaranteed, especially if indigenous people no longer wish to return to their place of origin due to the trauma they have experienced.
- Recognize women’s work so that men do not take all the money.
- Articulation of ancestral and western medicine
- Relocation

- Government support to sustain the economy
- Report companies and individuals that exploit indigenous workers.

CÚCUTA

- Prevention and guidance talks for women and men, including about their rights and duties.
- Promote access to education and school kits.
- Transmit messages that we are all equal, regardless of gender and sexual orientation (the Inga community has a medium-level acceptance of the LGBTI community but the Yukpa community does not).
- Training for young people and adults.

LA GUAJIRA

- Construction of an assistance mechanism for survivors of violence in consultation with indigenous peoples.
- With the support of organizations, creation of a coexistence pact to reduce the levels of violence in the communities and among the different clans, which directly affects women and children.
- Assessment of violence in Wayuu communities, differentiating between those in shelters, those in rancherías and those living in informal settlements.
- Provide protection and assistance to identified cases.
- Safety conditions for GBV survivors.
- Through consultation processes, design mechanisms to resume the life projects of women heads of household, widows and those with a higher level of exposure to risks.

TIBÚ

- Educate public officials in comprehensive and humane care without cultural or ethnic differentiation.
- Differential approach to indigenous cultures by health services.

- Public institutions must indigenous people/ women and their reports of exploitation and/or violence.

- Access to education for girls and adolescents.
- Incentivize employment initiatives that promote women's economic independence.
- Access to personal hygiene kits with a focus on menstrual hygiene.
- Talks on sexual and reproductive health
- Menstrual hygiene and sexual and reproductive health booklets.

- Empowerment training and education.
- Create a network of leaders for the empowerment and understanding of the situations faced by indigenous peoples in Venezuela.
- Assessment that facilitates an understanding of the interpretations that indigenous people make of gender and gender violence, and use this to establish a mechanism for the management of cases and a coexistence and socialization pact.
- Safety conditions for survivors of gender-based violence and consultations to design collective and individual protection procedures.
- Characterization of the risks faced by men, boys and young men.
- Risks of unaccompanied and separated children, adolescents and young people (labor exploitation) in manual labor jobs for men.

- Empowerment of indigenous women to make their voices heard in municipal, departmental and national advocacy spaces.
- Training for indigenous women to actively participate in advocacy spaces.
- More job opportunities for indigenous youth.

- Generate projects that involve indigenous youth.
- Affordable loans to support business ventures.
- Short, medium and long term productive projects.
- Reorientation of public policies that support the care pathway.



Specific risks for special protection groups such as women, children, adolescents and youth, members of the LGBTQI community in host countries, mitigation alternatives and access to community and institutional protection mechanisms. There is a need to address risks for people living and working on the street, drug use, gender-based violence, recruitment, use and involvement by illegal armed groups, illegal adoptions and custody processes in mixed-race marriages.

IMPACTS

ARAUCA

- Lack of safe spaces for indigenous children. Some people take their children to work, but risk having their children taken away by the ICBF protection entity.
- Risks associated with the location of the Inga settlement in relation to the search for water, which involves children crossing the street and exposure of women to violence, etc.
- In the absence of living in their own territories, indigenous people face increased exposure to risks and worsened security conditions, etc.

- There is a strong disregard for the specific rights of indigenous peoples and their autonomy.
- Poor access to education.
- Lack of ethnic and operational approaches to guarantee the rights of indigenous populations.
- Lack of safe spaces for children.
- Lack of security due to their lack of territories.
- There is a need to strengthen the autonomy of indigenous people.
- Poor access to health care.

CÚCUTA

- Effects on the health of the elderly population (senior citizens)
- Difficulties with accessing education due to indigenous people’s economic situation and lack of official identity documents.
- Children and youth do not have sufficient opportunities, economic resources or documentation to access and remain in the education system.
- Health and nutrition conditions for children and adolescents (0 to 15 years old) are associated with housing conditions (shacks with recycled and damaged roofs, limited access to food, limited access to running water that is safe for human consumption, etc.).
- Indigenous peoples do not have spaces where the community can meet to hold meetings (where current problems are addressed), teach language, dance, prepare ancestral medicine and undertake ancestral and traditional practices. This affects and jeopardizes their culture.

- Risk of cultural survival for indigenous people who are living in a dispersed manner in the cities and do not live in communities.
- Feelings of being “uprooted” from their culture, not living in their territory and/or living in territories but unable to hold traditional celebrations, festivities and rituals, such as the “Day of the dead”, which has just passed.
- The lack of recognition from the Colombian government has affected the survival of indigenous peoples.
- The non-recognition of indigenous peoples by the Municipal Councils, Departmental Governments and the Ministry of the Interior excludes this population from government spaces that could provide participation, assistance, royalties and other types of support.
- Higher education - Indigenous young people do not have access to the technology required for study (mainly higher education) and some forms of work.

LA GUAJIRA

Children:

- Lack of access to education and lack of early childhood support.
- Disappearance of children for alleged sale of organs. Between 3 and 4 children have disappeared and it is not known where they are.
- Outsiders enter the settlements looking for unaccompanied children whose parents were working.
- Risks of recruitment, use and involvement in armed groups.
- Abduction of children.
- Limited access to food due to mismanagement of school feeding programs

Teenagers and young adults

- Lack of opportunities for entrepreneurship and access to education.
- Pregnancy and early unions.
- Groups of children and adolescents are involved in theft networks in the settlements. There have been no official reports made to police because people are afraid of them due to threats that have been made (related to drug sales in the settlements).

TIBÚ

- Barriers that limit access to health care for older indigenous adults
- Barriers that limit access for adolescent and adult women to participate in planning with a cultural vision (this depends on each culture, principles and the internal rules of each community).
- Lack of educational and employment opportunities for adolescents who engage in the consumption and sale of psychoactive substances.

- Limited access to health services, which particularly affects men and the elderly.

LGBTIQ:

- Discrimination. Members of the LGBTIQ population are not accepted in their communities.
- Reports of suicides.
- Refusal to grant recognition of this community within indigenous communities.
- Being LGBTIQ is still taboo. In some communities they are accepted and in others they are exiled.

Disability:

- Invisibilidad y exclusión.

Older adults

- Abandonment and lack of specialized care.

Family separation:

- Cases have been reported.
- There are differences in the treatment of children who are with their relatives but not with their parents.
- Many families are living and working on the street and/or victims of labor exploitation.
- Absence of legal alternatives to provide humanitarian transport that would facilitate family reunification purposes.

- Begging by minors due to their needs and/or lack of opportunities.
- There is a need to strengthen self-government structures.
- Lack of a transit home for migrants.
- Validation of studies.
- Evictions.
- Difficult access to traditional medicine.
- Lack of security.

PROPOSALS

ARAUCA

- Creation of an indigenous house in Arauca to provide guidance to indigenous peoples, which is administered/led by indigenous people themselves.
- Safe spaces for children and adolescents that allow parents to leave with the goal of generating income and mitigating risks.
- Identify safe spaces in the city to sell handicrafts for families who cannot leave their children anywhere else or organize regular fairs in a defined space.
- Promote entrepreneurship spaces to support the work carried out by indigenous communities.
- Certification of skills to increase the possibility of entering the labor market.
- Creation of partnerships to increase skills and capabilities.
- Ethno-education to maintain/restore language.
- Protection for indigenous victims of the armed conflict and illegal armed groups.
- Validation of educational qualifications obtained in Venezuela.
- Design of internal regulations based on the Colombian legal framework and indigenous artisan traditions with support from civil society, government and international organizations.
- Consultation roundtables with a delegate from each community.
- Certification of capabilities.
- Safe spaces to sell arts and crafts.

CÚCUTA

- Health support in terms of medicine, wheelchairs and culturally and age appropriate food (due to health situations) is required.
- IPS/EPS with ethnic focus.
- Facilitate workshops to provide guidance on procedures for accessing official identity documents and migratory regularization.
- Institutions need to become more flexible in terms of requirements for users. Staff need to understand that living in the city is not the same as living in the jungle.
- The children who were born in the community do not have a birth certificate, and without that and an identification card, they cannot access any service and are completely unprotected.
- Indigenous people need to be considered a special protection case.
- Indigenous people should be moved to a dignified place where there is guaranteed housing, access to water, basic services.
- Indigenous people need a guarantee of prior consultation
- There is a need for the allocation of resources and the donation of spaces for the different activities carried out by indigenous people and different ethnic groups.
- Schools should be established for the transmission of indigenous culture.
- The government and the Ministries should recognize indigenous peoples and respect and recognize our own structures, organizations and governments.
- Support/provide subsidies for transport and food for indigenous authorities and their families who are permanently implementing actions to benefit communities.
- We need to be taken into account and guaranteed access, participation and a voice in decision-making and discussion spaces.
- Different indigenous peoples should be involved in accompaniment and strengthening activities.
- Indigenous peoples require access to technology and computers.

LA GUAJIRA

- Operators in the zones must implement activities for programs.
 - Characterize the situation and understand the risks of being involved in trafficking networks, torture, sexual exploitation, etc.
 - Follow-up of PAHE by the Public Prosecutor's Office.
 - Coordination with Children's Police and Family Police units.
 - Support for entrepreneurship and technical training.
 - Cooperation programs for access to education.
 - Sexual and reproductive health workshops.
 - Access to information.
 - Youth workshops and alternatives for appropriate use of their free time.
 - Rehabilitation programs for young people who suffer from drug addiction.
 - Comprehensive programs for the entire population without discrimination.
 - Training, awareness and entrepreneurship alternatives.
- Characterization of this population, its situation, risks and interpretation of these events in communities.
 - Awareness raising with parents and traditional authorities
 - Coordination with territorial entities and organizations through the use of teaching processes that increase community awareness.
 - Link disabilities with public policy.
 - Coordination with relevant authorities and entities.
 - In consultation with traditional authorities, design suitable family reunification procedures.
 - Specialized and enhanced assistance for older adults that care for children whose parents are in Venezuela.
 - Characterization of these cases to measure their magnitude, prioritization criteria and available services.
 - Specific actions to mitigate risks on migratory routes.
 - Development of best interest of the child verification protocols that can be applied during family reunification processes.

TIBÚ

- Inclusive spaces for older adults.
 - Spaces for health promotion, prevention and planning.
 - Awareness raising talks to avoid these issues occurring.
- Training delivered by indigenous authorities for staff from inter-governmental institutions.
 - Projects and programs for indigenous authorities to strengthen the creation of committees.
 - Safe and autonomously designed spaces.

Income-generating alternatives linked to the traditional and cultural practices of the peoples, as well as bilingual/trilingual education systems that contribute to the preservation of indigenous peoples. Incorporate indigenous teachers into the education system and guarantee both basic primary and secondary education and alternatives to facilitate access to higher education. Develop pathways for gaining employment that take into account traditional practices.

IMPACTS

ARAUCA

EDUCACIÓN

- Discrimination against Venezuelan students in schools
- There is a lack of communication channels with government entities responsible for access to education
- There are no schools close to the settlements where the indigenous communities are living. Security risks and lack of transportation affect their safe travel to and from schools.
- There is an absence of bilingual education that has an impact on the preservation of the culture, language and tradition of indigenous peoples.
- There is a lack of internet connectivity and computer equipment to guarantee online

education for children and adolescents.

- Lack of documentation that causes barriers for access to education.
- Lack of information on the right to education, procedures, requirements and which entities can provide them with support.
- Lack of resources to access higher education and a lack of support for indigenous students in the cities where universities are located.

MEDIOS DE VIDA

- Lack of access to territories and raw materials to carry out the survival activities that indigenous people usually practice.
- Low recognition of the amount of work required to produce handicrafts, which can lead to scenarios of labor exploitation.

CÚCUTA

- Existing forms of sustainability in the communities are informal and unstable. Families usually obtain their economic resources on a day-to-day basis by selling items such as handicrafts, traditional medicines or recycling, and also by working as caregivers. This means that their survival is very much dependent on what they earn on a daily basis.
- Many indigenous people work outside the city center, and even in other municipalities, and when they cannot afford the bus fare, they resort to walking long distances to get to work.
- Many mothers resort to going out with their children and knocking on the doors of houses in the municipality to ask for food or assistance.
- Most of the economic income in the Inga community is spent on housing rent.

- Many children and adolescents have not been able to access education because their parents do not have the resources to financially support the cost of attending school.
- There are no schools or colleges nearby and there are no formal educational spaces with an ethnic focus.
- There is limited community participation regarding decisions and actions related to educational issues.
- Parents do not have sufficient economic resources to pay for educational supplies, transport, etc.
- When parents are separated from the rest of their families, the possibility that their children study decreases as their economic capacity is lower.

LA GUAJIRA

- There are many Wayuu people returning from Venezuelan territory to Colombia who enter the country without traditional knowledge or knowledge of the language because they have lost it.

TIBÚ

- Lack of economic resources to access food.
- Lack of a community dining hall/shelter to house indigenous people who are migrating.
- The importance of a meeting room that includes the cultural representation of each indigenous community.
- Unemployment among indigenous peoples. There are no job opportunities for indigenous people who seek a stable and sustainable economic income.
- Economic and travel difficulties with validating educational qualifications (primary, secondary, technical, higher education and others).
- There is no free access to education. Lack of documentation and lengthy procedures represent a risk for the general population when it comes to accessing educational institutions (elementary, secondary, technical, and higher education and others).

PROPOSALS

ARAUCA

- Training for teachers and other staff in schools to raise awareness about indigenous peoples and their situations.
- Strengthen the self-image of indigenous peoples, so that they recognize themselves as actors who can contribute to the mitigation of discrimination.
- Support with transport to ensure that children and adolescents can attend school safely.

- Traditional knowledge has been lost because information is sometimes confused.
- There is a lack of institutional support in Colombia to strengthen the education system.
- There is a lack of support for artisans living and working in the rancherías.

- There are no guarantees when it comes to accessing health centers, general medical services, or emergency services. This denies indigenous people their right to health.
- Risk of extinction of traditional medicine due to lack of land to cultivate these plants.
- There is no recognition of indigenous settlements that would guarantee decent housing.
- Police are used when evicting indigenous people from their current settlements.
- Lack of access to basic services such as drinking water, electricity, sewage and others.
- Difficulties with access to education for children belonging to indigenous peoples who migrated because they do not have the official documentation required by Colombian institutions.
- Lack of economic resources to access secondary and higher education for indigenous peoples who are Colombian nationals.

- Schools hire indigenous teachers who can guarantee support for students' language and contribute to strengthening indigenous cultures and traditions.
- Support communities with the establishment of schools in settlements (or nearby) using a differential approach that includes teaching in traditional languages and curricula adapted to indigenous culture and cosmovision.
- Involve traditional authorities in the consultation processes regarding education for indigenous people, understanding that education must be in

accordance with their cosmovision, culture and traditional practices.

- Relax existing requirements for obtaining documents and the process for registering children and adults in school.
 - Promote the creation of communication products that are produced in indigenous languages and transmit information about mechanisms to access formal education.
 - Implement training with traditional authorities on access mechanisms and the roles and responsibilities of government entities.
 - Implement comprehensive support programs (full scholarships) that cover living expenses.
 - Guarantee the recognition of Venezuela's indigenous peoples in Colombia so that they can access employment, income generation initiatives and State programs and projects
 - Guarantee access to the territory for cultural grazing and livestock raising practices.
 - Promote projects for obtaining raw materials so that indigenous peoples can produce handicrafts and generate livelihoods.
- Technical training on handicraft production, marketing and other strategies that contribute to the consolidation of indigenous people's own enterprises.
 - Consultations with indigenous peoples on livelihood alternatives that are in accordance with their knowledge, practices and traditions.
 - Raise awareness among host communities about the time and resources required to produce handicrafts, which will mitigate the risks of labor exploitation.
 - Provide training on the labor market, how to design good proposals for entrepreneurial initiatives, how to compete with other businesses and the generation of sustainable processes.
 - Training sessions provided by the SENA to strengthen income generation processes.
 - Send official letters to the Ministry of the Interior requesting support at the national level and access to State programs/projects (recognition of indigenous peoples by the Ombudsman's Office).

CÚCUTA

- Access to banking services such as loans.
 - Access to financial assistance.
 - Access to materials / raw materials for the production of handicrafts.
 - The sale of products to companies, natural medicine stores and in other municipalities, but this can only be achieved if items can be produced at large-scale with a strong economic base.
 - Organize the community to define required tasks and locations.
 - Provide entrepreneurship training for young people to learn skills with the adults from their community facilitating the courses.
- The State should provide these communities with land.
 - Support for access to education and technological equipment.
 - Transport and food allowances for students.
 - Organizational strengthening for Inga, Yukpa and Kichwa communities.
 - Community members require well-paying and long-term jobs.
 - Seed capital is required for Inga, Kichwa and Yukpa indigenous communities' entrepreneurial initiatives.

LA GUAJIRA

Education

- Educational reform should include teaching about the cosmovision of indigenous peoples in their mother tongue
- It is important to take into account cultural and educational life plans in development plans for Wayuu people.
- It is necessary to incorporate Wayuu teachers in the education system
- There is a need to involve educational experts to improve schools.
- Provide training on product marketing at local, national and regional levels.
- Encourage young people to access higher education by taking advantage of existing programs, scholarships, programs, etc.
- Expand agreements with universities for higher education coverage, as well as student support programs in the cities where they study.
- Zero-cost tuition alternatives should be available so that high school graduates can pursue higher education to become teachers.
- There is a need to increase the coverage of different modalities to obtain a high school certificate and provide subsequent support to access vocational education.
- Provide support to indigenous students in higher education.
- Strengthen cultural education: Instill ancestral knowledge in schools. Knowledgeable people must speak their indigenous language and have true ancestral knowledge. It is important to strengthen the mother tongue and ancestral knowledge. Interethnic education delivered in the Wayuunaiki language should be guaranteed.
- There is a need to strengthen traditional knowledge in the education system. Support for and strengthening of ethno-education should be provided, which would include not just language, but also culture, music and other traditions.
- Support should be provided for children's education programs through music, instruments and thinking.
- Wayuu young people should be participating

in schools as teachers and in organizations that support organizational and community processes.

- Educational models should incorporate new technologies through the use of recordings, audios and videos to preserve the Wayuu oral tradition and transmit it to other generations of Wayuu and Arijuna people.
- Support the opening or strengthening of university campuses in the municipalities to facilitate access to higher education for indigenous peoples.

Livelihoods

- Support access to fair trade certification for artisans as an economic alternative.
- Strengthening communities through Wayuu community radio stations in the region of La Guajira. Promote cultural programs that are broadcast on community radio stations in Spanish and Wayuunaiki.
- Education and training for Venezuelan indigenous families
- Identify people with professional qualifications in the settlements and support them to gain employment.
- Design communities' cultural and educational life plans and link them to development plans.
- Support activities that form part of Wayuu culture: livestock raising, handicrafts, agriculture, etc.
- Establish water supply points and wells to support livelihoods based on ancestral knowledge (vegetable, cattle, poultry, fish, goats).
- Promote coordinated organizational processes for the production of handicrafts and the implementation of productive projects, etc.
- Strengthen indigenous enterprises (handicrafts, backpacks, hammocks). Support entrepreneurship projects for male and female artisans. Support strengthening proposals linked to schools. Support entrepreneurship for female artisans based on the spiritual conception of handicrafts.
- Support community enterprises and small-scale artisans in the areas of production, trade and marketing. Support fair trade for artisans who directly produce handicrafts in the rancherías.

- Provide added value to the products made by female artisans through the creation of weavers' networks.
- Support for the commercialization of handicrafts at the community level without outsourcing the work of Wayuu artisans.
- Strengthen advocacy actions with government to include communities' cultural and educational life plans in development plans.
- Support for training, vocational training and professionalization of communities so that members can support specialized sports schools.
- Strengthen the implementation of the Wayuu normative system, which consists of: Special safeguarding plan - Livelihoods, Education. Maintain and safeguard all cultural manifestations.
- Extend the presence of community radio stations to urban centers such as Maicao and Uribia, where there are a large number of Wayuu migrants from Venezuela. Support the transmission of radio programs in both languages so that the Arijuna understand how Wayuu culture works. Support increased coverage of community radio in other areas of La Guajira.
- Support the inclusion of Wayuu people from Venezuela in the educational system through the accompaniment of resocialization processes for those who left Venezuela.
- Workshops and training for indigenous peoples from Venezuela to support their inclusion in the Colombian labor market.
- Support for socioeconomic integration processes through aspects that people from different communities have in common, such as indigenous language.
- Identify professional talent in the settlements, specifically people with communication, musical and cultural skills.
- Support for interethnic encounters with other peoples and cultures.
- Support for ecotourism initiatives that include tourist routes (music, gastronomy, sacred sites) in collaboration with the traditional owners of indigenous territories.
- Support the development of shelter entry/exit strategies, consultation processes, community and organizational processes, internal regulations, self-governance and self-determination systems and intra- and intercultural conflict management.
- Elaboration of an educational and cultural life plan: games, art, culture and language.

TIBÚ

- Humanitarian aid and assistance should be provided on an individual basis (that prioritizes people with chronic illnesses).
- Access is required to immediate employment that would facilitate economic independence.
- Establish an accommodation center that is divided into areas for people from different indigenous groups to house people who are experiencing a migratory emergency.
- Guarantees for indigenous people using an ethnic and cross-cutting approach.
- Create a law that supports productive projects for family nuclei in order to promote sustainable economies.
- Access to employment in any economic sector, either public or private.
- Recognition of educational qualifications by competent entities at the national level.
- Establish a services that promotes the prompt and effective validation of educational degrees for those who do not have the economic resources to undertake these procedures using an ethnic approach.
- Access to educational kits.
- Pass a law that facilitates differential ethnic education in the Colombian territory.
- Access to full student scholarships for the indigenous population. Support from universities and the government for free access to secondary and higher education.
- The government should provide immediate medical assistance for all indigenous people.

- There is a need for indigenous doctors, nurses and health workers who could provide inclusive care.
- This has been a direct impact on the peace of mind of indigenous people because they require recognition, empathy and support when it comes to accessing health care. It is also important to appoint indigenous peoples to public and private positions in health care and prevent discrimination based on ethnicity.
- Free access to health care for the indigenous population.
- Strengthening of knowledge about traditional medicine. Recovery of native cultural wealth (doctors, nurses, wise people, midwives).
- Relocation and access to land without risk of displacement.
- Construction of traditional spaces that provide decent housing (family and multi-family).
- Support from the Municipal Council and the Departmental Government to ensure access to education.



“OUR TRADITIONAL AUTHORITIES HAVE BEEN PLANTED, WE CAN SIT UNDER THEM TO LISTEN.”

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Shelter entry/exit strategies, consultation processes, community and organizational processes, internal regulations and self-governance and self-determination systems; intra- and intercultural conflict management.

IMPACTS

ARAUCA

- Lack of identification for accessing the health care system.
- Barriers for affiliation in the health care system.
- Barriers for access to information.
- Requirements to access the health care system.
- Dehumanizing treatment from health workers.
- No medical care without migratory regularization.
- Mistreatment of indigenous peoples by public officials, especially in the area of health care.
- Mobility barriers that limit access to educational centers.

- Lack of knowledge in the community about how to access the educational system as well as which institutional actors are involved in education.
- Lack of places to access education.
- Lack of alternative means of transportation for health and educational centers.
- Language-related access barriers and low levels of bilingualism in indigenous communities.
- Absence of territory for planting traditional plants and holding ancestral rituals for the preservation of culture/protection of people.
- Failure to comply with the prior consultation processes for indigenous peoples.

CÚCUTA

- Risk of cultural extinction.
- Not living in an indigenous community poses more risks to cultural survival. Indigenous people who are more exposed to other cultures,

- don't speak their language and become more westernized.
- Indigenous people have no access to land. There is a direct impact on food sovereignty and the preservation of traditional/ancestral medicine.

LA GUAJIRA

- Lack of exit strategies from shelters and lack of an ethnic approach to facilitate the reception of indigenous families.
- Lack of relocation processes (to rancherías) and integration of consultations with traditional authorities and affected communities.
- Fragmentation and weakening of organizational processes linked to the management of royalties, a lack of mechanisms to organize and support families arriving from Venezuela and the lack of involvement of traditional authorities in the

- systems established between the Government and the international community to manage the situation of families migrating from Venezuela.
- Intra- and intercultural conflicts that generate tensions and increase risk, especially in communities where armed actors are present.
- Lack of mechanisms or support from entities/ organizations to address these situations.
- Risks of weakening future generations with direct impacts on the physical and cultural preservation of indigenous peoples.
- Failure to comply with the orders established

by the Constitutional Court, specifically with: i) sustainability of all state interventions, ii) access to health, iii) effectiveness of food security programs, iv) availability, accessibility and

quality of water and v) genuine dialogue with the legitimate authorities of the Wayuu indigenous people.

TIBÚ

- Weakening of traditional organizational structures.
- Risks for leaders due to the presence of armed actors in the territory. Threats that affect the functioning of indigenous communities.

- Lack of means to ensure that communities can carry out their traditional activities (fishing, livestock raising, hunting).
- Risks to physical and cultural preservation.
- There are no safe spaces for the population's activities.

PROPOSALS

ARAUCA

- Monitoring of institutions and/or actors involved in the sectors of health, education, etc.
- Creative spaces to display artisanal products.
- Follow-up and accompaniment to identify needs.
- Have access to a large territory that allows hunting, fishing and agriculture and facilitates artisanal work.
- Dissemination of requirements, procedures for accessing the ETPV and other regularization alternatives with flexible procedures that are adapted to the uses and customs of indigenous communities.
- Clear guidelines for the health affiliation process with prioritization criteria for the most vulnerable groups including the elderly, people with chronic diseases, pregnant and breastfeeding women and people with disabilities.
- Training and awareness-raising processes to reduce barriers that impede access and ensure dignified medical treatment.
- Clear care pathways for people who do not have a regular migratory status, especially those with critical health situations.
- Activation of school access mechanisms, especially for children and adolescents who live a far distance from their schools. This will guarantee their educational access while ensuring suitable safety conditions.

- Training for teachers on indigenous peoples and their practices, customs and particular needs. Priority access to quotas/scholarships for ethnic minorities to help them access basic, primary and secondary education.
- Expanded information about access to quotas and scholarships and support to access education.
- Strengthening of the national and international normative framework to guarantee the fulfillment of human rights.
- Strengthening of self-governance and organizational processes.
- Access to formal education.
- Recognition of Venezuelan indigenous peoples, their authorities and the establishment of prior consultation procedures for processes that directly affect the lives of indigenous peoples.
- Physical spaces to produce traditional medicine, which promotes income-generation and contributes to the preservation of indigenous culture, practices, uses and customs.
- Constant analysis of the needs and risks faced by communities with the purpose of mitigating impacts in an inter-agency manner and facilitating the participation of state entities and the Public Ministry in follow-up activities.
- Inter-institutional nationalization and documentation brigades are held in remote and difficult-to-access locations.

- Trade center, fair trade and resource management/accounting training.

CÚCUTA

- Recognition of binationality.
- We want a solution that is durable, that lasts forever and is not short-term. We need to reach an agreement about the recognition of Colombian nationality or an agreement that recognizes us and guarantees access to health and education.
- Guarantee permanent health care and access to health care.
- Relocations need to occur through consultations and agreements with indigenous peoples, guaranteeing access to territory: housing, land, work, access to water and basic services, community spaces, and others (durable solution).
- All decisions that affect indigenous peoples must involve consultations with this group.
- In terms of the possibility of relocations, these must meet certain minimum standards and the agreements must be in writing so that they are complied with.
- We require dignified relocation alternatives to places that are safe and in which we can improve our living conditions.

LA GUAJIRA

- Shelter exit strategy with consultation processes: productive projects that provide alternatives for economic sustainability to prevent welfare dependency.
- Training plans to address the challenges they will face when they leave the shelter
- Implementation of activities in the CAI to prepare migrants for departure and to access technical and educational training.
- Entrepreneurship alternatives with the support of companies that prepare the migrant population to access the labor market.

- Training on self-government to strengthen organizational structures, recognition of indigenous authorities and dialogue processes of authorities.

- We need support for culture using a differential approach as an action that will preserve our culture. This includes: dance, music - singing, handicrafts, traditional/ancestral medicine, storytelling, promotion of our indigenous languages, traditional indigenous cuisine, traditional games.
- Certification of communities' knowledgeable people (elders).
- Allocation of physical and conditioned space for the communities: Casa Cabildo (Council House) - Headquarters.
- Allocation of land to grow food and plants for our traditional/ancestral medicine using a differential approach and prior consultation.
- Housing programs and rental/lease subsidies.
- Allocation of spaces and construction of infrastructure using an ethnic approach to guarantee dignified and appropriate education.
- Ethno-education provided by indigenous people from the same community.
- Validation / certification by the Ministry of Education.
- Subsidies for transport, materials, maintenance, scholarships and others.

- Support for the creation of associations of artisans, recyclers and embroiderers so that they can invest the resources they receive when they leave and establish their microenterprises.
- Strengthening of organizational processes by involving the traditional authorities from different clans across La Guajira.
- Implement actions for the preservation and preparation of future generations.
- Actions to promote family reunification, particularly for separated and unaccompanied children and adolescents.
- Accompaniment through translators and training processes in Spanish to facilitate integration.

- Adequate information on institutional and organizational services.
- Facilitate social responsibility actions from companies that are developing projects in Wayuu territory (wind energy) instead of giving resources to traditional authorities. This approach could generate more resources in the community with companies that in some cases are not aware of or do not respect the cosmovisions of indigenous communities.
- Sustainable social projects (micro aqueducts, schools, wells) that improve the quality of life of communities, provide work alternatives and do not generate harmful actions.
- Preparation for Venezuelan families that arrive without being aware of their caste, language or culture. Carry out training on Wayuu culture for the recovery of traditions and appropriation, which will contribute to integration processes.
- Promote training on Wayuu culture, eviction processes, government responsibility and protection mechanisms in public and private government schools.
- Training for CAI families on own, ordinary and customary law.
- Provide training for young people on Wayuu culture to prepare future generations and help them understand their role within the community, as well as the structure of authorities in the community to avoid inter-clan conflicts.
- Provide training to organizations on indigenous authority structures in order to mitigate risks of harmful actions.
- Training for authorities on defense mechanisms, protection and access to justice
- Training on the mitigation of existing risks related to the presence of illegal armed groups in indigenous territories in coordination with the Public Prosecutor's Office.
- In conflict situations with neighbors and institutional authorities, provide guidance on how to access justice and seek alternatives for mediation and agreements.

TIBÚ

- Access to water for agricultural production. Access to an aqueduct and sewage system.
- Access to transport and roads for the commercialization of products and handicrafts.
- Pedagogy with professionals who educate the community in ancestral knowledge, especially young people and children.
- Relocate communities according to their culture and religion (Living Books).
- Register local dialects and create a dictionary (Living Books).
- Validate educational qualifications obtained in Venezuela.
- Support for the development of productive projects (banana, cacao, yucca) and livestock raising (goats, chickens, sheep, pigs).
- Carry out a socioeconomic characterization study in coordination with traditional authorities.
- Conduct an analysis of the ancestral origin of the Bari nation to strengthen internal laws.
- Support craft projects (necklaces, mats, baskets) and handicrafts such as the production of backpacks, hats and clay handicrafts.

Victimization, discrimination and stigmatization, community response channels, levels of awareness of the current situation faced by Venezuela's indigenous peoples, the causes of their migration, skills, traditions and capacities.

IMPACTS

ARAUCA

- Differences in humanitarian responses for Venezuelans and Colombians have generated a negative impact because the Colombian population sees that more support is given to Venezuelan communities.
- Media distort information and increase levels of xenophobia.
- Lack of empathy for the situation faced by indigenous peoples and little knowledge about the causes of their migration.

- High levels of stigmatization of families due to isolated events involving Venezuelans.
- Labor exploitation that includes discrimination.
- Rejection of members of the LGBTIQ community, which leads to bullying, people living and working on the street, begging, drug use and other risks.
- Increased rates of glue sniffing in communities due to the fragility of organizational processes, low levels of recognition of indigenous authorities and the risk of extinction.

CÚCUTA

- Internal tensions in the communities due to people from different communities in Venezuela living together or the imposition of a different organizational structure.
- Discrimination in the sale of handicrafts by local authorities who do not allow them to sell and offend them.
- Discrimination in schools by staff from the institutions and other students. They do not allow male indigenous students to have long hair or to follow their traditions.
- There are high levels of discrimination against indigenous people in commercial establishments

and government entities and no action is taken when complaints are received.

- Discrimination by the government that affects the organization of indigenous cultural activities.
- There are high levels of xenophobia against indigenous people in local communities who insult their cultural activities.
- In terms of the sale of products or handicrafts, people do not value the amount of work required to produce these items and want to pay a lower price.
- There are high levels of discrimination in terms of access to employment because people are indigenous.

LA GUAJIRA

- Discrimination affects the appropriation of culture, due to fear of rejection and bullying.
- Undignified treatment in the health sector, limited access and discrimination.

- Bullying in the education system or inability to access due to lack of documents.
- Labor exploitation and sexual harassment in different environments.

TIBÚ

- When assistance arrives, they don't give it to us because they say that people from La Guajira are greedy - they say that because we are indigenous, we think we should be given everything.
- There is no knowledge of ancestral culture or the traditions of the indigenous communities, so when we wear our blankets, hats, necklaces, we are not respected, instead we are mocked.
- There is no respect for the customs and traditions of indigenous communities.
- We are criticized and discriminated against for using our mother tongue in public spaces. There is no respect for official indigenous languages, even though they are mentioned in the Constitution. Laws and articles on ethnic diversity in the Constitution are not taken into account.
- There is no knowledge about the essence of indigenous communities: ancestors, mother earth.
- Members of our indigenous communities have experienced internal xenophobia, as some of them have been learning customs from the western world.
- Our community members are denied access to projects and agricultural activities because they are indigenous.
- There is limited teaching from our indigenous communities to minors who are heavily influenced by other cultures.
- Children, adolescents and young people who access education are discriminated against and mocked in the classroom.
- Indigenous people are also discriminated against in public and private spaces, during hiring processes by companies, on public transport and in the street.

PROPOSALS

ARAUCA

- Equality in the services/assistance provided to Venezuelan host communities and families.
- Training for journalists to mitigate xenophobia and present the positive aspects of indigenous migrants.
- Promote the holding of binational fairs, cultural workshops and life plan meetings to strengthen coexistence and support income generation.
- The fairs will also allow host communities to understand the cosmovision of indigenous peoples and their cultural and ancestral practices.
- Promote citizen oversight over xenophobic actions that strengthen empathy and generate precedents that discourage discriminatory actions.
- Educational campaigns on human values that contribute to the creation of favorable environments for protection.
- Advocacy actions to mitigate the risks of the LGBTIQ community in their communities, raising awareness and defining traditional support mechanisms to address the situations they face.

CÚCUTA

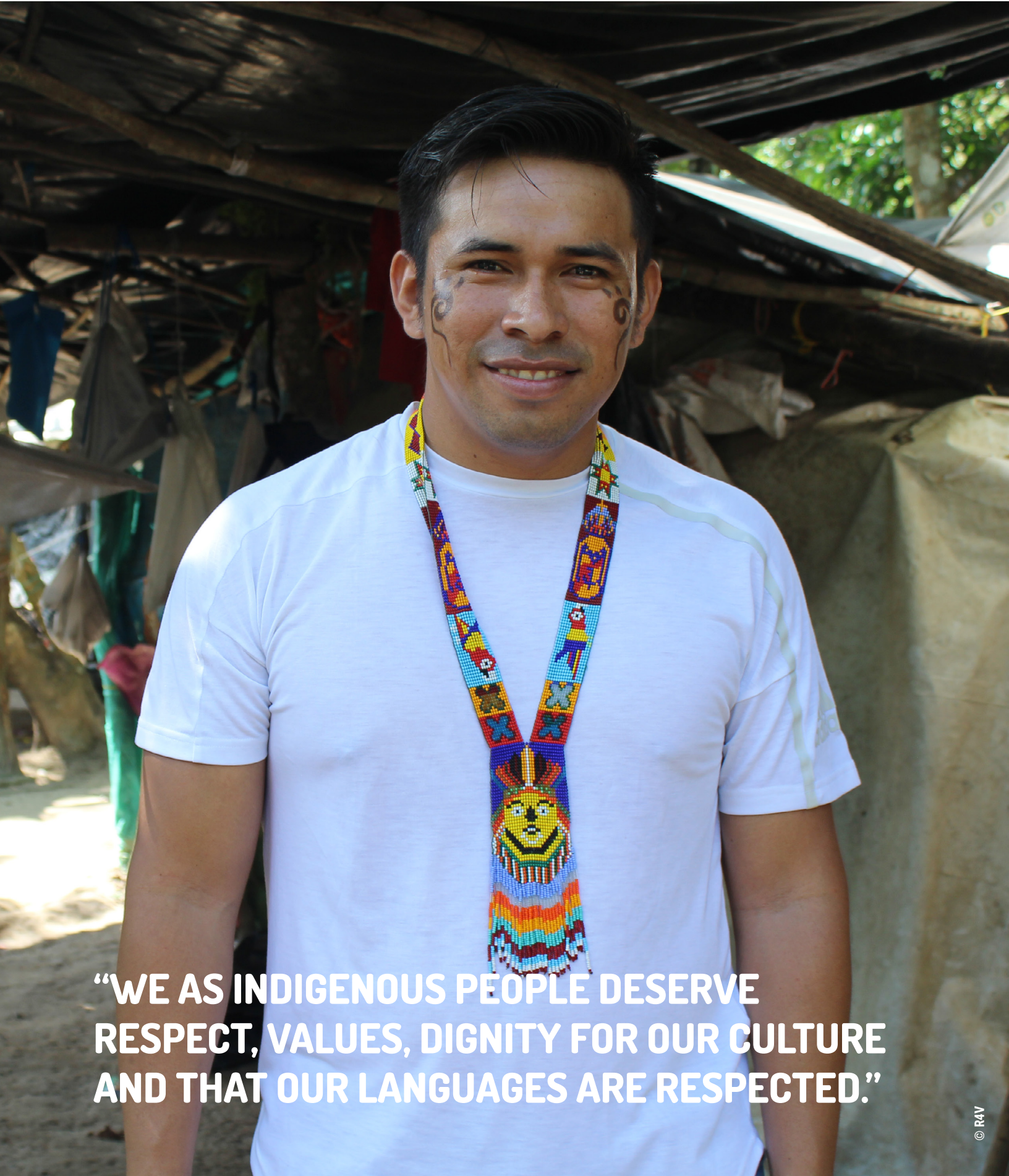
- Dialogue is required between communities to reach agreements and make the best decisions through prior consultation.
- Awareness-raising and peaceful conflict resolution workshops in communities.
- Dialogue with local authorities to request special permits for street vending.
- Awareness raising with local authorities regarding the economic activities of indigenous peoples.
- Awareness raising in schools and the community about indigenous traditions.
- Workshops on indigenous culture that are delivered by the leaders of local indigenous communities.
- Promote agreements with the government to support indigenous cultural activities.
- Produce information material that explains indigenous traditions and the importance of cultural preservation.
- Raise public awareness about the effort and value of the work carried out by indigenous communities. This can be done through media and social media campaigns.

LA GUAJIRA

- Awareness raising processes for public officials, health workers, shelters, churches, soldiers, etc.
- Recognition and acceptance processes.
- Implement community actions to increase social acceptance.
- Processes of accompanying social organizations and government entities, etc.
- Preventive actions against bullying in schools that are supported by teachers and mitigate risks and conflict situations. This activity should also include parents.
- Obstacles to health care access due to lack of national documents.

TIBÚ

- Support young people from indigenous communities to have access to bilingual intercultural studies.
- Access to education in values.
- Exchange of knowledge and experiences with other indigenous communities and other sectors.
- Propose that the municipality use the differential approach when working with indigenous communities in the territory. Support ancestral cultures and customs.
- Strengthen culture within indigenous communities.
- Carry out campaigns against xenophobia and discrimination.
- Encourage the participation of indigenous communities in the areas of entrepreneurship, agricultural programs and projects using a differential approach (internal organization of indigenous communities).
- Educate children in native languages and Spanish. There is also a need to educate them in accordance with the values and customs of indigenous cultures.
- Demonstrate how to implement the differential approach with indigenous communities in an institutional framework.
- Xenophobia can be addressed through the culture of each indigenous community.
- There must be a way to implement the ethnic differential approach that does not promote complaints but solutions. Public and private institutions must use this approach to facilitate access to indigenous communities' fundamental rights as human beings.



“WE AS INDIGENOUS PEOPLE DESERVE RESPECT, VALUES, DIGNITY FOR OUR CULTURE AND THAT OUR LANGUAGES ARE RESPECTED.”

AVAILABLE RESOURCES ON THE RESPONSE TO THE SITUATION OF THE INDIGENOUS PEOPLES OF VENEZUELA

STRATEGIC AND PROTECTION ANALYSIS DOCUMENTS:

Use the icons to access the information.



Sector's Strategy for Indigenous



Reports



Consults



Virtual Library

ADVOCACY ACTIONS

HIGH LEVEL FORUM ON THE SITUATION OF THE INDIGENOUS PEOPLES OF VENEZUELA

Use the icon to access the video



- [Eñepa cultural video in Colombia](#)
- [Inga cultural video in Colombia](#)
- [Wayuu cultural video in Colombia](#)
- [Yupka and Inga cultural video in Colombia](#)
- [Yupka and Wayuu cultural video in Colombia](#)
- [Warao cultural video in Trinidad and Tobago](#)
- [Warao cultural video in Guyana](#)

HIGH-LEVEL SIDE EVENT IN THE FRAMEWORK OF THE CONFERENCE IN SOLIDARITY WITH REFUGEES AND MIGRANTS FROM VENEZUELA

Use the icon to access the video.

