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**COAMA PROGRAMME
(CONSOLIDATION OF THE COLOMBIAN AMAZON)**

**Final Report for the European Community
- March 1993 -**



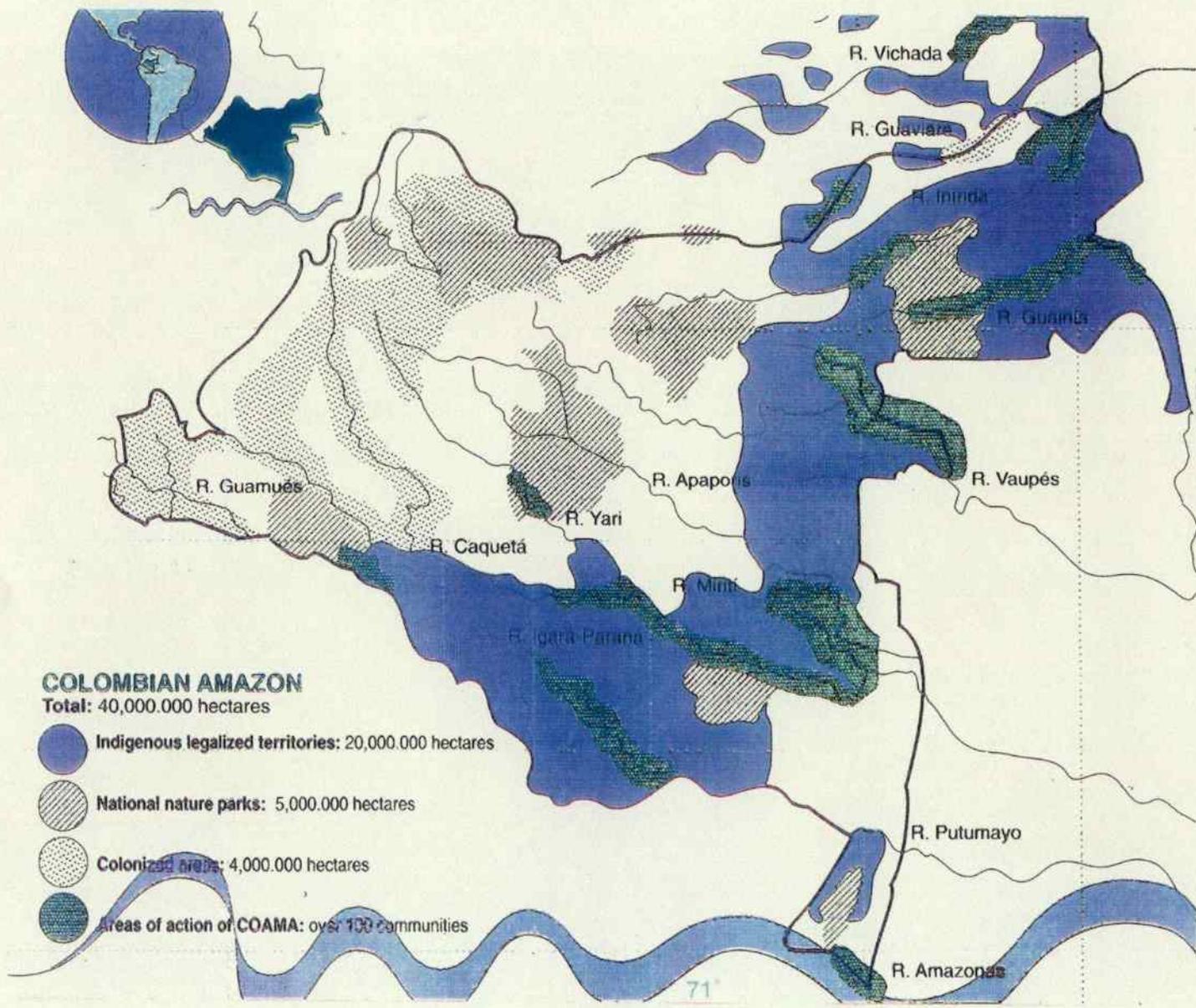
Capitán Fausto Tanimuka, one of the most profound indigenous thinkers in the region,
with his wife Irene Yukuna and their daughter.

CONSERVATION OF THE AMAZONIAN RAINFOREST, COLOMBIA (COAMA)
B7-5040/92

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MAP 1: COLOMBIAN AMAZON AND THE COAMA PROGRAMME

LIST OF ABBREVIATIONS

ACEAD	Asociación Alemana para la Cooperación en la Educación de Adultos (German Association for Cooperation in Adult Education)
CECOIN	Centro para la Cooperación al Indígena (Centre for Indigenous Cooperation)
CIOAC	Coordination of Indigenous Organisations of the Colombian Amazonia and Orinoquia
COA	Corporación Araracuara (Araracuara Corporation)
COAMA	Consolidation of the Colombian Amazon (Programme)
COICA	Coordinadora Indígena de la Cuenca Amzónica (Coordinating Body for Indigenous Organisations of the Amazon Basin)
COIDAM	Indigenous Federation of Amazonas
CRIMA	Consejo Regional Indígena del Medio Ambiente (Regional Indigenous Advisory Service on the Environment)
DNP	Departamento Nacional de Planeación (National Planning Department)
ETI	Entidad Territorial Indígena (Indigenous Territorial Entity)
IDRC	International Development and Research Centre
IGAC	Instituto Geográfico Agustín Codazzi (Augustin Codazzi Geographical Institute)
ILO	International Labour Organisation
INDERENA	Instituto Nacional de Recursos Naturales (National Institute for Natural Resources)
ONIC	Organización Nacional Indígena de Colombia
NGO	Non Government Organisation
SIDA	Swedish Overseas Development Agency
SSNC	Swedish Society for Nature Conservation

**SUMMARY OF COAMA ACTIVITIES
1992-1993**

INTRODUCTION

The primary objective of the COAMA Programme is to conserve the tropical rainforest of the Colombian Amazon by strengthening the traditional indigenous model of use and management of their territories, supporting the local inhabitants who have shown that they can conserve their own ecosystem. COAMA has undertaken a series of activities to reorientate and complement official government policy, as a contribution to sustainable development in the Amazon.

The new National Constitution of 1991 together with the institutional structure of Colombia have established the basis for the creation of a long-term Amazon Policy based on indigenous communal rights and forest conservation. Support programmes are therefore indispensable if the indigenous communities are to administer the Indigenous Territorial Entities (ETIs), created by the new Constitution to provide a variety of services such as education, health, conservation of natural resources, financial administration and regional planning.

COAMA projects are based on participative research and action, and constitute long-term initiatives proposed by the indigenous people themselves. Emphasis is on cooperation with communities in the process of reflection, the search for culturally and ecologically viable solutions, and autonomous decision-making.

The COAMA Programme is organised through a group of non-government organisations (NGOs), cooperating with the indigenous people in different activities in the areas of health, education, information gathering, basic research in natural resource management, strengthening of self-determination, as well as international policy and relations. Individual projects are consistent with the over-all COAMA objectives and are summarized briefly below. Further details on the activities and the individual foundations, will be found later in the report.

COMMUNAL DECISION-MAKING**1. Definition and implementation of microprojects**

Microprojects were initially identified by the Puerto Rastrojo Foundation in joint diagnosis with indigenous communities in their communal houses (malocas). These resulted in support to indigenous schools, research and cultural recuperation projects, and sustainable production projects.

Responsibility for the microprojects was shifted to Fundación Gaia (Bogotá) in April 1992 with support from the Puerto Rastrojo Foundation and the Cecoin Foundation. One project Coordinator and three Field Officers (one a specialist working with women) undertook activities with communities belonging to twelve ethnic groups. This involved regular field trips for communal analysis and decision-making; organising seminars, meetings and workshops; organising events to stimulate horizontal cooperation and exchange among the communities; and arranging visits to Bogotá by indigenous leaders for meetings with government representatives and non-government organisations.

Communal decision-making has been stimulated through the above process, through which microprojects were identified and supported. Indigenous cultural structures and practices are strengthened and validated because they receive the backing to evolve and demonstrate initiatives for the conservation of nature and sustainable development, based on their own values, priorities and cultural norms. Seventeen microprojects are now under way which comply with COAMA's philosophy of concentrating on indigenous methods of research, territorial management, linguistic and cultural recuperation, traditional and ritual education, and the preparation of cultural and land-use maps. The process of reflection and analysis is well advanced in another eight communities, and microprojects are expected to emerge from some of these in the near future, including four which have been initiated by women.

Advice and sometimes financial support were also provided for plans to conserve regional wildlife, resource management, and territorial administration. Additional funds for this work were raised by the Gaia Foundation (London). The urgent need for constitutional education and interpretation emerged from discussions with indigenous authorities. They considered it necessary to achieve a clearer understanding of indigenous legislation and rights, and to generate an intensive process of reflection on the implications of the new Constitution of 1991 with regard to territorial organization and traditional law. Awareness of the need for this work led to the initiation of the Constitution Project in July 1992.

After the microprojects activities became the responsibility of Fundación Gaia, the Puerto Rastrojo Foundation continued to compile and supply information for the microprojects.

2. Development of basic information

The COAMA Programme, through the activities of the Puerto Rastrojo Foundation, has continued to work on the preparation of thematic maps of the Colombian Amazon, as well as the production of new maps presenting and synthesizing the different physical-biotic, socio-cultural, political (legal), and institutional aspects including the settlement and use of the territory.

Map preparation was severely delayed due to difficulties in obtaining remote sensor data and information at a detailed level. Preparation of the different maps involved:

- Compiling bibliographic and cartographic information on the region.
- Compiling research reports on COAMA and the results of the investigations of the institutions which participate in it.
- Updating existing information using recent satellite and radar images .

A historical-geographical atlas and report were produced. The atlas is an explanatory study of the way in which the Colombian Amazon was restructured territorially for integration within the emerging nation state during the 18th, 19th and beginnings of the 20th centuries. Work was delayed due to the closure of the National Archive.

The compilation and editing of historical, linguistic, biological, ecological and legal information was also undertaken. This activity was carried out in response to the manifest desire of some of the communities of the mid and lower Caquetá to have access to the information produced by a series of investigators who had been present in the zone. The compilation and editing of information is progressing well with regard to the natural environment and the indigenous people.

Photo-interpretation of the Chiribiquete region was carried out. Since June 1992, after the restatement of the activities for which the Foundation would be in charge within the COAMA programme, both photo interpretation and field surveys were carried out with support from other Foundations; in addition an agreement was made with INDERENA (Government Agency responsible for Natural Resources). The Puerto Rastrojo Foundation prepared a proposal to continue the field work as of March 1993, with the support of funds from elsewhere, after

agreeing with the Directors of COAMA that this type of activity did not really fit into COAMA's priorities..

A diagnosis of tradition, culture and language was developed with the Uitoto people in order to document the traditional knowledge on plant identification and use, and on child upbringing. It was agreed that the methodology would consist of taping texts in the Uitoto language. The texts were to be dictated by the headman, Hipólito Candre, in collaboration with his sons. The final objective of this project is to educate children and young people about the forest and their culture. As support to this project an anthropologist and a biologist from the Foundation have been collaborating with the headman in the transcription, revision and editing of the texts. A preliminary translation of some texts on linguistics, ethnography and biology has been started.

Progress was made in the organization of the Inter-cultural Ecological Center at Cahuinari (CEICA). At the last meetings held with indigenous captains (second semester, 1991 and first semester, 1992), concern was expressed that these initiatives might not be implemented. However an agreement was established with INDERENA and the Natura Foundation within the 'Parks in Peril' programme, to build the necessary infrastructure in the Cahuinari Park, and to have the chief of the park and two indigenous assistants named and supplied with work equipment. With the advice of the Puerto Rastrojo Foundation these aspects have been developed in a satisfactory way and should begin in the first semester of 1993. The proposal for the CEICA Programme was sent to INDERENA which has obtained financial support through ITTO.

Work on the administration of aquatic resources involved the continuation of research into the management and conservation of the giant charapa turtle (incorporating the activities of some local families), and support to fisheries' management on the Caquetá River. The aim of the latter was to provide biological and, to some degree, socio-economic information as a basis for defining, in the medium term, a plan for the management and regulation of the fishery resource. This will be done through an agreement between the fishermen, traders, the indigenous communities and INPA, taking into consideration the results of past and current investigations.

It is to be noted that, as the year for the Puerto Rastrojo Foundation ends in April 1993, the results of many of the above activities will be available as from May 1993.

EDUCATION AND HEALTH

Within the framework of the COAMA Programme, the Etnollano Foundation promotes the adaption of official programmes to the cultural and ecological characteristics of the region. Work has proceeded through the implementation of studies, seminars, curricula and educational materials developed in conjunction with community leaders (health promoters, bilingual teachers, captains and indigenous councils), as well as with the institutions which are in charge of official government health and education programmes in the region.

For indigenous people, a healthy and educated community is one which prudently manages its resources. For this reason the COAMA Programme has been engaged in strengthening community initiatives in these fields, as it is felt that such objectives are in fact ways to reinforce the indigenous identity through the revaluation of the role of their knowledge on the environment, which is encompassed in the traditional management of health and education.

1. Education

In conjunction with official institutions, an Etnollano Coordinator and five Field Officers worked with indigenous teachers covering an average of 100 communities on four work fronts: the Guainía River (Curripaco ethnic group), the Guaviare River (Piapoco and Sikuaní ethnic groups), the Putumayo Resguardo (Igarapará and Mid Caqueta Rivers; Uitoto, Bora, Muinane and other ethnic groups), and the Amazon River (Tikuna ethnic group and multi-ethnic

schools). Almost 19,000 persons belonging to these ethnic groups benefitted directly or indirectly from these workshops and seminars to adapt the educational process.

Work has centered on the design of programmes, the preparation of teaching materials and training of indigenous teachers within the framework of seminars and work shops through which a broader indigenous participation is sought. Objectives are as follows:

- To encourage and generate an educational model with the participation of the communities and teachers in accordance with the values and interests of the indigenous cultures of the Amazon.
- To develop literacy in the mother tongue emphasizing traditional values and knowledge which show how to manage the natural environment in a sustainable manner.
- To prepare curricula and a teaching methodology for Spanish as a second language.
- To reorientate official programmes in accordance with the interests, traditional wisdom and the needs of the different ethnic groups in the region.

Work proceeded in the extensive region of the Department of Guainía, and a series of agreements were made with local institutions. Activities during 1992 included an analysis of the educational situation, editing of teaching materials, inter-cultural bilingual teaching and teacher training, adult literacy, bi-national activities with Venezuelan counterparts, support to community schools, and meetings on orientation and curricula. Seminars and workshops were held on these topics. Forty publications and two videos were prepared and distributed to the communities during the year.

In the Putumayo Resguardo, in the Department of Amazonas, in close cooperation with the indigenous teachers, workshops and seminars on the educational process were organised. The use of index cards was established as a statistical basis for educational purposes; teacher training using an 'orientation guide' containing philosophical and methodological principles; a basic primary education curriculum was designed; and there were support visits. The importance of the indigenous language, and the capacity to read and write in their distinct language, was highlighted in the above activities. Educational modules were also developed for teaching the curriculum in the Uitoto language, and for teaching Spanish as a second language.

On the Amazon River work concentrated on the San Juan Bosco and Nazareth Schools in Leticia, adapting their programmes to respond better to local social and ecological reality. Subjects in the secondary study plan were individually analyzed, specifying units, objectives, aids, and guidelines. Both schools will require further assistance to implement these programmes. One measure of impact is the fact that the first school changed its name to the 'San Juan Bosco Indigenous Institute' and will grant an 'Amazonian Baccalaureate' in the future.

There has been notable progress in developing a methodology and language which enables the research results in linguistics, anthropology, ethno-sciences, teaching and other disciplines, to be understood by the communities, so that they acquire tools with which to analyze their own social, ecological and cultural situation.

2. Health

A Coordinator and five Field Officers from Etnollano have been working with 71 communities of the Puinave, Curripaco, Tikuna, Piapoco, Sikuni and Piaroa ethnic groups, on six work fronts: the Vichada River (Sikuni ethnic group), the Orinoco River (Piaroa ethnic group), the Guaviare River (Piapoco, Curripaco, Piaroa and Puinave ethnic groups), the Inírida River (Puinave ethnic group), the Guainía River (Curripaco ethnic group), and the Amazon River (Tikuna ethnic group). Over 8,000 individuals from these ethnic groups benefitted from the workshops and seminars. Official agreements have been made with government health institutions to implement consequent changes.

Activities during 1992 expanded to cover all 60 community health promoters in the Department of Vichada. An Etnollano Field Officer was stationed in each of three regions within the Department. Seven courses or research events were held with the promoters on traditional nutrition, diseases and indigenous medicine. A trip was subsequently made to each zone in support of the promoters' activities. Traditionally used food species have been recuperated for cultivation and seeds have been exchanged between communities. Bi-national seminars have been held on the frontier with Venezuela with institutional participation of both governments. Various booklets and maps for the communities were prepared and published in 1992 through this work (see Annexe 4).

Work on the Inírida River concentrated on research into the characteristics of Puinave nutrition, and a comprehensive inventory of their foodstuffs is being prepared. Some booklets in the Puinave language were published and important results were obtained through research and community participation. On the Guainía River efforts focused on territorial aspects, culminating in the preparation of a Curripaco Atlas.

Difficulties were encountered on the Amazon River near Leticia. It was decided to concentrate on five Tikuna communities during 1992, to encourage reflection on their health situation, but the response was poor. For this reason more attention within the project was focused on the Departments of Vichada and Guainía and the signing of agreements with their respective health services.

COORDINATION AND PROMOTION

While the conservation of the tropical rain forest has become an international priority, activities generated in developing countries are relatively unknown to the international community. A communication channel between the First World and developing countries is therefore of critical importance. The Gaia Foundation, both in London and in Bogotá, provides one such means for circulating experiences between the Amazon region and Europe.

Coordination and liaison are carried out at the national, regional, and international level by Fundación Gaia (Bogotá) and the Gaia Foundation (London). Fundación Gaia is responsible for the coordination of the institutions which compose COAMA, namely Etnollano, Puerto Rastrojo, and Fundación Gaia. Field officers are debriefed after travel to the region, evaluations are programmed, Executive Committee meetings held, methodology regularly evaluated and revised, and support is given to indigenous leaders visiting Bogotá. Liaison with governmental and non-governmental institutions has continued to intensify, especially with the Indigenous Affairs Department in the Ministry of Government, the National Indigenous Organization of Colombia (ONIC), the National Planning Department, the Presidency of the Republic, indigenous organisations and a network of non-government organisations, policy makers and influential individuals.

Activities at the regional level include meetings, advice, consultations, information exchange, research projects, seminars, joint activities, publications, and technical assistance to other countries. Institutions with which there has been collaboration at this level include the Amazon Cooperation Treaty, the International Fund for Agricultural Development (IFAD), the International Development Research Centre (IDRC) - Canada, the International Labour Organisation (ILO), Food and Agriculture Organisation (FAO), the Amazon Association, the German Government, Greenpeace International, and the Bolivian Indigenous Fund.

Activities at an international level are mainly undertaken by the Gaia Foundation (London) with the advice and collaboration of Fundación Gaia (Bogotá), the COAMA Team, and the Amazon Association. The work consists of the provision of advice, up-to-date information, contact in the Amazon region and networking in Europe through arranging and attending meetings, seminars, tours, lectures, consultancy, briefings, etc. This has involved the development of policy guidelines on indigenous people and natural resource management in

Rainforests, with regard to oil exploitation; support for publications; providing feedback to COAMA; attending specialist meetings and seminars; advice on activities in tropical forests; meetings with Parliaments, governmental and non-governmental organizations; exchange of information with Africa and Asia; articles written and published in both specialist and non-specialist media; and funds secured for projects in Brazil, Venezuela, Bolivia, Ecuador and Colombia, which have largely been encouraged and advised through COAMA.

Governmental and other institutions with which the Gaia Foundation (London and Bogotá) have worked include: GLOBE (Legislators for a Balanced Environment); World Bank; European Commission; International Labour Organisation (ILO); Inter-American Development Bank; Dutch Government, Novib, Both Ends, Dutch IUCN, CEBEMO (the Netherlands); British Overseas Development Agency, Cambridge and Oxford Universities, Friends of the Earth, Royal Botanical Gardens (UK); Boreal Forests Network, Swedish Society for Nature Conservation, SAREC (Sweden); Traditional Foresters Association, German Government (Germany); Bruno Kreisky Forum for International Dialogue, Austrian Government (Austria); International Development Research Centre (Canada); various organisations and specialists in other Amazon countries, Barbados and the Caribbean, eastern and southern Africa, India and south-east Asia.

The results of this process have been generally positive in that COAMA is now seen by government agencies and non-governmental organizations as providing an important model for working sensitively in the fragile tropical forest ecosystem with its equally delicate cultural diversity. The COAMA team and their network are increasingly called upon to provide orientation for tropical forest policies and projects, as well as in the more general context of the empowerment of indigenous people. As international interest has intensified, so it has become increasingly important that the international dimension of COAMA is maintained and strengthened; to keep COAMA informed and involved in European activities, and to maintain direct contact with activities in both the Amazon region and Europe, in order to strengthen the coordination and coherence between the two regions.

METHODOLOGY

The COAMA Programme is coordinated by the Executive Committee, which consists of the Director of each Foundation (Fundación Gaia, Etnollano, Puerto Rastrojo, Gaia Foundation). The Committee meets a minimum of four times per year in order to coordinate, plan, evaluate, reorientate and deal with problems as they arise.

Each Foundation organises its schedule with the Field Officers, according to the rhythm defined in discussions with the communities. On average the Field Officers spend eight months in the field and four months in Bogotá writing up reports and material developed by the communities; following up on agreements and preparing for the next visits; and acquiring the necessary materials or information needed for their return to the communities. Each November a seminar is held with the whole COAMA team and various community leaders, to evaluate progress and problems.

During December and January a general report is written and projections for the coming year are planned, as coordinated by the Executive Committee. The Director of COAMA is ultimately responsible for COAMA activities and Fundación Gaia provides necessary back-up for the management and support of the programme. Fundación Gaia is also responsible for public relations and liaison with other entities on behalf of COAMA.

CONCLUSION

The objective of COAMA is strengthen existing processes for the conservation and wise use of the Amazon through supporting indigenous traditional understanding and relationship with the forest. This is obviously a long term objective, the results of which are difficult to assess because the situation is dynamic and the results will take time to manifest.

At this stage however it is generally believed by both field officers and community leaders that the existence and presence of COAMA is extremely important. There are contradictory interests at play in the region. With increased international attention translated almost exclusively into financial investment in the area, the local interest groups are competing more than ever for a stake in the region. The situation is potentially conflicting, especially given the contradictory government policies of decentralization which gives more power to the local politicians and the new constitution which encourages community ownership and management.

The 25 specialists and field officers who have been working together in the region intensely for the last three years with traditional leaders, provide a stable point of reference both for indigenous communities and government institutions who have got to know and generally respect the COAMA programme. Already there have been a number of occasions when COAMA members have managed to diffuse difficult situations in the region.

As COAMA's commitment is to stimulate and support the development of sustainable solutions which maintain the diversity of species and cultures, the needs and concerns of all stakeholders must be considered. This is coherent with the worldview of the indigenous people of the area, who seek alliance rather than conflict and confrontation. By aligning with the indigenous approach the COAMA team assists in ensuring that alliances built between indigenous and non-indigenous interests are not destructive for the forest or the communities, as has generally been the case in the past, and that these alliances are reached for the long-term integrity of the forests and its inhabitants.

COAMA's commitment is to respond to the exceptional circumstance where very large areas of forest are still intact, many indigenous cultures still maintain their traditional knowledge, the legal framework of these countries increasingly recognises the indigenous peoples' rights and the need to conserve the forest, international institutions are willing to finance conservation initiatives - these circumstances will possibly only last a few years. There is a need to strengthen the indigenous communities and their knowledge, to facilitate the relation between government and indigenous people where their differences and the environment are respected, study the ecosystems, develop ecologically sound techniques to use the natural resources, establish norms and policies for an economiclaly and ecologically sound future for the Amazon. In a few years the external pressures on the region will increase and the opportunity to develop and channel positive solutions will diminish. This is why it is important that COAMA is present now.

The challenge for the indigenous people, COAMA and those committed to ensuring that the western worldview does not obliterate biological and cultural diversity, is to see that the situation in the Colombian Amazon presents a challenge to us all. The forest, the traditional indigenous communities, land rights, constitutional rights, are all there - but has our capacity to work with the dynamics and the diversity of living systems matured enough for us not to undermine them with our aid?

Chapter two

DEFINITION AND IMPLEMENTATION OF COMMUNAL DECISION-MAKING PROCESSES (MICROPROJECTS)

Personnel

- Project Coordinator - Nicolás Bermúdez (Sociologist)
- Field Officers - María Victoria Rivera (Womens Anthropologist)
Andrés Platarueda (Illustrator/cartographer)
Jaime Rivas (Anthropologist)

Associated Institutions

- The work is carried out in collaboration with the CECOIN Foundation (Centro de Cooperación al Indígena), ACEAD (Asociación Alemana para la Cooperación en la Educación de Adultos), and various indigenous communities and organisations.

Ethnic Groups

- The project supports communal decision-making in indigenous communities with a wide range of cultural identities: Uitoto, Muinane, Andoke, Nonuya, Miraña, Bora, Carijona, Yukuna, Matapí, Tanimuka, Letuama, Makuna.

OBJECTIVES

General Objective

- To support indigenous communities in the analysis of their basic needs, relationship with their environment and the national society, and in the definition and implementation of microprojects, as well as consolidating microprojects that have already been initiated.
- To propose that microprojects initiated and administered by the indigenous communities serve as models for the development process in the coming years.

Specific Objectives

- To strengthen the autonomy and decision-making capacity of indigenous communities for the definition and development of their own programmes, rooted in their traditional worldview.
- To stimulate and offer indigenous communities the means to protect their rainforest environment and manage their territories in accordance with their particular cultural and historical perspectives.
- To create appropriate conditions for the recuperation and contemporary viability of indigenous cultural systems.

ACTIVITIES

Regular field-trips

Most project field activities were carried out during field officers' regular trips along the rivers Miriti-Paraná, Caquetá, Igará-Paraná, and the tributaries where indigenous people are settled. The field trips are to communities involved in the Communal Decision Making Project, and last for 3-10 days with each community depending on circumstances and needs. The following field trips have been carried out since Sept 1991:

- Sept - Dec 1991: Upper and Middle Caquetá River (Los Monos, Puerto Berlin, Coemaní, Puerto Sábaló, Monochoa, Araracuara, Aduche, Villazul and Peña Roja).
- March 1-15, 1992: Middle Caquetá River (Araracuara, Monochoa, Peña Roja and Villazul).
- May - June 1992: Lower Caquetá and Miriti-paraná Rivers (Puerto Córdoba, Curare, Puerto Remanso del Tigre, Solarte, Quebrada Negra and Centro Providencia).
- Aug 8 - Sept 6, 1992: Upper and Middle Caquetá River (Los Monos, Puerto Berlin, Coemaní, Puerto Sábaló, Monochoa, Araracuara and Villazul).
- Aug - Sept, 1992: Igará-paraná River (La Chorrera - Arica)
- Sept 28 - Oct 25, 1992: Lower Caquetá and Miriti-paraná Rivers (La Pedrera, Comeyafú, Curare, Puerto Córdoba, Quebrada Negra, Centro Providencia, Puerto Guayabo, Puerto Libre, Guakayá and Oiyaká).
- Nov 28 - Dec 22, 1992: Middle Caquetá River (Araracuara, Monochoa, Aduche, Villazul and Peña Roja).
- Feb 28 - May 15, 1993: Extensive visit to Lower Caquetá and Miriti-paraná Rivers (Puerto Córdoba, Curare, Puerto Remanso del Tigre, Solarte, Quebrada Negra and Centro Providencia) and Upper and Middle Caquetá River (Los Monos, Puerto Berlin, Coemaní, Puerto Sábaló, Monochoa, Araracuara and Villazul); to include a meeting on the Constitution.

Mutual acquaintance and confidence building between field officers and community members continued, through horizontal relationships, open dialogue and active participation in the male and female daily communal tasks of agriculture, fishing, hunting and gathering resources from the forest, as well as domestic and ritual activities.

During each community visit the field officers facilitated various local meetings and workshops, in which key topics of communal relevance were studied by the participants. Meetings included the participation of microproject directors and coordinators, traditional authorities and leaders (men and women) and the general assembly. The following activities were carried out:

Follow-up on local, zonal and regional social processes

- Evaluation of the discussions, organisational process, and the community's current situation.
- Analysis and discussion of achievements and obstacles regarding activities in each community, with the purpose of deriving an understanding of the causes of potential problems and the scope for improvement.
- Evaluation of the formulation and execution of microprojects; achievements, difficulties and new proposals.
- Production of educational materials and documents resulting from communal analysis (traditional maps and calendars, transcription of myths, stories and settlement histories, and minutes of meetings).

Discussion about the main needs and problems identified and analysed during previous visits and meetings:

- Indigenous research methods, traditional concepts and procedures, cultural recuperation and consolidation of autonomy.
- Subsistence vs. market economy, production for consumption or commerce, use or exploitation of natural resources.
- Local organisation and communal government, relationships between traditional authorities (shamans, capitanes, casikes) and modern leaders (cabildos, teachers, health promoters).
- Local organisation and relationships with regional and national indigenous organisations, NGOs, other entities and the State.
- National Indian legislation as opposed to traditional laws and justice.
- Management of indigenous territories, political-administrative division, alternatives in the context of the New National Constitution.

Workshops, Seminars and Meetings

- **Congress of Indigenous Authorities and Leaders of Predio Putumayo - Amazonas**
The first meeting took place at La Chorrera, in April 1991, and was coordinated by COIDAM (Indigenous Federation of Amazonas) and ONIC. More than twenty delegations of casikes and cabildos from communities and local organisations of the Putumayo, Igará-Paraná and Caquetá Rivers participated, as well as government and NGO representatives. Field officers presented the philosophy of the COAMA Programme and took part in several working commissions.

The second meeting took place in Araracuara, in April 1992, and was coordinated by CRIMA (Indigenous Regional Council of Medio Amazonas), ONIC and COAMA. Twelve delegations of casikes and cabildos from the Caquetá River participated, as well as a COAMA field officer who collaborated with indigenous leaders in the interpretation of legal texts and the recording of speeches, discussions and conclusions. This training course was the first in-depth discussion the Amazonian indigenous authorities had held on the new National Constitution and Territorial Rights.

- **Elders' Seminar on Muinane Ethno-education**
Twenty-five authorities, elders and leaders of the Muinane ethnic group from communities surrounding Araracuara (Monochoa, Sabana, Villazul and Peña Roja) gathered at Villazul to discuss the principles of traditional education and the history of the territory. This seminar produced important documents, such as the preliminary maps of the Muinane traditional territory, and has generated a commitment to a long-term process of cultural recuperation and ethno-educational development.
- **Indigenous Regional Council of Medio Amazonas - CRIMA**
COAMA field officers have participated in more than 15 key meetings and capacity-building sessions with CRIMA traditional authorities (elders and casikes) and executive leaders (cabildos). COAMA has been a very close observer and collaborator of CRIMA's activities, which are directed by the Council of Traditional Authorities. COAMA has assisted CRIMA in its restructuring process by facilitating analysis of the region's cultural complexity and socio-economic problems, and elaboration of the organisation's statutes. CRIMA, in turn, has assisted COAMA field officers in placing communal analysis and local activities in a wider regional context.
- **Workshops on the New National Constitution and Indigenous Territorial Organisation**
Workshops were conducted by Dr. Guillermo Padilla (lawyer, specialising in indigenous affairs), in response to the request formulated by Amazonian Capitanes after their successful meetings with the traditional authorities of the Ica people from the Sierra Nevada de San Martín, in northern Colombia. The structure and content of the workshops

are designed to strengthen the traditional indigenous ways of thinking, especially their systems of territorial management and justice administration. So far, four workshops have been carried out in the Amazonian Resguardos: Puerto Córdoba, September 1992; Puerto Libre, October 1992; Centro Providencia, October 1992; Araracuara, January 1993.

Horizontal Cooperation and Exchange

- **Coordinating Committee of Capitanes**

During the first week of September 1991, five capitanes (traditional indigenous leaders) from the Mirití-Paraná, Córdoba and Yaigojé Resguardos travelled to Bogotá to design and discuss a programme for the consolidation of their territories. The capitanes held daily meetings and nightly dialogue at the Puerto Rastrojo offices, and completed their agenda by briefing influential government officials (Head of Indian Affairs - Ministry of Government, and Director of INDERENA - National Institute of Natural Resources and the Environment) on their regional plan.

As a means of remaining connected and organised, capitanes Abelardo Yepes Yukuna, Fausto Tanimuka, Isaac Makuna, Faustino Matapí and Pascual Letuama formally set up a working group of indigenous authorities and leaders, with clear functions and purposes. With support from field officers, the Committee of Capitanes started taking over the task of stimulating the local analysis and decision-making processes and the autonomous administration of microprojects initiated by COAMA.

- **Organisation of Indigenous Capitanes of Mirití -Amazonas**

Throughout 1992, the initial committee gradually became a larger and more solid regional group of traditional indigenous authorities (shamans, healers, elders, capitanes and other specialists) who visit each other and gather in groups or larger assemblies to think, discuss and make decisions about the appropriate ways to solve problems and to protect and administer the Resguardos.

COAMA supports the development of this initiative by facilitating transport of traditional indigenous authorities to and from their meetings places, by contributing essential provisions and by providing specialist assistance (legal and technical) as required. Recent meetings have been oriented to re-establish social and ecological equilibrium which has been broken by the wrong use of shamanism and by cultural pressures coming from the national society. The organisation is presently working on the unification of community norms for the sustainable use of rainforest resources.

- **Amazonian Traditional Authorities' attendance to II Wolf Song Council of Indigenous Peace Elders (Texas, USA)**

Three indigenous chiefs (Uitoto, Andoke and Muinane) from Araracuara were invited in April 1992 by Seneca and Cheyenne-Mohawk elders to meet other elders and spiritual leaders representing native peoples from North, Central and South America, in order to discuss their present-day challenges and their future objectives for assuring ecological and cultural survival. Aside from establishing a long-term link and cultural exchange with other Native American thinkers and healers, Marceliano Guerrero, Fisi Andoke and Aurelio Suarez had the opportunity to visit Indian Reservations in Texas and New York States, and also to discuss their cultural perspectives on territorial management with Dr. Noel Brown, Director of UNEP (United Nations Environmental Programme).

- **Amazonian Leaders' Visit to the Sierra Nevada de Santa Marta**

During July 1992, ten traditional indigenous authorities and leaders (capitanes and casikes) representing various Amazonian Resguardos and ethnic groups were invited by traditional indigenous authorities ('mamos') of the Sierra Nevada de Santa Marta to share traditional knowledge and concepts of territorial management and cosmovision, and to exchange ideas on the recent process of territorial reorganisation and constitutional reform. They attended the Authorities' Assembly at Nabusimake and special meetings with the

Mamus in their meditation houses ('*kankuruas*') at Kurakatá, Nabusimake, and Maruamake, among others (see photos). Meetings were also held with Indigenous Congressmen who were invited to the Sierra, and with Kogi, Arhuaco, Arsario and Wayuu people in Santa Marta, Valledupar, Riohacha and at the Tayrona Natural Park.

In Bogotá, Fausto Tanimuka, Abelardo Yepes (Yukuna), Felipe Santiago (Bora), Armando Perea (Carijona), Joaquin Makuna, Rafael and Pascua Letuama, Hernan Moreno (Nonuya), Eduardo Paki (Muinane) and Fisi Andoke discussed current Amazonian territorial issues with government officials and experts, and drafted collective documents stating their points of view (see Annexe 1).

This important event, which became the starting point of a long-term constitutional project to assist indigenous communities in the design of their proposals for autonomous territorial administration, was made possible through COAMA's coordination, sponsorship and mediation.

- **Coordination of Indigenous Organisations of the Colombian Amazonia and Orinoquia (CIOAC)**
Technical (legal) assistance and financial support has been provided through the Gaia Foundation (Bogotá and London) for institutional building and initial operational requirements of this new organisation which groups together the indigenous peoples of the eastern rainforests and savannas of Colombia
- **Visits by Indigenous Leaders to Bogotá**
 - Meeting with the Executive Committee of COIDAM
 - Follow-up on Nonuya microproject, evaluation of community's research results and planning of new phase.
 - Hernan Moreno, Tomas Roman and Faustino Matapí attended the evaluation seminar of COAMA, in Villa de Leyva in October 1992, to make a presentation of their experiences and evaluations of the COAMA process.

METHODOLOGY

During their regular field-trips and community visits, as well as during workshops, seminars, meetings and indigenous leaders' visits to Bogotá, the COAMA field officers dedicate time and energy to establish horizontal relationships and open mechanisms for inter-cultural cooperation and dialogue.

Although important theoretical premises in this project derive from contemporary trends in ecology, social research and applied anthropology (for example Reichel-Dolmatoff's work on Indigenous Cosmology, Bonfill Batalla's concepts of Ethno-development, Fals Borda's contribution to Participatory Research-Action), the communal decision-making project and the emergence and support of micro-projects constitute an authentic process of methodological construction with the communities.

As an outcome of this on-going process, new criteria have been elaborated for the relations between field officers (or co-operating agents) and native communities, and flexible yet systematic procedures have been established to allow indigenous people to analyse and express their problems, define their needs and priorities, design their projects and proposals, and make their own autonomous decisions.

This approach has stimulated field officers who accompany the reflection, analysis and decision-making process to participate in a respectful manner, listening and responding to the needs and conditions expressed by the community, rather than imposing their ideas; and the communities have established a different type of relationship with 'western' culture and national society through this interaction with field officers, thereby breaking traditional

patterns of dependence. The methodology of this project is different because it is based on the premise of strengthening indigenous cultures as natural models for Amazonian conservation and sustainable development.

The struggle to liberate intercultural relationships from paternalistic and dominant ties has demanded effort from both sides, and the process has still a long way to go, but it is indeed a viable alternative to the colonising and vertical policies imposed by non-indigenous outsiders in Amazonia (from slave traders and missionaries to development agents and state functionaries).

Thus, working methods have been defined jointly with the communities that willingly participate in the COAMA process of reflection, discussion and search for adequate and autonomous decision making that is both and culturally and ecologically sensitive. This process has been ritualised through the ceremonial dialogues which take place at night in the community, when coca and tobacco are shared with the traditional authority. Respecting the particular social and cultural dynamics of each community, reflection and discussion take place in distinct spaces and moments, with different members and groups. During the day, field officers participate in productive activities of the subsistence economy. Here contact is made with most of the community during the visit, and discussions cover a range of issues which are of most significance to members of the meeting at the time. At night, following proper ritual procedures in the sacred center of the maloca (communal house), discussions and analysis develop in greater depth, with the presence and knowledgeable intervention of traditional authorities. The oral traditions of these cultures implies that speech in this context generates serious and public commitments, comparable to the signature and notarisation of documents in western society.

The process of communal self-diagnosis tends to generate potential solutions to local needs and problems. These mature through critical reflection and may become, with time, future micro-projects. Once the proposal has been discussed thoroughly and formulated clearly and coherently, the community members and authorities designate a director or coordinator who will represent them. This person, usually the traditional headman himself or an outstanding leader, visits GAIA's office in Bogotá to meet the director and sign a formal agreement which stipulates conditions and responsibilities for both parties.

The field officers spend short periods in the city, where they take charge of systematising information generated and requested by micro-projects and communities. These documents are either sent back or taken personally to the communities, creating a flow of stimuli and feedback with the purpose of establishing permanent correspondence and keeping alive the reflection and analysis process between field-trips and visits.

The practical evolution of the process and the collective evaluation of each micro-project is permanently refining these methods, making them more efficient and appropriate to the specific circumstances of indigenous communities and the region.

DESCRIPTION OF THE PROCESS

Background

The philosophy of COAMA and the microproject strategy have evolved over 20 years of working with traditional and relatively acculturated indigenous communities in the Colombian Amazon. By stimulating indigenous authorities and communities in their traditional spaces of mediation and dialogue, field officers generate an on-going process of reflection and critical analysis of current issues and problems of Amazonian reality. Methods of communal self-diagnosis produce a communal search and construction of alternative solutions to analysed needs and problems. By structuring work relations from the start through the traditional mechanisms of decision-making, the process and all its actions are placed in the framework of indigenous culture.

Key themes of Amazonian indigenous life (cultural identity and diversity, territorial rights and management, appropriate education and health programmes, knowledge and protection of the environment, and economic alternatives for sustainable development) are studied with indigenous communities in daily and nightly gatherings. Cross-cultural interpretations (from indigenous as well as western points of view) help gain a more complete understanding of complex situations and relations, and of the implications of adopting one path or another. Careful examination of local, zonal and regional problems produce detailed yet holistic communal self-diagnosis, which are the basis for the emergence of local initiatives and their development as microprojects.

Process

This first phase of animation took two or three visits to the 25 communities localised along the Miriti Paraná and Caquetá Rivers. These visits were made in an average of 10 days per community. In the second year, animation continued but visits tended to become shorter (average 5 days per community) as field officers became better known among indigenous groups and mutual confidence grew. Some communities (about 10) were interested in receiving material benefits but were reluctant to participate in the COAMA process of reflection, and their decision was respected. Most communities agreed with COAMA's fundamental premise of protecting the conservation of Amazonia through strengthening the legitimacy of the traditional indigenous worldview and way of life.

Microprojects were first structured in the Miriti-Paraná Resguardo, where the process of communal reflection and decision-making was well under way due to previous projects involving indigenous participation and autonomy. The experience of giving respectful support to seven small-scale local initiatives among the Yukuna, Matapí, Letuama, Tanimuka and Makuna ethnic groups served as a model for similar learning processes with neighbouring communities. Then followed microprojects with the Nonuya, Muinane, Miraña-Bora, Okaina, Andoke and Uitoto. The considerable diversity among these cultural systems has enriched the whole programme with different cosmological interpretations and perspectives on natural and social phenomena. During late 1991 and 1992, eight microprojects began functioning in the Araracuara and Chorrera sectors of the Predio Putumayo Resguardo. Further visits and collective evaluation activities have now generated more initiatives which are on the way to become ten new microprojects in the central Resguardos of Colombian Amazonas.

The evolution of the communal decision-making project and the growth of the microproject system has generated an on-going process of reflection analysis, evaluation and restructuring among the foundations and professionals participating in COAMA as well. Continuous monitoring of our own actions showed progress in some areas and stagnation or contradiction in others. After much discussion and constructive criticism, some important changes were made.

- Microproject proposals should fulfil a set of basic conditions, as evolved in those years, in order to be considered for support from COAMA (see Annex 4)
- The coordination of the Microproject process passed from the Puerto Rastrojo Foundation to Fundación Gaia (Bogotá) as from May 1992.
- As the indigenous women watched the development of microprojects, some began to want to participate. As soon as these opportunities emerged, Fundación Gaia responded by taking on a female social anthropologist to work with the women. This was an important indication of confidence to the communities in the process. The field officer's work is concentrated on the indigenous women, animating their reflection and analysis, facilitating their meetings and organisation in their own traditional terms and spaces, and supporting the evolution of their initiatives. It is anticipated that more female field officers will be required as the process evolves and the women are encouraged and motivated to take part.

The execution of planned activities and the achievement of objectives in each microproject are the continuation of a longer process initiated through the formalisation stages. Therefore, the

basic premises remain the same, but the topics and discussions become progressively more specific to the conditions and situations of each community and related to concrete aspects of communal evaluation of advances and difficulties. During each visit, several daily and nightly, informal and formal meetings are organised to carry out collective evaluation of microproject development. These meetings are attended by some or all members of the community. The communities themselves, through their authorities and delegates, have kept decisions and solutions in their own hands, even when external assistance is requested. For example, they have designed and organised workshops and collective activities in response to rising needs and problems, which is a sign of increased autonomy in the decision-making processes.

RESULTS

- **Existing Microprojects**

There are now seventeen functioning microprojects which comply with COAMA's philosophical premises and indicate the fulfillment of the project's main objective. The process of communal reflection and analysis is well advanced in eight additional communities, where existing proposals may become future microprojects within a short period of time.

Communities where field officers have accompanied reflection and dialogue have certainly developed their capacity to define their own projects through communal analysis and decision-making. The enthusiasm and commitment which communities invest in their communal projects have demonstrated the evolution of an internal process characterised by the communities' feeling of identity with the projects, which are conceived as something which is born from them and belongs to them. Notwithstanding, the need for continued support is evident since some communities still experience internal conflicts which interfere with the development of microproject activities and objectives, and the qualified mediation of an external agent may assist the project in finding its own solutions. In most cases microprojects have advanced considerably toward their goals at the Indians' particular rhythms, but the process still needs some outside stimulation, and in some cases additional resources.

- **Follow-up and ongoing support**

Follow-up and support procedures have become more efficient, specifically through streamlining the drafting of agreements, the establishment of special communal accounts, and the evaluation of results, etc.

Systematic follow-up to functioning and emerging microprojects continued throughout 1992, and work with local and regional indigenous organisation (CRIMA, OLCIMA and CIOAC) became more intense and focused on specific needs. The attempts to transfer the field officer's tasks to indigenous leaders, authorities and organisations have not been successful, since they consider these are not within their capabilities and responsibilities. They have responsibilities to their communities and to setting up a regional process, thus they feel there is a need for external specialist support and advice particularly for aspects of national culture. This analysis has generated a deeper understanding and strengthened the relationship and collaboration with traditional authorities and organisations, especially in the Miriti-Paraná, Yaigojé and Predio Putumayo Resguardos.

The Amazonian indigenous societies have been taking some important initiatives in the context of administrative decentralisation and constitutional reforms. OLCIMA and CRIMA have initiated activities with affiliated communities to formulate coherent regional plans for wildlife conservation, resource management and territorial administration, but there is still much to do and they now require specialist assistance in order to relate their concepts to those of the nation-state.

- **Understanding the whole process**

The identification of certain tendencies has helped to understand hidden aspects of the process. On the positive side, there is great interest among communities in the structure and content of the COAMA Programme and microprojects reflect their growing concern about cultural and environmental issues. Most microprojects, whether functioning or emerging, are concentrating on indigenous methods of research, traditional knowledge of the forest, traditional territorial management, linguistic and cultural recuperation (oral tradition and rituals) and ethno-education (design of appropriate curricula and school programmes rooted in traditional concepts). Most microprojects are finding a close relationship between their local and regional work and the national process of constitutional reform and territorial reorganisation.

On the negative side, paternalistic attitudes and customs are still promoted by many institutions, and indigenous communities have not yet managed to break these patterns of dependence, domination and colonialism. A very critical issue is the tendency to demand payment for traditional people (artisans, chamans, story-tellers) and communal leaders (teachers, health promoters). This discussion still continues among professional and indigenous COAMA participants. Another difficulty encountered was the attempt by some communities to submit copied projects, not their own: these communities require a critical response and an opportunity to think about their real particular need and expectations as a step in the eventual definition of an authentic project.

- **Economic Incentives**

Microprojects orientated toward economic gain have not really shown the expected material results, but they have indeed generated interesting dynamics in the internal communal organisation. The strengthening of these social patterns of reciprocity and cooperation are the basis for future advances in the outcome of economic alternatives. So far, rubber tappers have confronted serious difficulties and even frustration with the cost of intermediaries and price fluctuations of the market economy. Productive microprojects seem to have a better chance of success when they aim to improve self-sufficiency and local consumption levels, than when they strive to go beyond the regional demand.

- **Cultural Recuperation**

Among the cultural recuperation, indigenous research and ethno-education microprojects, several are transcribing parts of the group's oral tradition and elaborating maps of its traditional territory. Such materials have been produced in draft format and as working documents by the following communities: Oiyaká, Guakayá, Puerto Libre, Puerto Córdoba, Puerto Remanso del Tigre, Peña Roja, Villazul, Aduche and Monochoa. The rhythm of this research and production processes is evidently very slow, yet it is each community which defines the pace at which it can work appropriately with self-satisfactory conditions and results. Before these maps and texts can become educational materials and publishable documents, other stages which are programmed for the 1993-1995 phase have still to be experienced and completed.

- **Women's participation**

An important advance is to have initiated the analytical and organisational process with indigenous women from microproject communities which aims to strengthen their collective initiatives and to respond to their particular needs. The first women's microproject was born in Puerto Berlín in 1992. Presently, among emerging microprojects there are 3 initiatives proposed by women from Puerto Libre, Los Monos and Coemani, which are slowly becoming stronger with specialised assistance and support.

- **Constitutional project**

A separate project for constitutional education and interpretation with traditional indigenous authorities and their communities, emerged from the decision-making project and from microprojects dealing with traditional indigenous territorial management systems. This is now being developed by Fundación Gaia (Bogotá) and Amazonian indigenous authorities and organisations. A first series of local workshops has been

organised in different malocas, which has generated not only clear understanding of indigenous legislation and rights by inhabitants of the region, but an intense process of reflection and political action regarding the implications of the New Constitution for territorial organisation and indigenous laws.

- **Next Phase**

The next stage in the development of these microprojects, which has already started in some cases, is to travel through traditional territories, visiting sacred historical and mythical places, communicating with spirits and ancestors, and deriving cultural knowledge from ritual work. This type of engagement is vital not only for the microprojects, but for the integrity of communal life, environmental equilibrium and ethnic identity. As for the production of documents, information generated in this process must be revised and corrected several times by the elders and knowledgeable members of the communities. Another stage consists in comparison and precision of data through interpretation of existing aerial photographs and radar images. The utility of preliminary maps which have already been produced is evident in current discussions about territorial management and organisation, the new constitution and Indigenous Territorial Entities (ETIs).

CONCLUSION

Much work is still to be done toward the strengthening of autonomy, and the continued support and reinforcement of existing microprojects appears to be a priority for the next phase of COAMA. Contrary to the idea that the field officers' presence and institutional support would be reduced, the constitutional reforms and the pressure on the communities mean that additional technical and specialist assistance is in fact urgently needed. Analytical methods have been developed to identify intricate problems and potential solutions which do not undermine the cultural and ecological security of indigenous peoples, but rather enhance their capacity for autonomous decision-making and sustainable development.

Chapter three

DEVELOPMENT OF BASIC INFORMATION

Personnel

- Project Coordinator - Thomas Walschburger (Biologist)
- Field Officers -
 - Patricio von Hildebrand
 - Camilo Dominguez
 - Gloria E Ramos
 - Adriana Hurtado
 - Juan Alvaro Echeverry
 - Olga Montenegro
 - Diego Muñoz
 - Augusto Gomez.

Associated Institutions

- Agreements have been made with the the indigenous communities and sectional health services where activites are being carried out by Puerto Rastrojo. in addition, there is close collaboration with INDERENA, and IGAC ('Agustín Codazzi' Geographical Institute.

Ethnic Groups

- The project works primarily in four areas with a range of indigenous groups of differeing cultural identity: Igaraparaná River (5 Okaina families); Mid Caquetá River (Fishermen from the Uitoto, Miunana, Andoque and Nonuya); Lower Caquetá River (Mirana and Matapí ethnic groups); Miritiparaná River (Letuama, Tanimuca, Yucuna and Matapí ethnic groups).

OBJECTIVES

General

- Support to the strengthening of cultural identity and autonomy of the indigenous communities.
- Consolidation of resguardos and surrounding areas, within the concept of the sustainable use and conservation of the humid tropical forest.
- Support to local investigation into territorial rights, historical processes and ecological cartography of their land.
- Reduction of the central role of the Puerto Rastrojo Foundation as animator of local processes, transferring this role to local participants.

Specific

- General support to local processes.
- Gathering of secondary information and its circulation in the region.
- Generation of primary information and research.
- Support to pilot initiatives
- Production of historical-geographical atlases for local indigenous use, synthesizing historical, linguistic and legal data.

ACTIVITIES AND METHODOLOGY

General support to local processes

This specific objective responds to the general purpose of advancing in the consolidation of the indigenous resguardos by reinforcing the cultural identity and traditional life style of the indigenous communities in this region.

- **Community Visits**

Prior visits to the area by sociologists, biologists and anthropologists laid the ground work for reflection and dialogue on the principal social, economic and organizational problems and use of natural resources. Strategies were sought which would reinforce indigenous autonomy and which would lead to the conservation of the Amazonian environment. These included support to the Indigenous Schools at Oiyacá (Mirití resguardo), Guacayá and Puerto Córdoba; support to the community organization in Puerto Libre through community work; and transcription of traditional aspects of Letuama for use by the Letuama community. By common agreement activities in support of microprojects were shifted to the Fundación Gaia (Bogotá) in April 1992.

The remaining purpose of the visits was to obtain a general vision of the region in physical, biotic, historical, social and cultural terms as support for the animation visits.

- **Traditional cultural and historical maps.**

This activity had also fallen into the category of microprojects and responsibility was therefore transferred to Fundación Gaia (Bogotá) as of April 1992.

Gathering of secondary information and its circulation to the region

- **Preparation of thematic maps**

Work continued during 1992 on gathering and updating existing maps of the Colombian Amazon, and the production of new maps presenting and synthesizing the different physical-biotic, socio-cultural, political (legal), and institutional aspects as well as settlement and use of the territory.

In the preparation of the different maps it was necessary to:

- Compile bibliographic and cartographic information on the region.
- Compile research reports of the COAMA project and the results of the investigations of the institutions which participate in it.
- Update existing information using recent satellite and radar images (1988, 1990 and 1991).

Cartography was prepared at a scale of 1:1,500,000 which enables all of the region to be covered based on the existing information. Preparation however was severely delayed by difficulties in obtaining remote sensor information and the need to adjust the methodology for transferring this information to maps. The 1:200,000 scale cartography presented difficulties in the short run due to a lack of detailed information on many of the topics. Given the time available and the information problems detailed, it was decided to work at only one scale, opting for the development and enhancement of the 1:1,500,000 cartography. In spite of being a general scale, it allows certain local analyses to be put into their regional context, as well as the incorporation of semi-detailed information for those areas with a good level of field information.

- **Historical-Geographical Atlas and its report**

This atlas is an explanatory study of the way in which the Colombian Amazon was restructured territorially for integration within the emerging Nation State, during the XVIII, XIX and beginning of the 20th century.

By means of historical-geographic analysis, a search was made of archives, maps and secondary documentation, which covered more than two hundred years of history, to map the spatial and demographic changes which occurred during the different time periods mentioned. An explanatory text which accompanies the cartography was prepared on the reasons for these changes. The historical-geographic atlas and its report were to have been ready in December, 1992. The work schedule was put back three months, to March 31, 1993, due to the closure of the National Archive.

- **Compilation and editing of historical, linguistic, biological, ecological and legal information**

This activity was carried out in response to the manifest desire of some of the communities of the mid and lower Caquetá to have access to the information produced by a series of investigators who had been present in the zone.

Methodologically two large thematic groups were established, namely: the natural environment and indigenous people, which were themselves subdivided as follows:

- Natural environment: Biology, Ecology, Use of natural resources.
- Indigenous people: Ethnography, Ethno-history, Cosmology, Ethno-botany, Ethno-zoology, Linguistics, Legislation.

With regard to the information on the natural environment it was decided, first, to summarize the studies carried out by researchers of the Puerto Rastrojo Foundation and to continue, in the longer term, with studies developed by national and foreign researchers. With regard to the indigenous people, work began summarizing existing information in the Foundation's Documentation Center; simultaneously compilation of information was begun by other institutions in Bogotá.

The compilation and edition of information has proceeded well with regard to the natural environment and the indigenous people, although the linguistic aspects have yet to be summarized. The legal and constitutional aspects will be treated in workshops on these topics to be held by other foundations within COAMA.

A number of materials have been produced and are ready for publication (see Annex 4). The extensive circulation of these materials was not possible by the scheduled dates due to the difficulties already mentioned in each one of the activities. With the support of the other foundations which participate in the COAMA project and through the CEICA strategy, which will be developed by the Puerto Rastrojo Foundation, they will be circulated during the year 1993.

In addition, the Puerto Rastrojo Foundation will circulate the partial annotated bibliography, giving copies of it to the captains of the Mid and Lower Caquetá during 1993.

Generation of primary information and research

- **Photo interpretation of the Putumayo Territory Reservation**

The communities in this area demonstrated great interest in observing the radar images and reading and studying maps of their zone, during 1991. The photo interpretation of available remote sensor materials and the initiation of a survey to corroborate their veracity was therefore proposed.

Implementation of this project depended on the outcome of two meetings held by COIDAM with all the councils and indigenous leaders of the Putumayo Territory. However, during the meeting held by COIDAM in January 1992, the production of maps of the Putumayo Territory and the subsequent field surveys were postponed.

- **Photo interpretation of the Chiribiquete region**

The Chiribiquete National Park has an area of 1,280,000 hectares and is situated at the northwestern extreme of the study zone at only 100-150 kilometers from the colonization belt of the Yari and the Guaviare.

The Chiribiquete region is linked to the lower Caquetá zone and has been traditionally inhabited by the Carijona indigenous people. Given the physical and biotic characteristics of the Chiribiquete region, the lack of systematic information and its importance to the tradition and symbology of the local indigenous people, it was proposed to carry out the photo interpretation of satellite images in order to prepare a map of the zone and a field reconnaissance of the southern sector.

Maps were produced of the ecological units of the Chiribiquete National Park at a 1:200,000 scale, together with explanatory material based on the interpretation of remote sensor images and a preliminary field trip. A report was written on the strategy of incorporation of the Chiribiquete National Park into the management of the Mid and Lower Caquetá.

As of June 1992, after the restatement of the activities of which the Puerto Rastrojo Foundation would be in charge within the COAMA project, both photo interpretation and the field survey were carried out in the southern sector. An agreement was made with INDERENA for their collaboration in future projects, and Puerto Rastrojo Foundation has prepared a proposal to continue fieldwork with INDERENA as of March 1993.

Support to pilot initiatives

- **Diagnosis of tradition, culture and language**

As a result of community visits and discussions held during 1991 on the Igaraparaná River, the Okaina community of the Cordillera settlement in the mid Igaraparaná requested support by the Puerto Rastrojo Foundation in compiling traditional wisdom on the care of people and management of the environment, as well as to recuperate its own Okaina dialect of Jifoko Kinérená (tiger of the '*cananguchal*'). Work on recuperation of the Okaina dialect was postponed by a decision of the members of the community.

It was agreed that the work methodology, to record the traditional oral knowledge, would consist of taping texts in the Uitoto language. The texts were to be dictated by the headman Hipólito Candre in collaboration with his sons. The principal objectives of this project are to educate children and young people. As support to the project, two investigators, one anthropologist and a biologist from the Puerto Rastrojo Foundation collaborated with the chief in the transcription, revision and editing of the texts. Three accompanying trips were carried out in the development of this project in the months of March-April, June-July, and August- October, and in December various copies of the final text were given to the chief and other members of the community.

Texts with reference to the management of the natural environment and socio-cultural practices, together with some translations into Spanish, explanatory notes and commentaries from the biological and anthropological points of view, have been produced. These were handed over to Fundación Gaia (Bogotá), together with a proposal that Argemiro Candre, one of the headman's sons who is presently taking the course of indigenos teacher training organized by the Etnollano Foundation in La Chorrera, might undertake work on the compiled texts as a part of his course. In addition, a preliminary translation was started of some of the texts and their respective complementary and clarifying notes with reference to linguistic, ethnographic and biological aspects. This activity has scarcely begun and its culmination will require at least six months of exclusive dedication. This was not contemplated in the initial objectives and activities, but it is important to make the content of these texts known to the western world.

- **Management and conservation of the Charapa turtle**
The Puerto Rastrojo Foundation initiated in 1981 a programme of conservation and management of the charapa turtle. There has been considerable progress during the last decade on some aspects relative to the conservation and management of this species, such as:
 - Knowledge of its reproductive biology.
 - Knowledge on the principal habitats and migration areas of the species.
 - Implementation of programmes to save nests and for the artificial incubation of eggs.
 - Discussions with the local communities on the cultural and socio-economic importance of this resource.
 - Biological and technical bases for the establishment of the Cahuinari National Park.

Within the COAMA project, interest in developing the activity in question centered on filling some of the gaps in knowledge concerning the biology and ecology of the species, such as: dietary habits, determination of sex by incubation temperature, and tagging newborns and adults to initiate, in the medium term, observations on patterns of behavior.

Progress has been made since last September in establishing a work plan within INDERENA: support to three local families which had already taken their own initiatives on the management of the charapa turtle, as a consequence of having worked with the Puerto Rastrojo in the past; encouragement and support to two additional families to start specific management activities; carrying out experiments and research in order to consolidate results on the reproductive biology of the species. An extensive report has been finalized.

- **Inter-cultural Ecological Center at Cahuinari (CEICA).**
With regard to CEICA, and based upon the last meetings held with indigenous captains (second semester, 1991 and first semester, 1992), in which the fear was expressed that all of these initiatives might remain up in the air, an agreement was established with INDERENA and the Natura Foundation within the "Parks in Peril" programme, to build the necessary infrastructure in the Cahuinari Park, and to have the chief of the park and two indigenous assistants named and supplied with work equipment. With the advice of the Puerto Rastrojo Foundation, these aspects have been developed in a satisfactory fashion and should culminate in the first semester of 1993. On the other hand, the CEICA strategy was sent to the INDERENA and discussed at three meetings, and INDERENA has taken the initiative in seeking funds for it. In addition, the Puerto Rastrojo Foundation has signed a contract for the development of initiatives concerning the charapa which will be carried out in 1993 within the context of CEICA.
- **Support to the management of fisheries in the Caquetá River**
As a result of the restatement of the activities of the Puerto Rastrojo Foundation within the framework of the COAMA project, it was decided as of June 1992, to reinforce work on fisheries in the Caquetá River in which the Foundation was engaged. The aim of these activities was to provide biological and, to some degree, socio-economic information as the bases for defining in the medium term a plan for the management and regulation of the fishery resource in an agreement between the fishermen, traders, the indigenous communities and INPA, besides taking into consideration the results of other on-going investigations and of those finalized during the last decade.

Local members of the fisheries association (owners and administrators of cold rooms, fishermen and community authorities) were involved in these activities. With these participants it has been possible to establish a satisfactory work dynamic. The different fishing techniques and their use, according to the hydrological conditions during the year, were identified and analyzed for their impact. This was then related to information on the number of fish species which move throughout the river during the year, and the effect of fishing techniques on breeding patterns.

Substantial progress was made in taking biological data at La Pedrera and Araracuara for a future regulation of fisheries. The results obtained will be given to Fundación Gaia (Bogotá), so that this material can be circulated to the other foundations which participate in the COAMA project and to the local communities.

CONCLUSION

A very interesting political evolution is taking place among communities in the Putumayo Territory, and particularly on the Igaraparaná River. These are societies which are rediscovering their social, political and economic autonomy after a prolonged period of dependence. The system of councils adopted for the creation of the resguardos is in crisis and various communities are considering a redefinition of the role of the council. This crisis is evident in the breaking up of the system of councils and in the difficulties confronted by the organizations created. Local councils want to have ever more direct access to sources of aid. This collapse is simultaneously a process of ethnic assertion which enables the local leaders to find their own political space within which to define their identity and carry out projects which conform to their needs. It is therefore necessary to consider the situation in question very carefully prior to establishing any activities in the zone.

At present there is a research station in the southern Chiribiquete zone which will enable progress to be achieved in the physical and biotic description of this zone of the Chiribiquete National Park.

The work carried out in the community of Cordillera, on the Igaraparaná River, was a first attempt on the part of the Chief in preparing something written which would facilitate the education of the children and youths, who have slowly lost interest in the values of their own culture. This way of carrying out the work, which was completely new to them, should undergo a process of reflection in order to establish how this path, which involves elements new to their culture such as the production of written texts, may be oriented in order to ensure that it really does assist in strengthening cultural identity.

With regard to the management and conservation of the charapa turtle, a tagging method was established for newborns and adults, although its effectiveness will only be evident in the medium term, when they are recaptured. Support was given to the initiatives of three local families in management of the species and work by two others was encouraged. There is an agreement signed by the Puerto Rastrojo Foundation and INDERENA for the development during 1993 of initiatives concerning the charapa turtle.

Support is now available for making progress in the discussion of the proposed Cahuinari Intercultural Ecological Center (CEICA) with interested communities and institutions. Finally, headway has been made regarding fisheries on the Caquetá river with regard to knowledge of the biology of the principal species which have commercial use. This is basic information which is indispensable in discussions for a regulation of commercial fisheries, which is of benefit to the communities and contributes to the conservation of ichthyic fauna.

Chapter four

REORIENTATION OF GOVERNMENT PROGRAMMES: EDUCATION AND HEALTH

INTRODUCTION

In the framework of the Programme for the Consolidation of the Amazon (COAMA), Etnollano has implemented projects which tend to consolidate a strategy for conservation of the Amazon, based on the recuperation of indigenous knowledge and the development of strategies for environmental management in accordance with the culture and needs of these communities.

The Foundation has been involved in work in the areas of health and education, through the implementation of studies, seminars, the development of curricula and educational materials in conjunction with community leaders (health promoters, bilingual teachers, captains and indigenous councils), as well as with the institutions which are in charge of official health and education programmes in the region.

This Final Report summarizes activities undertaken by the health and education projects, analyzing their principal achievements and difficulties encountered, as well as specifying some recommendations for the future development of the programme.

Health, education and the environment

The COAMA Programme bases its projects in health and education on the following criteria:

As understood by the indigenous communities, both health and education are closely related to environmental questions. Health therefore has a profound meaning for the community and the state of health or sickness refer, necessarily, to the state of equilibrium and of an adequate use of natural resources. Education is based on the communities' knowledge of the forst environment in which they live and on which their survival depends.

In synthesis, for indigenous people a healthy and educated community is that which prudently manages the resources which surround it. It is for this reason that the COAMA Programme has been engaged in strengthening community initiatives in these fields, as it is felt that these objectives are also paths to giving vitality to the reinforcement of the indigenous identity and the revaluation of the role of their knowledge of the environment.

EDUCATION PROGRAMME

Personnel

- Project Coordinator - Francisco Ortiz (Anthropologist)
- Field Officers - Jorge González (Anthropologist)
Andrés Reinoso (Linguist)
María Cecilia López (Anthropologist)
Adán Martínez (Educationalist)
Ruth Consuelo Chaparro (Social Communicator).

Associated institutions

- Numerous activities with government institutions have been developed through the project to open channels of participation and establish commitments to proposals prepared by teachers, leaders and indigenous women. Work with the institutions is not to be understood as simply technical support in the development of their programmes, but rather as a joint activity which will enable new approaches to be encouraged in a close and participative relationship with the communities, together with the establishment of new guidelines.

These activities with institutions and indigenous organizations have been made explicit through a series of agreements which have permitted the development of joint activities which have had a greater impact, coverage and continuity within the region.

Ethnic Groups

- Work in the Education Project has been undertaken fundamentally with indigenous teachers and aspiring teachers, for through them a multiplier effect and durable impact on the populations is sought. This project has four work fronts: Guainía River (Curripaco ethnic group); Guaviare River (Piapoco and Sikuani ethnic groups); Putumayo Territory Reservation (Igaraparaná and Mid Caqueta Rivers; Uitoto, Bora, Muinane and other ethnic groups); Amazon River (Tikuna ethnic group and multi-ethnic high schools).

OBJECTIVES

Work has centered on the design of programmes, the preparation of teaching materials and the training of indigenous teachers, within the framework of seminars and workshops through which a broader indigenous participation is sought. Proposed objectives are the following:

- To encourage and generate an educational model with the participation of the communities and teachers in accordance with the values and interests of the indigenous cultures of the Amazon.
- To develop literacy in the mother tongue emphasizing traditional values and knowledge which show how to manage the natural environment in a sustainable manner.
- Prepare curricula and a teaching methodology for Spanish as a second language.
- Reorientate official government programmes in accordance with the interests, traditional wisdom and the needs of the different ethnic groups in the region.

ACTIVITIES

Río Guaviare and Río Guainía

In this extensive region of the Department of Guainía work has been developed through agreements with the following institutions:

- **Pilot Experimental Center (CEP), Guainía.**
A local governmental agency in charge of training programs. The CEP coordinates the organization of events at the local level, takes care of the participation of teachers and representatives of institutions, provides teaching experience and contributes to the logistical aspects of the meetings. It also supplies some funds for materials and publications.
- **National Ethno-education Programme of the National Ministry of Education (MEN)**
This institution, with headquarters in Bogotá, guides local programmes and assigns resources to them. A representative of this institution has been at most of the meetings in the Guainía area, and made valuable contributions to the analysis of the educational situation. An agreement has been reached with MEN to edit teaching materials once they have been tried out with the communities. Similarly bringing community teachers to a basic level of qualification has stimulated the Ministry to develop new guidelines to facilitate this procedure. A resolution on this topic is in the process of being prepared.
- **Delegation of Contracted Education of Barranco Minas.**
The agreement covers advice to the Intercultural Bilingual Center of Uniguvi (CEIBU) and the Programme of Professionalization of Teachers carried out jointly with the CEP. The first stage of teacher training will take place in November 1991.
- **Adult Literacy, Apostolic Prefecture of Mitú, San Felipe**
This programme has assigned resources for Adult Literacy in support of a monthly bonus to the community teachers.
- **Indigenous Affairs Directorate (DAI), Venezuela.**
The DAI in Venezuela, attached to the Ministry of Education, participates as the responsible institution in guiding programmes for the indigenous sector. The agreement imparts an ethnic focus to the work, seeking to strengthen linguistic values and culture. Joint binational activities are perfectly valid because the legality of Ethno-education in Colombia, and the Regime of Bilingual Intercultural Education of Venezuela coincide in their fundamental principles and in their methodology.

Knowledge available on languages, cultures and the history of each ethnic group has been enriched by research undertaken in both countries. Utilization of these studies, which has required long years of effort and the direct participation of the investigators, constitute irreplaceable contributions. More than 20 years of professional experience in the educational process have led to a framework for diffusion and development which will overcome narrow academic fields and significantly modify scientific research. Materials produced within this context (see Annexe 4) are indicative of the widening of horizons brought about by the participation of teachers, intellectuals and leaders in the educational process.

An educational diagnosis has been developed through community meetings, as well as familiarization with concepts of teaching and design of curricula, with a view to developing an indigenous educational program, administered by the communities and within the framework of the future Indigenous Territorial Entity (ETI). The process has had the support and participation of indigenous organizations at the local, regional and national levels. Work has been undertaken principally with the traditional indigenous authorities.

Community Schools

Activities in the Guainía River area have focused on the community schools which are an initiative of the communities and point to the development of a form of education totally different to that of the official education system of boarding schools.

Despite the recognition of boarding schools as ethnocidal institutions, the Educational Secretariat and the government teaching body resist change. The boarding school separates the student from the family environment, interrupting the process of socialization, of learning the language and the culture, and of acquisition of values and responsibilities within the bosom of the family. Currently boarding schools offer a national programme, in Spanish, given by teachers without even a minimal background preparation to working with indigenous communities. At present various steps are being taken to secure official recognition of the community schools, with the initial step of bringing all teachers up to the same level.

During 1992 two types of meetings have been held in the region. Firstly, orientation meetings on educational programmes, with community participation. The focus is on social, environmental, pedagogic and institutional problems, and these meetings seek to define approaches, analysis and proposals on legislative aspects and the establishment of inter-institutional work commitments. Secondly there were meetings on curricula, with the aim of assisting indigenous teachers in the design and preparation of programmes and materials.

Teacher Training

Training specifically directed at the local teachers is given in the following ways: levelling, for teachers without a basic primary education; professionalization, for practicing teachers who, through a series of stages, reach basic secondary education; updating, for registered teachers who need to know about new programs and materials, as well as the research contributions to teaching, ethno-sciences, linguistics and anthropology.

Specifically, the following seminars and work shops were held:

- **Workshop for Rural Teachers in frontier areas**
Held at Inírida in February 1992, with the objective of putting together the work of the bilingual teachers with that of the national teachers, so that they should get to know curricular advances and the materials prepared through the process of participative education. The meeting also enabled the exchange of teaching experiences to be made with Venezuela, especially in pre-school education, and the legal basis for the programmes in each country.
- **Second Seminar /Workshop on Bilingual Intercultural Education**
Held at San Fernando de Atabapo, Venezuela, in July 1992. General problems related to the Bilingual Intercultural Educational Regime and Ethno-education were tackled: legislation, teaching, investigation, institutional participation. Besides the teachers from both countries, the Governor and Secretary of Education of Guainía participated.
- **Third Binational Seminar/Workshop and Fourth Curripaco Workshop**
Held in Maroa, Venezuela, in September 1992. Socio-linguistic aspects of the Arawak language of the Negro River and the Gera language were analyzed, as well as regional problems confronting indigenous people, strategies for the revitalization of the languages, and the history and archeology of the High Orinoco and Negro Rivers. Some problems with regard to teaching and design of curricula were discussed. Active participation of the national and indigenous community of Maroa was achieved, as well as that of the local institutions (Medical, National Guard, Administration of Justice and Educational institutions).

- **CEIBU evaluation seminar**
Held at Laguna Colorada, Guaviare River, in April 1992, with the participation of Piapoco and Sikuani indigenous teachers and representatives of the institutions. Programmes, community participation, preparation and focus of teaching of the educators, resources and the legal situation were all analyzed. There are three reports from each of the participating institutions: Educational Coordination, CEP and Etnollano (see Annex 3). Achievements of the linguistic and anthropological programmes were recognized, as well as the notable research results. This is perhaps one of the programmes which, at the national level, has produced most published materials and research reports on the part of teachers and students.
- **First Piapoco Seminar/Workshop on Education**
Held at Laja Lisa, Venezuela, in June. Research results and teaching materials prepared on the Lower Guaviare were presented. An introductory course to the Piapoco language was carried out. Topics of anthropology, ethno-sciences, education and indigenous legislation were treated. Links were renewed and work commitments established between the Piapoco of Colombia and Venezuela. The second Piapoco meeting was programmed for March, 1993.
- **First Piapoco Linguistic Workshop**
Held in Laja Lisa, Venezuela, in August 1992. A course on Piapoco phonology and grammar was held; an ETNOLLANO linguist and advanced CEIBU students were in charge. An important result was the review of the previously proposed alphabet and the preparation of a Piapoco pamphlet (see Annex 3). The brilliant participation of the CEIBU students was the high point of the meeting.
- **First Stage of Bilingual Teachers Training**
Carried out in Barranco Minas in November.
- **Third Seminar Workshop on Curripaco Education**
Held in Sejal, Guainía River, in April. Analysis and discussion of the Ethno-education Programme (Colombia) and the Bilingual Intercultural Regime (Venezuela). Study of the proposals to achieve greater indigenous participation in the management and administration of education was initiated. Discussions were held with the mothers on the process of socialization of their children. Progress was made in curricular design in the areas of the mother tongue and Spanish as a second language, and natural and social sciences. Guidelines were given for the work of the community teachers.
- **First Stage Levelling for Curripaco Community Teachers**
Held at Sejal, Guainía River, in August. Programmes in the four areas were discussed, materials prepared, and research tasks formulated.
- **Second Stage Levelling for Curripaco Community Teachers**
Held in Maroa-Araguato, in September. Discussion and analysis of research tasks in the four areas. Preparation for the validation examination of basic primary studies.

In general, there was progress in the definition of a Curripaco educational model, significant achievements were obtained in making the alphabet more adequate and in the design of materials for reading and writing in Curripaco. In addition, the new unified alphabet was tested. Various pamphlets were produced on the basis of traditional wisdom of these communities from the joint work of the teachers (see Annex 3). The educational diagnosis of the region, covering both Colombian and Venezuelan territory, was completed. A series of maps in support of the definition of a proposal of the Curripaco ethnic group to reorganize the territory were prepared with the communities themselves.

Río Caqueta and Río Igaraparaná

Work in this region was centered fundamentally on the Putumayo resguardo. There was an increase in the level of attendance and participation of the communities in the meetings for reflection and analysis. Index cards were used in the schools in order to establish a statistical base for schooling in the region. Other activities included:

- **Programme for the Training of Indigenous Teachers**
The first cycle was initiated, as agreed upon with the indigenous organization COIDAM and with the institutions in charge of educational programs. This Agreement was the result of three meetings held by COAMA in May, November and December, 1991. Thirty-four indigenous teachers and aspirants to the post initially registered in the programme; these were named by the community.
- **Orientation Guide**
At the beginning of 1992 an 'orientation guide' was designed establishing some of the programme's philosophical and methodological principles which had arisen during discussions with the teachers. The Guide emphasized that the *"training of the indigenous teacher includes knowledge of the natural resources of the Amazon, their possibilities and limitations, the valuation and promotion of knowledge and the means of management which the indigenous communities apply to the Amazon; the formation of a conscienceness on the importance of the Amazon in the conservation of the planet's ecological equilibrium; and knowledge concerning regional, national, and international policies with regard to the same"*. Work with the teachers also led to the preparation of various modules such as linguistics, natural sciences, and philosophy based on the Uitoto culture (see Annex 3).
- **Curricular Planning and Design Workshop**
This was held at La Chorrera, in March 1992, with the participation of twenty-two teachers of the Igaraparaná River, two supervisors of the Educational Coordination and fifteen community leaders. The goal was to design, jointly with them, the objectives and contents of the Curricular Programme for Basic Primary, and to organize the development of the Professionalization Programme for Indigenous Teachers. A document emanated from this event, giving the objectives and an outline of the contents based on a general diagnosis of the zone and the aspirations of the community. A team was named in charge of circulating and discussing the conclusions of the seminar among the communities.

Recuperating traditional language

Visits were made to the communities of Providencia, Lago Redondo, Mue, Cordillera, Oriente, Milán, San Miguel, Isue and La Chorrera. The specific problems of each community were analyzed as were their opinions on the Programme for the Professionalization of Teachers. An inventory was made of the number of native and Spanish speakers, and their uses and frequency. A discussion was held with each community which tended to focus on the need to strengthen the language in its daily use, as well as a search for mechanisms whereby it can be studied systematically at the school, as the results of the information gathered are worrying. For 64% of the population the current mother tongue is Spanish due to factors such as the following: a mixture between the Uitoto-Bora, Okaina-Uitoto, Uitoto-Ingano and Bora-Ingona ethnic groups; a disdain for what is their own; an overvaluation of Spanish; and the school as a place in which Spanish is taught. The need clearly emerged from these discussions to make room in daily life for indigenous language so that it again occupies pride of place, as well as to study the language and implement reading and writing in it; this requires the support of specialists.

- **Seminar Workshop**
The seminar, held in the Mid-Caquetá River in March 1992, sought to prepare the objectives and the summary outlines of the contents for basic primary education, to inform the teachers of this region on the structuring of the Professionalization Program, and to

enroll candidates for this program. Twenty-two teachers, forty Chiefs and community representatives, local leaders and supervisors from the Coordination of Education participated. A regional diagnosis was prepared, as well as the objectives and contents of the educational programme, and a reflection on the traditional places of socialization; the plot, the river, the forest and the maloca. As a result, a general outline of contents approved by those in attendance was obtained, together with the explanation of certain values, abilities and skills which should be fostered among the children.

- **First Stage of Teacher Training**

Carried out at La Chorrera in July. Intensive work lasted four weeks. During the first week the objectives and structuring of the programme were studied and practical training provided in independent study. The second week was given over to a reflection on the principles which guide the communities and peoples, and the first steps were taken in systematizing the ethnic philosophy. During the third week the teachers undertook practical research on the taxonomies of each ethnic group's plants, and in the fourth week the bases were imparted for comprehension of the logical decimal system as well as research and systematization of the ways in which each ethnic group quantified its reality. Finally material on independent study was distributed.

- **Seminar Workshop on Curricular Design**

Held with the participation of twenty-eight teachers, twenty community representatives and two supervisors of the Educational Coordination. The objective was to go back to the work carried out in March, analyse the research carried out by the teachers and the communities, and prepare curricular programmes by grades and subjects. Integration to this process was sought on the part of the communities and indigenous teachers who are subordinate to the Educational Coordination of the Department of Caquetá (six teachers participated from this Department as well as the Director of the Indigenist Center). Work progressed well. Programme assignments were established and a tentative distribution of contents made. Results were incorporated to a document which will be analyzed and completed during the Second Stage of Teacher Training.

The preparation of a new series of educational modules was initiated for this same Second Stage, which will take place during the first semester of 1993, in the fields of teaching (Uitoto curriculum), social sciences, the study of the Uitoto language and the teaching of Spanish as a second language. In this Second Stage, the studies prepared by the communities will be gathered and analysed, curricular design will continue, as will comparative study of Uitoto and Spanish and research into ethno-sciences.

Besides the schools of which the Educational Coordination of the Amazon is in charge, there are eight schools maintained by the communities and which, in some cases, receive support from the boarding schools. These are schools which have arisen due to community initiatives but which do not have sufficient resources for their maintenance. Secure remuneration for the teachers is lacking as well as supplies of teaching materials and furniture. These communities are participating in the Professionalization Programme which has provided them with support.

Communities were reached on the Putumayo River which had not been visited before. It was found that they are very interested but need special support due to their isolation. A three day seminar was held with the teachers at the San Rafael Boarding School, where the group was very motivated and requested support to begin to seek educational alternatives in accordance with the particular needs of the communities.

Río Amazonas

Work on the Amazon River concentrated on assisting the San Juan Bosco School in Leticia to make their educational programme relate better to the social and ecological reality of the area. 120 indigenous students from throughout the Amazon, who have concluded the basic primary education cycle and wish to continue their studies, attend this educational center .

Since 1990, the diagnosis of educational policies in the Amazon, carried out by the COAMA Programme, has shown the need to support the search for an indigenous Amazonian secondary school which would give continuity to a transformation of the primary curriculum. In 1991 an evaluation of current programmes and a diagnosis of the needs and expectations of these educational centres was carried out with the indigenous students and directors of the San Juan Bosco and Nazareth Schools in Leticia. The need was thus apparent for the development of secondary schooling with an orientation towards the Amazon, which would give special emphasis to ethnic, ecological and regional subjects. It was decided to initiate in 1992 direct advisory experience in the transformation of the study plan at San Juan Bosco, as this institution demonstrated a special receptivity and interest in the process.

- **Curricular Design Seminar Workshop**

Held at San Juan Bosco in February 1992, with participation of the directors, teachers and educational supervisors, to define the approach, objectives, graduate profile, and the areas and subjects of the study plan. Topics such as education and relationships between cultures, education and social needs, and regionalization of education were considered. The Seminar managed to achieve its stated objectives, establishing an initial plan for curricular transformation which implied adapting classic secondary school subjects and creating new ones such as history of the Amazon, natural resources, Amazon ethnology, ethno-linguistics and others. It was decided that the teachers would put into practice the curricular decisions adopted, for which the School decided to acquire a minimal bibliography on each topic.

During February, 1993, a new seminar was organized to analyse the subjects in the study plan one by one, thus specifying the units, objectives, aids, and guidelines for each subject. It was also decided that the school would take the name of the "San Juan Bosco Indigenous Institute" and that it would grant its graduates the title of "Amazonian Baccalaureate".

This educational institution, as with the Nazareth School, requires special support in the coming years. It is oriented towards a continuation of the amplification and specification of the curricular programme with regard to contents, methodologies, evaluation mechanisms, research, educational administration and the preparation of teaching materials. The perspectives are very good not only in the sense that the possibility exists of orienting the secondary programmes to the indigenous communities, but also of having an impact on secondary education in the whole state department. There is still so little experience on indigenous educational programmes at the secondary level - and less still with an Amazonian orientation - that this could have important implications for other regions.

CONCLUSION

There has been notable progress in developing a methodology and language which enables a return to the communities of the research results in linguistics, anthropology, ethno-sciences, teaching and other disciplines. This facilitates the achievement of the objective that the communities acquire tools with which to analyse their own social, ecological and cultural situation.

The regional institutions, both in the Amazon and in Vichada and Guainía, have gained clarity and depth. There is a commitment to the communities on the part of some of these institutions, in the sense of continuing to make their health and educational programmes more adequate as well as to continuously open more room for indigenous participation.

In the development of its programmes Etnollano has been able to integrate them with those that are carried out on the Venezuelan frontier. It has thus been possible for indigenous people of the same ethnic groups, which had to exist separately due to national frontiers, to achieve a unity of criteria and action through joint programmes in health and education.

The COAMA Programme's experience has shown that linguistic work is fundamentally achieving the proposed results. Language becomes the nucleus for discussions concerning the question of identity, which is the starting point of the Programme. Discussions on language play a dynamic role in the different social processes relative to territorial occupation. Differences in dialects, for example, play an important role in the internal organization of the territory. Information on systems of using and managing the territory require knowledge of the language with its categorizations and procedures used to classify species and areas of use and management. Without the categorizations of the indigenous language it is impossible to identify the resources of the forest. Among the indigenous peoples of the Amazon 'the word' has power. The Uitoto, for example, state that the "true yucca is the word which feeds man" and that "the word should be prepared, should go through a process, the same as the yucca, so that it can serve us".

The year 1992 has had a special connotation among the communities of the Amazon, for debate has begun on the new Political Constitution of the country which incorporates important rights in favor of indigenous people. The indigenous clauses of the Constitution have begun to be widely debated, generating all sorts of expectations among indigenous people, colonists, traders, missionaries, officials and remaining social agents in the indigenous regions.

The Constitution establishes the right of indigenous people to administer and manage their territories autonomously under a new institution of National territorial organization called the 'Indigenous Territorial Entity' (ETI). These Indigenous Territorial Entities will, according to the clause, be managed by indigenous councils which will have under their responsibility the public administration of the territory, the management and care of natural resources and the provision of the basic services of health and education. As can be seen, the coverage of the ETI in the Amazon is closely related to the objectives of the COAMA Programme, and it has prepared the indigenous people better for the management which they will have to assume of their health and education programmes.

HEALTH PROGRAMME

Personnel

- Project Coordinator - Xochitl Herrera (Anthropologist)
- Field Officers - Miguel Lobo-Guerrero (Anthropologist)
Jorge Rojas (Anthropologist)
Mario Girón (Anthropologist)
Juan Castellanos (Anthropologist)
Olga Isaza (Psychologist).

Associated Institutions

- The project has been developed in coordination with the Sectional Health Services, the official institutions responsible within each Department for health programmes and the training of indigenous health promoters in communities. These inter-institutional activities have enabled a series of actions to be developed jointly to transform the policies of service provision to the indigenous communities so as to involve the traditional wisdom, needs and expectations of the communities.

Ethnic Groups

- There are 71 indigenous communities on six work fronts: Vichada River (Sikuani ethnic group); Orinoco River (Piaroa ethnic group); Guaviare River (Piapoco, Curripaco, Piaroa and Puinave ethnic groups); Infrida River (Puinave ethnic group); Guainía River (Curripaco ethnic group); Amazon River (Tikuna ethnic group).

OBJECTIVES

Work in the area of health has centered on the study of indigenous medicine and culture, use of the environment for subsistence, and of the current nutritional conditions of the population. Objectives have been the following:

- To generate within the communities processes of participative research which will provide conditions for regional and ethnic change to be understood, as well as the consequences which these have had for health.
- To reflect with the captains, health promoters, women and other community leaders on the social, cultural and economic factors which affect levels of morbidity and nutrition, particularly among the infant population, and the physical survival of the population in general.
- Stimulate processes of self administration of the community and strengthening of the ethnic group in order to ensure the conservation and appropriate use of the Amazon environment.
- To guide health personnel of the regional institutions so that the State may incorporate into its activities methodologies and work programmes to ensure the provision of services which respect the cultures and their environment.

ACTIVITIES

Río Amazonas

Since 1990, the institutional seminars held with the Sectional Health Service of Amazonas established the need to develop concrete participative research on health, in a zone which would enable personnel of the Service to involve themselves in the use of this methodology. For

this reason, in 1991 community discussions were held on nutrition and the feeding of infants and young children, in five Tikuna communities close to Leticia.

The Tikuna of the Amazon River form an indigenous group which has become acculturated, and whose principal health problems can be clearly attributed to the consequences of the accelerated social change which they have endured. Work carried out in 1991 enabled a good reconnaissance of the area to be made, and to establish more or less stable working groups in the communities. But difficulties arose due to the lack of participation and motivation in the communities, and the limited continuity of Service personnel in the programme. Thus, for 1992, it was decided to concentrate on the communities which showed most interest, holding discussions on the problem of cultural identity and the Tikuna notions of health and well being.

The following activities were carried out in 1992:

- Trips to the communities in July to propose the new orientation and organise an inter-community meeting with the indigenous captains ('*curucas*').
- An inter-community meeting was held at Puerto Nariño in August. The objective was to establish agreements on the procedures for joint work amongst the different communities, and to reflect with the indigenous leaders on the factors which affect health and well being within the community. A first classification was made and priorities were established. Participants were assigned the task of developing and complementing this reflection in their communities.
- A meeting was held in each community during September, followed by another in October, to reinforce community reflection and monitor the assigned tasks.

Results obtained from this process with the Tikuna communities of the Amazon River are still being assessed. There is now better information on sanitary problems and cultural identity in these communities, but the difficulties found in 1991 continue to be considerable. Indigenous participation is very low and coordination with the Service continues to be difficult. In order to overcome these problems a specific working group needs to be put together by Etnollano for this zone of resguardos, as it is difficult for one Field Officer to overcome these obstacles. As it is not possible to set up this team for the moment, the decision was taken to suspend health work on the Amazon River, and to concentrate efforts instead on the consolidation of achievements in the Departments of Vichada and Guainía.

Río Inírida and Río Guainía

Work on the Inírida River centered on research into the characteristics of the Puinave nutritional universe, emphasizing identification of foodstuffs of a vegetable origin, especially those provided by slash and burn agriculture. Four workshops were held to analyze these topics in the communities of Chorro Bocón, Yuri and Barranco Tigre. Each workshop proposed research to be undertaken by indigenous volunteers; these tasks were summarized on maps, in writing and in drawings which were later circulated to the remaining communities.

An inventory of Puinave foodstuffs was prepared, with information on the types of soils appropriate for each crop and the techniques used in managing them. This activity permitted involvement of the communities in reflection on the management of lands in the reservations, analyzing the changes which have occurred in this field during the past decade with regard to the production of foodstuffs for consumption and sale. A reflection was also initiated on the health situation of the Puinave and how this relates to the nutritional problem and socio-cultural change. Pamphlets in the Puinave language were published as a result of this process, in order to support work in the communities (see Annex 2).

Work on the Guainía River was more focused on the territorial problem, analyzing with the communities the different legal systems which coexist and are superimposed on one another with regard to the resguardos. This activity, which started out as a result of reflection on health problems, began to be channelled as of mid 1992 towards the educational programme through the preparation of a Curripaco Atlas (see Annex 2).

Work on health in the Inírida and Guainía Rivers produced important results in research and community participation, which will be incorporated into the institutional activities of the Sectional Health Service of Guainía.

Lower Río Vichada, Río Guaviare and Río Orinoco

The agreement with the Vichada Health Service, established during 1992, made it possible to expand activities to work with the 60 health promoters in the Department. Work was concentrated in three geographic zones: the Mid-Vichada River; the Lower Vichada and the Orinoco Rivers; and the Amanavén Arm (Guaviare River). An Etnollano field officer worked in each zone, supporting the health teams and the communities.

Seven courses were carried out during the year with the indigenous promoters: two in the Mid-Vichada, three in the Lower Vichada-Orinoco and two in the Guaviare. Prior to each course a seminar was held with the health team of each center, whose objective was to analyze work progress, develop the anthropological perspective and the methodology of participative research, and plan the contents of each course. The courses have been handled as research events, in which the main focus is an analysis of the activities carried out in the communities by the promoters in the areas of traditional nutrition, the territory, diseases and indigenous medicine. After each course, a journey was made to communities in each zone in which the promoters work, in order to support their investigation and activities, as well as to discuss and analyze with each community the achievements, difficulties and expectations with regard to the programme.

There was progress in the systematization and reflection on the recuperation of traditional foodstuffs, as well as in development of the proposals contained in the report prepared the previous year on the nutritional problems of these communities. Planting of the 'tsuluto' bean was begun in the plots ('conucos'), as well as the recuperation of the cultivation of other traditional products of importance to the indigenous diet. In the Vichada River region a mobile demonstration was presented to the communities showing a set of posters, recordings and photographic material on the territory, its products and traditional nutrition.

The community meetings on these topics led to a recovery and exchange of seeds between the communities. The varieties of bean and yucca were given special treatment. With regard to the latter, 56 varieties were identified, some of which are in the process of recuperation and distribution. With the help of the indigenous health promoters a pamphlet was prepared, illustrated by them, which brings together the information gathered on each of the varieties of yucca identified by the indigenous peoples, their physical characteristics, season for planting and harvesting, methods of planting, nutritional value, traditional use, recipes, etc. In the Piaroa communities of the Orinoco River the recuperation was initiated of some traditional foodstuffs such as beans and peanuts, and a study was made of the traditional systems of classifying diseases.

Bi-national activities

Activities were also initiated on the frontier in coordination with the Amazon Center for Research and Control of Tropical Diseases (CAICET), the Health Commissariat of the Federal Territory of the Amazon and the Venezuelan Directorate of Indigenous Affairs, as well as with the Sectional Health Services of Vichada and Guainía in Colombia. Two Frontier Health Meetings have already been held in Inírida, Colombia, in December 1991, and in Puerto Ayacucho, Venezuela, in April 1992. These meetings brought together indigenous health promoters and nurses of the Piaroa and Sikuani ethnic groups from both countries, as well as the medical personnel in charge of attention to these populations. This enabled the sanitary problems of the communities to be analyzed with them, as well as the role of indigenous medicine in the programmes, and the need to unify criteria and methods in the training of

indigenous promoters and nurses who, belonging to the same ethnic group, are separated by the national frontier.

Various pamphlets, booklets and maps were prepared and published during 1992 on ecology and health, the territory, nutrition, and the socio-cultural aspects of growth and development of children. These materials supported training of the indigenous health promoters, the diffusion of the programme and the enlistment of rural medical personnel. A video was also produced on the work of the indigenous health promoter, as well as a document which gathers together the guidelines, methodology, achievements and difficulties of this programme (see Annex 4).

Chapter five

COORDINATION AND PROMOTION

Personnel

- Project Coordinators - Martín von Hildebrand (Gaia Bogotá)
Liz Hosken (Gaia London)
- Project Assistants - Connie Lozano
Graciella Nuñez
Astrid Elena
Edward Posey
Helena Paul
Fiona Wilton
Linda Carroll

OBJECTIVES

The general objective is the conservation of the Amazon rainforest through the consolidation and management of resguardos by the indigenous inhabitants. The Gaia Foundation works with the COAMA programme for the conservation of the rainforest by its indigenous inhabitants. The following specific objectives constitute the main areas of activity at local, regional and international level within the project:

- To strengthen the indigenous communities in the management of situations which arise through their interaction with the national society, as well as the control and management of their territories and natural resources.
- Working with the indigenous communities to adapt and orientate government programmes to the ecological and cultural characteristics of the region.
- Strengthen public relations in the Colombian Amazon with local government, NGOs and non-indigenous people, through explaining the methodology of the COAMA Programme and its benefits with particular reference to the process of decentralisation and the new constitution.
- To obtain and systematise information to support the processes involved in the COAMA programme, and promote results at international level.
- Coordination with government and NGOs at the regional and global level and contribute to the development of policies and activities concerning indigenous peoples and the conservation of the tropical rainforest.

METHODOLOGY

The methodology used is coherent at all levels of the COAMA programme. The emphasis for the Gaia Foundation (Bogotá and London) is on stimulating analysis and providing accurate information in order that people can make informed choices and decisions with regard to their actions. This strategy is carried out at national, regional and international levels; organisations are visited, encouraged to think carefully about their policies and become aware of the impact of their decisions, and are provided with precise and updated information from the area in which they are involved. Through discussing the principles and practice of the COAMA programme a tangible and viable example of sensitive action is provided. Just as

ongoing relationships are nurtured with communities, so the same process is followed in the Amazon region and in Europe; continuity and regular contact is essential to the process, encouraging deeper reflection on the fundamental concepts and assumptions involved in preserving the integrity of rainforests (or any ecosystem) and the development process, sustainability, environmental management, cultural diversity, etc.

ACTIVITIES

Gaia Bogotá (Fundación Gaia) is responsible within Colombia for coordination and liaison with government, non-government and indigenous organisations. At a regional level, among other Amazon countries, the majority of coordination is also carried out by Gaia Bogotá, but with close liaison and support from the Gaia London as required. International activities are mainly coordinated by the Gaia London, with advice and collaboration from Gaia Bogotá, the COAMA team and the Amazon Association. Gaia London focuses particularly on the coordination of activities within Europe.

Internal COAMA activities

- **Feedback from Field Officers**
Regular debriefing meetings are held at Gaia Bogotá each time field officers return from the forest in order to discuss methodology, results, problems, follow-up and next steps. These are essential in providing an overview of the COAMA activities, an exchange of information, and to ensure the continued involvement and orientation of the programme.
- **Meetings**
Field Officer meetings were held in April, July, September and October of 1992. Four Executive Committee meetings were held during 1992, organised to coincide with the Field Officer debriefing meetings and to facilitate discussions on emerging problems and opportunities with all those involved in the COAMA programme. Subsequent meetings were held in January and February 1993 in order to finalise the evaluation and coordinate the next phase of work. As a direct result changes were made in the structure and procedures of COAMA, and a strategy for the future activities of COAMA was finalised.
- **Evaluation of COAMA**
The annual internal evaluation seminar was held in October 1992. This was organised to allow the Field Officers and foundations sufficient time to evaluate and reassess their work in preparation for the next phase, and also to assist in the external evaluation which took place at the end of 1992.

The external evaluation process involved the travel of the evaluators to various parts of the Colombian Amazon with members of the COAMA team. The completed Evaluation Report was presented to the European Commission in early February 1993. The Report reflected the modifications that were made to the COAMA programme during January 1993, as a result of the internal and external evaluation process and recommendations, in order to clarify and strengthen COAMA's capacity for the next phase.

- **Microprojects**
The Microprojects process was included in Fundación Gaia activities as from April 1992.
- **Constitutional Project**
A new project was developed, in July 1992, in response to the implementation of the new Colombian constitution. Initial funding was received from Danida (Danish Government Overseas Development) to support the project activities until April 1993.

National Consultancy, Advocacy and Liaison

- **Indigenous Affairs Department**

The Director held three meetings with the Head of Indigenous Affairs in order to discuss fieldwork being carried out in the Colombian Amazon; to coordinate the setting up of some microprojects; and to discuss a river transport system for local communities of the Mirití river. The Indigenous Affairs Department has since agreed to repair the boat on the Mirití river and has asked COAMA to assist the communities in the running of this transport system. Regular liaison is also held between field officers and personnel at the Indigenous Affairs Department, in order to give feedback, report on problems in the region and coordinate activities where necessary.

- **Department of Planning (DNP)**

The DNP has attended three meetings to discuss COAMA. A fourth meeting was held with the Director of Projects at DNP, and possibilities for closer cooperation with the COAMA programme were discussed. An employee from DNP will soon visit COAMA activities in the field.

The official responsible for indigenous affairs within DNP is regularly informed of COAMA's activities, and despite past criticism from some individuals that COAMA was not coordinating with DNP, these concerns now seem to have subsided.

- **Organización Nacional Indígena de Colombia (ONIC)**

The Director and Field Officers of Gaia Bogotá have been working closely with the newly formed "Selva y Savannah" (forest and savannah) initiative within the Organización Nacional Indígena de Colombia (ONIC). A project proposal to support the development of this section of ONIC was finalized during the last four meetings which have been held since October 1992. An agreement has now been secured for COAMA to support "Selva and Savannah" for the first 6 months of this initiative.

Field Officers liaise regularly with ONIC and the various regional groups in the Colombian Amazon, as is reflected in the Report. Increasingly formal agreements are being made with COAMA and the regional indigenous organisations. These are positive changes, as COAMA was initially criticised by some ONIC officials for not working through ONIC, which did not have a strong presence in the Amazon in 1989. These problems have been largely overcome.

- **Indigenous Organisations**

The chief advisers to the main indigenous organisations, of which ONIC is the largest, have been meeting regularly with the COAMA team since December 1992. The main current objective is to coordinate work on the new Constitutional ETIs. The government advisers have also participated in this process. This is an important breakthrough which COAMA has been able to encourage as it holds no political allegiance.

- **Corporación de Araracuara (COA)**

Several meetings have been held in the last six months between Gaia Bogotá and the Corporación de Araracuara (COA), in order to develop joint activities and analyse problems and solutions for the region. It was agreed that COA, the Government Institute of Geography and Puerto Rastrojo Foundation, will work together developing maps for the region, with each organisation focusing on the aspect in which they specialise. Another agreement has been reached between COA, the local Secretary for Education and Gaia Bogotá, in order to collaborate in a programme of indigenous education for the Mirití region.

- **INDERENA**

Recently liaison with Inderena has intensified as some officials are concerned with increasing predatory behaviour within both the Amazon and the Choco. They have proposed closer collaboration with COAMA because of its experience and presence in the

field and can provide important feedback. INDERENA also works closely with Puerto Rastrojo.

- **Presidency of the Colombian Republic**
The Director of Gaia Bogotá met with Ana Milena de Gaviria (the Colombian President's wife), and her staff. Members of the COAMA programme were invited to coordinate and advise her in the implementation of a programme for indigenous children in the Amazon region.

Regional Consultancy, Advocacy and Liaison

- **Amazon Association**
The Amazon Association is coordinated from Gaia Bogotá, which has been responsible for organising two seminars, regional visits to assess project proposals, and the publication of materials. Demarcation projects and microprojects have been visited and supported in Venezuela, Paraguay, Bolivia, Brazil and Ecuador. Two seminars were held during this period, in Brazil and in Paraguay, on land demarcation and indigenous rights. Books have since been published as a follow-up to the seminars. The next seminar, on constitutional rights for indigenous people in the Amazon region, will be held in Colombia later in 1993.
- **Amazon Cooperation Treaty**
Three meetings have been held to coordinate the territorial programme on indigenous people's land rights being supported by the European Commission. Gaia Bogotá is collaborating with Colombian lawyers to write up a regional diagnosis of the present state of territorial rights in the Amazon. The Director of the Amazon Treaty is in regular contact with Gaia Bogotá and has been inspired and orientated by the methodology and objectives of the COAMA programme. The programme for the Indigenous Affairs Commission is based directly on COAMA's principles, having been drafted by the director of COAMA in 1990.
- **Indigenous Fund (Fondo Indígena), Bolivia**
Strong links have been maintained with the present Bolivian President and his primary adviser. Members of the COAMA team have assisted in the demarcation of territories in the Beni region, and the development of the Bolivian indigenous law and policies for support to indigenous communities. The Director of COAMA was invited to assist in the development of the Indigenous Fund, as proposed by the Bolivian President.

International Consultancy, Advocacy and Liaison

- **International Labour Organisation (ILO) Convention 169**
Convention N°169 is currently being promoted in South America and Europe, particularly during the 1993 United Nations 'Year of Indigenous People'. The Director of COAMA highlighted the need for acceptance of the convention during his European visit in September 1992, and as a result it is now being strongly promoted in The Netherlands, Germany, Sweden and Austria. There remains close collaboration between the Gaia Foundation and the International Labour Organisation (ILO) offices in Lima and Geneva.
- **International Fund for Agricultural Development (IFAD)**
The International Fund for Agricultural Development (IFAD) held consultations with the Director of Gaia Bogotá regarding the type of programme it should set up in the Amazon region with indigenous people, with special reference to COAMA activities. IFAD projects have been influenced by the methodology and objectives of the COAMA programme, and will be carried out in Bolivia, Brazil, Colombia, Ecuador and Venezuela. Etnollano will assist IFAD in setting up a health project on the Colombia/Venezuela border.
- **International Development Research Centre (IDRC), Canada**
The International Development Research Centre (IDRC) has recently designated funds for indigenous people in the Amazon. IDRC has worked previously with the Director of Gaia

Bogotá and, after consultation with SAREC (Sweden), recently requested that research projects by indigenous people be submitted which would complement the work and activities of COAMA. Etnollano is assisting IDRC in the implementation of a project for indigenous education through traditional systems of research. A further project, based on the methodology of the COAMA programme is being supported by the IDRC in a region of the Predio-Putumayo river, and implemented by the CECOIN Foundation.

The Director of COAMA was invited to give a presentation about COAMA at a conference organised by the International Development Research Centre (IDRC) on Indigenous Rights and Common Property. The IDRC are currently supporting two projects in Colombia, and the Director of COAMA has been invited to write an article on the methodology and objectives of the COAMA programme for the IDRC journal.

- **Food and Agriculture Organisation (FAO)**
The Food and Agriculture Organisation (FAO) has been jointly working with COAMA on effective ways of distributing food to indigenous communities in northern Amazonia. Meetings have been held with the Director of Gaia Bogotá to request the assistance of the Foundations involved in COAMA, and consultations continue.
- **GLOBE (Legislators for a Balanced Environment)**
The Director of Gaia Bogotá was invited to present an outline of policy guidelines for activities in the Amazon region at the GLOBE meeting in Washington, early in 1992. An ongoing process of advice and consultation has been established and an Indigenous Policy document is currently being developed with the assistance of the Gaia Foundation.
- **Washington Meetings, USA**
The Director of the Gaia Bogotá met with contacts in the World Bank, the Wildlife Federation, and the Smithsonian Institute, to discuss COAMA. An agreement was finalised for support from the World Bank in publishing a book resulting from the second Amazon Association seminar, held in Brazil in December 1991, on the demarcation of indigenous land.
- **Greenpeace International**
Greenpeace International has requested that the Director of Gaia Bogotá writes a document on indigenous rights and responsibilities in the Amazon region, to be published and distributed by Greenpeace. They require particular reference to the Colombian Amazon, with COAMA as an example of how to work sensitively in the Amazon region, and highlight appropriate forms of European support.
- **Barbados and the Caribbean**
The Director of Gaia London was invited to give the inaugural Graham Gooding Lecture in Barbados, on "The Collision of Two Cultures", with particular reference to the work of COAMA in the Colombian Amazon. As a result, members of the COAMA team will be providing ethnographic material for the Caribbean Museum's Conference, in November 1993, and ongoing liaison continues as the Caribbean are very interested to trace their Amerindian roots.
- **Africa and Asia**
Annual visits to Eastern and Southern Africa are made by the Director of Gaia London, in order to attend seminars and liaise with colleagues on development principles with particular regard to ecological and cultural diversity. The work of COAMA, the Amazon Association and Microprojects, is of particular interest because of the strong emphasis on cultural diversity as opposed to ethnic difference. Non-government organisations in South Africa are in the process of setting up a fund for microprojects based on a similar methodology to the COAMA Programme. Another forum for international exchange of information on tropical forests and cultural recuperation is provided by The World Rainforest Meeting, held annually in Malaysia, which is attended by the Directors of

COAMA and the Gaia Foundation. During 1993 there will be an exchange between Asia and the Amazon of indigenous people and biodiversity specialists.

- **Miscellaneous**

The Director of Gaia Bogotá has been invited by the Inter-American Development Bank to participate in Seminars in Washington (USA) and Hamburg (Germany). He was invited to accept a professorship at Oregon University in autumn 1993, but has declined because of responsibilities to the COAMA Programme.

European Coordination and Promotion

- **European Commission, Brussels**

A minimum of four visits are made each year to the European Commission in order to give feedback on COAMA activities, to meet with Parliamentarians, and to attend meetings and seminars. Good relations have been maintained and the Gaia Foundation has succeeded in getting support for other projects in the Amazon and Southern Africa.

- **The Netherlands**

Visits to Brussels are generally combined with a visit to The Netherlands in order to meet with the Dutch Government, Dutch Parliamentarians, non-government organisations (NOVIB, Both Ends) and others. This enables the Gaia Foundation to maintain discussions and a process of reflection on indigenous issues and policy; give updated information on current processes in the Amazon region; advise on project proposals, problems and concerns; and periodically to raise funds for new projects arising from COAMA or other activities in the the Amazon region.

The Gaia Foundation is involved in ongoing consultations with the Dutch Government regarding the development of an indigenous policy, close collaboration is enjoyed with various Dutch non-government organisations, and funding has been secured from NOVIB for projects in the Amazon region.

- **United Kingdom**

Regular meetings are arranged with policy makers, journalists, other non-government organisations and interested parties, to provide general feedback on conservation issues, the situation of indigenous peoples, and the activities of COAMA. Financial support was secured from the ODA (Overseas Development Agency) for projects in Brazil and Ecuador, for the organisation of an Amazon Association seminar, and for microprojects in the Amazon region. Close links are maintained with non-government organisations and funding has been secured from Friends of the Earth for an exchange between indigenous people in Colombia and Bolivia. The Gaia Foundation also supports periodic visits by Amazonian experts to the UK: Prof. Gerardo Reichel-Dolmatoff, an eminent Colombian anthropologist, is being secured a visiting fellowship at Green College, Oxford, and a biologist from Puerto Rastrojo Foundation was seconded to the Royal Botanical Gardens at Kew to assist in the identification of plants from the Colombian Amazon.

Specialist meetings are arranged to coincide with the UK visits of the Director of Gaia Bogotá, for those actively involved in the Amazon region and with the British Overseas Development Agency (ODA) and other institutions. Occasional lectures are arranged, and the Gaia Foundation has ensured that articles on the work of COAMA are published in national and international magazines and newspapers.

- **Sweden**

During the year the Gaia Foundation arranged for the Director of COAMA to lecture in Stöckholm on the work of COAMA and the indigenous situation in the Colombian Amazon. This led to an agreement for closer collaboration between the Swedish Society for Nature Conservation (SSNC) and the Gaia Foundation. Funds have already been secured from the SSNC for projects in Ecuador, Colombia and for the Amazon Association. The Swedish

Overseas Development Agency (SIDA) channels funds through SSNC which has requested ongoing advice and orientation from the Gaia Foundation with regard to activities in Amazonia and South Africa. There has also been consultation between SAREC and the Gaia Foundation, resulting in the invitation to the Directors of COAMA and the Gaia Foundation to participate in seminars on boreal forests and participative research.

- **Germany**

A representative of the Gaia Foundation has been based in Germany since 1990, in response to the interest shown within Germany for COAMA, its activities in Amazonia, and the philosophy of the Gaia Foundation. Funding for this work has been received from the MacArthur Foundation (USA). Each year the Directors of COAMA and the Gaia Foundation are invited to visit the German Government, the German Parliament and various non-government organisations, in order to provide an overview and feedback on COAMA and the situation in the region. As a result there has been increased collaboration between German entities and the Gaia Foundation: the President of the German Traditional Foresters Association visited the COAMA programme to discuss with indigenous leaders their ideas on the sustainable management of forests; the German Parliament is considering a parliamentary hearing on how best to invest Government money in rainforest conservation and has requested the assistance of the Gaia Foundation; a national magazine (Geo) has requested guidance in publishing features on indigenous people of the Amazon which will include an article on the work of COAMA; financial support has been secured from German organisations for microprojects in the Amazon; and the Gaia Foundation has been assisting in the work of developing a German Government Indigenous Policy.

The German Government, which funded a report on activities and possibilities for investment in the Colombian Amazon, has requested close liaison with COAMA activities through Fundación Gaia. The Government has specifically requested orientation in the allocation of a small amount of funding for microprojects.

- **Austria**

The Austrian Parliament pledged funds for the rainforests in 1992, and the Gaia Foundation was called upon to advise on projects and policy. Consultations continue regarding the Austria Government funding policy for rainforests, and funds have been designated for projects proposed by the Gaia Foundation in Kenya, Bolivia and Colombia. The Gaia Foundation is also advising the Bruno Kreisky Forum for International Dialogue on its programme for events to mark the UN Year of Indigenous People.

CONCLUSION

There is now an increased interest and concern for tropical forests, indigenous people and the search for an appropriate response to these dynamic and complex problems. COAMA has had a strong influence as a reference point, due to the sheer extent of land secured under the administration of indigenous territories, and because the COAMA programme provides substantial and specific backing to the indigenous communities to strengthen their capacity to manage this territory autonomously, within the structure of the nation-state. The principles embodied in the Colombian example have been very influential in the region and more widely, as described above.

As a result of this strategy of coordination and promotion by the Gaia Foundation in Bogotá and London, the COAMA programme is now seen by government agencies and non-government organisations as providing an important example of how to work sensitively in the fragile tropical forest ecosystem, with its equally delicate cultural diversity. Due to 1993 being United National 'Year of Indigenous People' the international focus on indigenous people is intensifying. However there are two main areas of concern which have resulted from promotion and support to indigenous people and the preservation of tropical forests:

- The growing interest and concern for tropical forests and indigenous peoples has been translated into the allocation of funds to these issues. Money can do more harm than good if not sensitively handled in close liaison with the processes in the tropical forest which were evolving long before the Europeans became interested. It is essential that outside interests realize that the situation in these regions is very volatile and their intervention must be extremely carefully placed. Indigenous leaders and their allies have been working together for decades to protect the integrity of the forest. Outsiders should support those processes already in place to enhance their capacity, at their own pace, and not impose external ideas on a scale that the local situation cannot absorb.
- The increased international concern has stimulated a reaction in the region amongst local politicians and non-indigenous people. Understandably they are insisting that they too should get support for projects and for the decentralization process. To compensate, northern organisations seem to feel obliged to respond. However the non-indigenous populations in the tropical forests have been drawn to the region to exploit its resources. They know no other option. Programmes with these inhabitants should therefore assist them with developing genuinely sustainable alternatives and should be closely monitored and tightly developed according to clear criteria. If not, these funds will simply help to intensify the capacity of those exploiting the forest to do so more efficiently.

International interest has now become a major factor in the region. The local people talk of a 'projects boom', just as they have experienced the rubber boom and the coca boom. They wonder how long it will last. Indigenous leaders and specialists involved in the region are very concerned with this latest interest, because it could easily tip the already precarious balance in favour of the more powerful political and economic interests, rather than strengthening the capacity of the local people to live sustainably. The latter requires great care and sensitivity and a change in international policy to long-term, sustained support, in quantities and on a scale that the local system can absorb.

Chapter six

FINAL COMMENTS

Perhaps the main lesson to understand from the COAMA Programme, is that the money is only useful in as much as it allows for the intensification of local processes of thought and interaction that was evolving before the money came. The funds now allow the communities to meet more often to plan and organise the management of the resguardos; to deal with problems more quickly; to receive information and specialist advice that allows them to foresee the implications of things more clearly.

The funds allow the process of analysis, the search for a better understanding and the development of appropriate organisations to evolve at a pace set by the local communities and for which they take responsibility. An example is microprojects, which has aroused much interest. However the key to the success of the microprojects is not the small amount of money which the communities control. There is a long process of analysis, empowerment, re-orientation of thought and relationship between the specialist from the western society and the communities and within the communities. The essence of the microprojects is that they stimulate a process re-orientating the communities from a relationships of dependency to one of independence, analysis and self-consciousness.

COAMA allows the communities to experience and practice developing ideas autonomously. It also allows specialists and funders to experience and practice a different kind of relationship which is not intrusive but responsive and experimental.

In conclusion, it would seem that there is still a long way to go and much more modesty and learning required from all quarters if those concerned are really serious about wanting to preserve the cultural and ecological diversity of the rainforests (and indeed the planet). Interest in the tropical regions focused mainly through money, may well help to intensify the problems and not the solutions in the region.

The profound hope of the COAMA team and the indigenous communities involved, is that it can be an example to concerned people of the complexity, paradoxes, contradictions, successes and failures involved in following a careful and watchful approach to a development path that attempts to strengthen the cultural and ecological diversity of a region. This approach requires tenacity and patience, and is highly rewarding to all as the strength and capacity of those who participate evolves through deeply rooted processes.

Annex 1 -

STATEMENT BY INDIGENOUS CAPITANS OF THE COLOMBIAN AMAZON

Santafé de Bogotá, July 27, 1992

This thing (document) is being born like a 'pensamiento' (thought), in the same way our ancestors made and gathered the 'pensamiento'. We are talking about the 'cepa' (stub or origin) of the world.

1. Concerning the idea that indigenous communities will inevitably banish or integrate with the western culture and the market economy.

In order to talk about our 'pensamiento' and our way of life, we have to begin talking from the moment of origin, from the root. We are composed of, from the beginning of time, a 'pensamiento' and a body. We are the only ones who know the process of the indigenous 'pensamiento'.

The white man cannot speak alone for the indigenous people. Now, we see that any leader without maturity of thought comes out to speak things that are later written down as if they were said by us. For this reason we are making documents with our own 'pensamiento', in order to express it directly from us, as the traditional indigenous authorities that we are.

It is not true that the indigenous people have to vanish or be integrated into the society of the white people. On the contrary, we are uniting our efforts to maintain our different cultures alive. We are working with our own ideas, maintaining our own values and the 'pensamiento' of our grandfathers. We are the ones who know where we are headed. No other person can speak about the destiny of the Indian people.

The indigenous 'pensamiento' has come to be preserved the same before and after the Conquest and it remains alive until the sun of today; that is why we exist. When the indigenous 'pensamiento' ends, then humanity will have reached its end. 500 years are witness, a proof that 'civilisation' has not been able to destroy our 'pensamiento'. Here it is still. If an indigenous person should get to be a doctor, lawyer or anthropologist, or wherever an indigenous person should go, he/she will never stop being an indigenous person.

We have suffered times of violence, when we were fought against in order to make us slaves, to force us to work in the system of the white people; when the missionaries forbid us to speak our languages and practice our rituals. If we maintained our cultural tradition - each ethnic group maintained theirs - in this period of the worst pressure, now that we are working toward the administering of our territories, our 'pensamiento' has more strength; now that the National Constitution recognises our rights, now is the time in which we are going to grow more. Now that we are holding reunions between the traditional authorities of various ethnic groups (Mamos, curacas, capitanes, caciques, payes, etc) the 'pensamiento' of the indigenous people says that it will gain more strength.

We are working intensely to recuperate our traditional culture and to reconstruct our society based on this basic foundation. And this is not an illusion or a romantic dream, it is a reality. The 'sabedores' (those who know) have thought about this in the 'mambeadero' (where the ritual of chewing coca takes place); they have analysed ahead in time and have seen that we do join forces and that this work will bear fruit.

2. Concerning the idea that the traditional authorities are manipulated by anthropologists in order to impede the development of the indigenous people.

It shows a lack of respect for the indigenous communities to tell them that they are being manipulated. The Indigenous Authorities are respected because they have the ability to manage their 'maloca' (communal house and place of meditation) and their community according to the 'pensamiento' inherited from their ancestors; also because they have a seat in the central place for meditating, which is the 'mambadero'; because it is from there that they are fixing the world and taking care of their people. The words and the actions of an Indigenous Authority are wise and conscientious, because they are born from our own indigenous 'pensamiento'.

Our 'pensamiento' exists and we have been fulfilling it since way before the arrival of the anthropologists or any other white person. It was not anthropology that told us what to think, or that we conduct dances or that we live like indigenous people. What compels us to do these things is our Law, the 'pensamiento' itself that tells us that we cannot leave it, because the day we abandon it, that day we will vanish. Therefore, it is not due to the influence of others that we are indigenous people. We are using watches, clothing and motor, this is already ours because we sought it; we wear clothes but no white man can tell us what to think or how to live. We receive, out of respect, that which the white man offer in good faith but we never stop being Indians.

How is a white person going to manipulate the indigenous culture if this culture comes from the moment of origin, the memory of the old people comes with one's roots. Next comes the apprenticeship, which means listening to the stories, sitting oneself down to think, to learn to respect and to carry that power. One has what one knows, nobody can take this away. What I have that is my own is inside of me.

There are anthropologists that have spent much time visiting, getting to know us, listening to us, working, eating and suffering with us. It is because of this that they have understood the indigenous way of living and thinking. They have verified the depth of the indigenous knowledge and its ability to manage the natural resources; they have also understood the problems we face concerning the society that surrounds us. They (the anthropologists) have not come to understand this by reading books but because they have lived through it with us. They have sat down to 'mambear' (ritual of chewing coca) and smell tobacco with us, they have listened to us with respect to try to reach an understanding. And, they have supported us with this respect; with their support we have strengthened our autonomy. This is very important because it was in this way that we were able to stand up again and end the system of slavery with the 'patrones' (bosses) that had us subjugated by means of the 'endeuda' (circle of indebtedness) and the exploitation of natural resources. We have revived the 'Yurupari' (ritual in which the heat, energy or calories accumulated throughout the summer are returned to the feminine principle thus re-establishing equilibrium with the arrival of the first rainfalls), we are again constructing 'malocas' and conducting our ritual dances; we are managing our territories according to our destiny and according to our own culture.

For us development does not mean the construction of cities and roads, nor does it mean having big industries and enterprises, nor does it mean accumulating large quantities of land and money to dominate others. Our interest does not lie in development for personal benefit above or at the cost of nature and the rest of the people, following the way of the white people; instead it lies in development for the benefit of the community, preserving

the natural resources. We, ourselves, seek this type of well-being through the strength we carry from being Indians.

Development, as we understand it, means respecting the differences in thoughts and ways of life. It entails developing our own 'pensamientos', educating children and young people in order for them to live well, so that they will know their own culture and practice its rituals, to teach them respect for nature and foreign ways of life.

3. Concerning the idea of the 'resguardos' (reservations) as a means of isolating the indigenous people from the national society.

Possession of the land on which we, the indigenous groups, live has not been newly acquired, not is it a gift from the Colombian government. It is the land we have inherited from our ancestors. When the domination from the other, outside culture entered into our territory, the ancestral rights of our indigenous communities were violated. Today, as the fruit of so many struggles, gatherings and proposals the State recognises these rights and returns top the indigenous people dominion over their won lives, which originally was born from the earth.

It is not the government that gives us a 'resguardo', this has a constitutional law which is much more ancient. When the Earth was created and delivered by the gods to the indigenous tribes, then and there the 'resguardos' were created for each tribe, with its won culture so that they would maintain and preserve their territories. This surrender of land was not done to isolate the indigenous people, instead it was done so that they would live well, united with the laws of nature that rule the behaviour of man.

In the same way, the new National Constitution recognises the ethnic diversity and the indigenous territorial rights of the indigenous people, because by allowing each region to have its own government is the best way of maintaining the order, or the equilibrium. It is not done to isolate or separate the Colombian people from each other, but in order to ease the coexistence and respect between the members of the country. If the government respects the autonomy of the indigenous territories, then we are not isolated; on the contrary, our rights as Colombian indigenous people to develop our own 'pensamiento' and to continue participating in the country is being recognised.

We defend the autonomy regarding internal affairs in the 'resguardos', but always under the auspices of a national unity, within the law of the state, because it is this same law of the state that sanctions our special rights. We are Colombians and we form part of the nation. We have only one constitution that guides all Colombian people.

The current indigenous 'pensamiento' affirms that while the autonomy of the 'resguardos' and the indigenous territories are respected, there will be more unity, more life, more preservation of nature and more development. We would like that this ancestral right to the land would also be recognised in all countries where indigenous people exist.

4. Concerning the supposed inability of the indigenous authorities to understand the modern world and manage projects.

These words show a lack of respect, they sabotage and insult the Indigenous Authorities and the indigenous communities in general. It is the same as stating that the indigenous people have no 'pensamiento', when in reality our

own 'pensamiento' has been our fountain or life. It is only that we have a different way of thinking; with this thinking we manage the world, nature, and the earth. The indigenous people have always managed their territory with wisdom. Our way of managing does not entail plundering resources; it entails knowing how to use, share, and take care of resources so that what is alive continues living.

We are not forced to thinking with the 'pensamiento' of the white people; we make decisions according to our won criteria. When an idea or a proposal from without comes to us, we gather to think among all of us to analyze if it seems to us convenient or not, to analyze if it can be a source of communal benefit. We accept a foreign proposal only if it means we can peacefully stay at home, cultivating the land, fishing and hunting, etc...In other words, in order to achieve independence, to return to work and live peacefully as in ancient times. If we see that it (the idea or proposal) can bring problems or conflicts then we reject it or it is not done.

We are not thinking with ambition to invent millionaire projects or large enterprises. This is not within our 'pensamiento', we do not need this kind of ability. For us a project is principally the 'sentir' (feeling or way of feeling of the community) to achieve solutions for internal problems, and we feel perfectly competent to design our solutions and to develop our own programmes. For this reason, our current projects are born from indigenous knowledge; we are planning, executing and evaluating projects according to our own 'pensamiento' and methods. In this way, if our 'pensamiento' and autonomy is respected we will be able to manage and control things much better.

Of course we are also going ahead with projects that have a regional scope and that pertain to the conservation of natural resources, the management of territory, the recuperation of cultures and traditional knowledge. In order to manage these types of projects, which are larger - not because they require more money or external resources to function, but because they encompass a greater territorial area - we are holding meetings with the traditional Indigenous Authorities of other neighbouring communities with the end goal of interchanging ideas, knowledges, experiences concerning the management and protection of the earth and natural resources. These reunions have been very important and we wish to continue holding other meetings because through these our knowledge and our physical and spiritual power are strengthened; through these dialogues criteria are consolidated and agreements are established in order for the regional indigenous government to have its roots in the traditional culture, what is for us the basic fountain of autonomy. After we have agreed between ourselves, the indigenous people, then we will be able to say that we can carry out this great project.

We do not want intermediaries, who are foreign to our cultural reality, to direct or represent us, even if they are indigenous persons. We do not want others to speak for us in front of any government or foreign organisation because we are aware that they are misrepresenting us. Even though the period of rubber harvesting and the great exploitation is over they continue to speak for us, as if we did not have our own voice.

We are not in agreement with the idea that our fellow Indians travel abroad to speak on our behalf without being expressly sent by the traditional Authorities of the region. We have to express our disagreement because in many instances this concerns leaders who are too young and they say things over there that we the elders, have not said or thought and they commit the region to things that we have not thought about.

Through this declaration we wish to make a request to the foreign organisations so that the proposals or invitations they wish to make concerning the Amazon region are made directly to the traditional Authorities, who are the persons best prepared to think well, to arrange and delegate to those who truly can represent the communities with clear and concrete proposals and without particular political interests. These delegates will be able to express what the traditional Authorities thought and said while sitting in the 'maloca'.

Foreign organisations should only support projects or initiatives that are born or stem from the communities and that are supported by the traditional Authorities. It is we, ourselves, who have the legal authority and the knowledge necessary to manage our own affairs. We, ourselves must directly define things with our own way of thinking, expressing and organising ourselves.

5. Concerning the participation of the indigenous people in the process of territorial ordering.

We are facing danger. They would like to turn us into a system of government, but following the model of the white people. They want to transform us, to convert us into something we are not. Where are they leading us to? We want to have our own government and manage resources but only according to our own 'pensamiento'. We understand by the term 'own government' a traditional government. We have many questions regarding the Constitution which have not yet found an answer. We are thinking, working a lot but at our own pace and in our own way.

Management of money and power in the manner of the white people, implies danger for us. Is it possible that it is beneficial for an indigenous person to become a mayor, a council member, or a senator? To manage money and power in the same way the white people do, this can harm the 'pensamiento'; we have already seen and experienced this. For this reason we must speak with the elders. Those who understand Spanish, must explain this situation to the elders in their language, so that they can guide us.

We need our 'pensamiento' to be shaped into documents, that it get to be known and that it have a following. To organise the territory we must first organise the 'pensamiento'. What we understand by territorial ordering does not only mean to survey or to fix the boundaries of a piece of land. It goes deeper than that, it implies organising the 'pensamiento' in order to live well on the land. In other words, this territorial ordering has two parts: the spiritual, which refers to the 'pensamiento', and the physical, which refers to the land. For us, these two parts cannot be separated, they will always be united since the territory is but one.

The 'resguardos' must be 'saneados' (cleansed of outsiders who inhabit the area) and the 'pensamiento' of the people must also be cleansed. The constitution recognises the rights of all Colombian people, not only those of the indigenous people. It is necessary to talk to the 'campesinos' (peasants) and with the 'colonos' (outsiders who live in the 'resguardos'). We are organising workshops in different regions in order to bring awareness to and motivate the people, and in order to consult with the communities and to consult among ourselves.

(Original document in Spanish)

Annex 2 -**LETTERS FROM INDIGENOUS CAPITANS OF THE COLOMBIAN AMAZON**

Santafé de Bogotá, July 27, 1992

From the 7th to the 26th of July, we, the 'Captains' (traditional leaders of the Amazon) and leaders signing this document, travelled to the Sierra Nevada of Santa Marta (located in the Northwest region of Colombia) to visit the traditional authorities of the Arhuaco, Kogi and Arsario people. We accepted an invitation from the Mamos (spiritual leaders of the Sierra) with the intention of opening a dialogue and interchanging ideas regarding the authentically indigenous way in which we have been managing the world. This is the root of our thinking, which we will continue to apply in the way we relate to the earth, natural resources, and all other matters. It is with a knowledge that comes to us from ancient times that we will work in this process of territorial administration.

Initially we worked in Bogotá, studying for several days the articles of the New Constitution which define the special rights of the indigenous people, and elaborating a document (appended to this letter) we could take to our indigenous brothers of the Sierra and which is a synthesis of the ideas and thinking that are the fundamental basis of our proposal.

In Nabusimake (the capital of the Arhuaco people), aside from participating in the Assembly held by the authorities of the Arhuacos, we also visited the Arhuaco, Kogi, and Arsario Mamos who were gathered in the Kankuruas (holy places or temples) of Mamo Munevar and Mamo Kuncha, where they were conducting spiritual work, thinking and divining regarding the subject of the administration of the Indian territories. We held important talks with them concerning ancestral knowledge which they and we have used in dealing with our respective territories, since the days of its origin until the sun of today. We then travelled to Maruamake and Mingueo where we were also able to share these thoughts with the Mamos and indigenous authorities gathered there. On several occasions we also had the opportunity to talk to Taita Lorenzo Muelas (a former Guambiano Governor and member of the National Territorial Reorganisation Committee), who avidly listened to our words and petitions so that the Commission of Territorial Reorganisation would take us into account and support us as the traditional authorities that we are.

Through these encounters we have begun to mutually strengthen our own authentically indigenous science, since we were able to recognize the existence of other indigenous communities who also possess profound knowledge concerning the respect for and a traditional relationship with nature. Aside from our cultural and linguistic differences, we find ourselves in agreement regarding the fundamental work we have ahead of us.

We agreed that throughout this process of work we will continue to communicate with each other spiritually and physically. We need to continue this dialogue and interchange of thoughts through the means of other trips, travels, and encounters between Indian authorities. In addition, we want to organise some workshops in the 'resguardos' (reservations) in which we could learn how other indigenous people are functioning and how they are dealing with the commission of territorial administration. We wish to express our thoughts regarding these subjects, and we would also like to create

publications through which we could communicate our proposals to other indigenous communities and the institutions of the white people.

We have opened a path of communication between traditional thinkers or 'sabedores', those who have traditional knowledge, and we wish to continue working together, encouraging each other and enriching ourselves. We have seen the necessity to strengthen our position as traditional Indian authorities, since we are the bearers of the words of our forefathers as well as the legitimate representatives of our people.

For these reasons, we address ourselves to the Gaia Foundation so that they will help us find a respectful and committed support, as well as the necessary resources to continue in this process that we have just begun and which is already bearing its first fruit.

(Original document in Spanish)

Miriri, Amazonas March 21, 1993

Doctor
Jose Diego Quintero
Governor of Amazonas
Leticia

Mister Governor:

The Capitans of the mid Amazon of the Caqueta and Miriri rivers in meetings which took place recently want to express our satisfaction and appreciation to the different entities and institutions, among them the Governorship of Amazon, that have been holding meetings to explain to us, the indigenous peoples, the effects of the reform to the Constitution. At the same time, we wish to express that we view with preoccupation the ways in which at times this reform is presented; exalting the formation of municipalities and hiding or minimizing the scope of the Indigenous Territory Entity ITE. On this subject we would like to clarify the following:

We acknowledge and support the Constitution because it has recognized rights that for many years were denied us. One of these rights is the possibility of transforming our territories in Indigenous Territory Entities, which according to the Constitution offers us the following advantages:

1. The ITE is a territory entity at the same level as a municipality or any other, with the difference that it offers the autonomy to administer our interests which no other entity allows us. In the ITE what is applied are our uses and customs, we have our own authorities, our tradition in administration of the territory is respected and used, and not the ways that are created by and for the whites.
2. All the benefits such as health and education, presently concentrated in municipalities and other sub-municipalities and administered by nonindigenous people in the ITE will be in our territories, with the orientation that will most benefit us, and defined by us. As a territorial entity the state is obligated to the financing of services the same as that of the municipalities.

3. With the ITE, further to self-government and administration of services, we also have the right to participate in the control of the natural resources within the territory; plan the type of economic and social development that we desire; receive and distribute resources and to conduct indigenous justice according to what is correct according to our culture and tradition.
4. As an ITE we also have the right to have representatives on the National Planning Board which organizes the development of the whole nation; on the National Royalties Fund which distributes the taxes from mineral riches that are exploited by the nation and in the entity that will control natural resources for all of Colombia.
5. As a territorial entity our territories, in a clear difference from the municipalities, will be specially protected because of being a constitutional mandate, with nonprescribibility, inalienable and nonsequestrable or subject to embargo.

Governor, the ITE is the result of the indian presence in the National Constitutional Assembly and without a doubt it is the best means of strengthening our people and our autonomy. It would be contrary to the spirit of the Constitution to disorient the indigenous people by presenting the municipalities as a better alternative and in this way undermining the rights and advantages that the Constitution gives us with all clarity in what refers to the ITE.

For these reasons, Governor, we request that you try to see that officials in your jurisdiction cease at once with the irregular practices they have been carrying out and which are showing purposes that are against what is ethical and legal. We are referring to some officials in our region that have made Capitans sign blank pages and who have stated in seminars and meetings that if we do not support the creation of municipalities we will be left out of the benefits and aid given by the government.

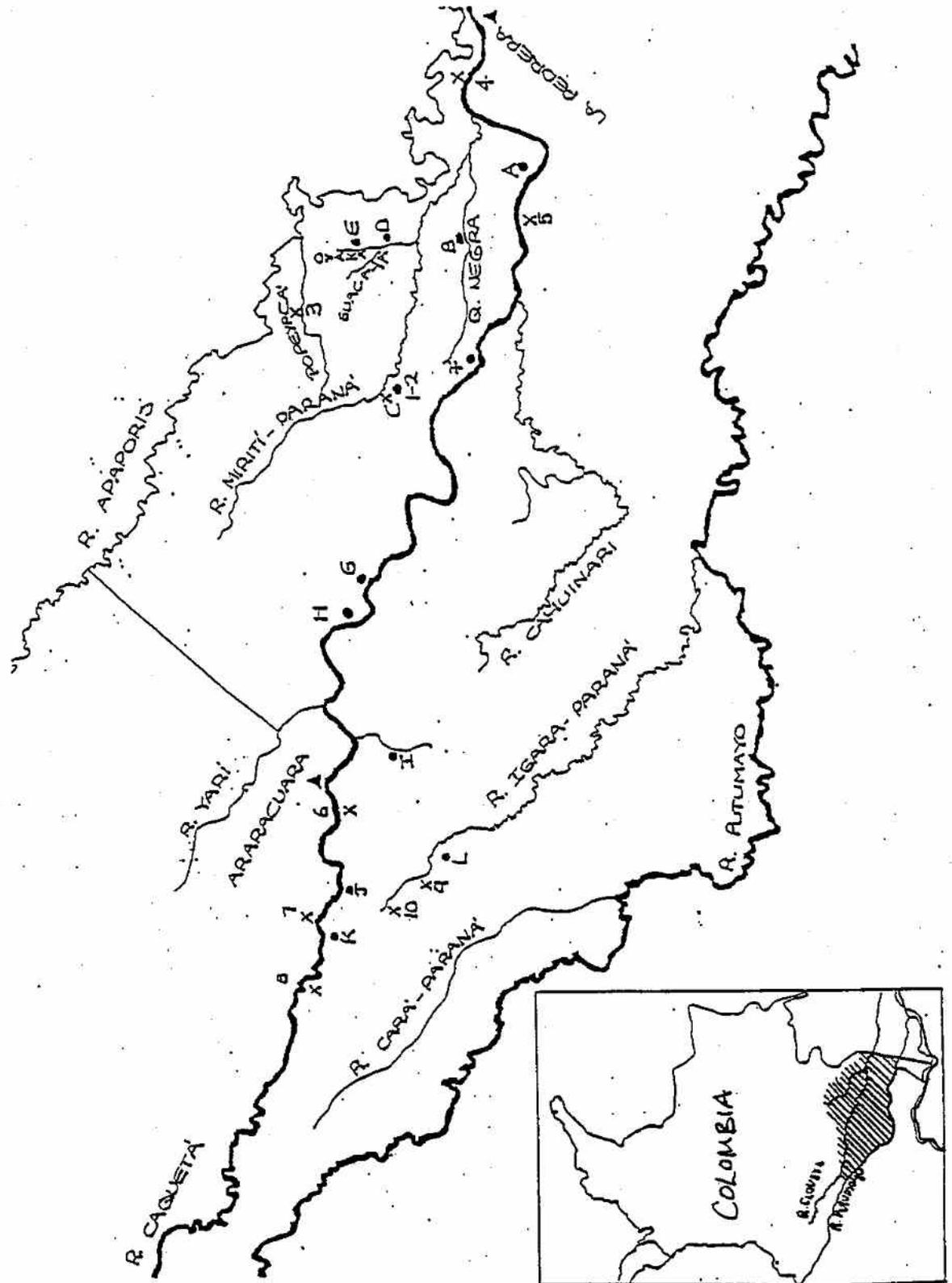
Respectfully,

signed (signatures and seals follow)

Original document in Spanish

Annex 3 -

MAP Nº2: THE COLOMBIAN AMAZON, SHOWING LOCALIZATION OF MICROPROJECTS WHICH HAVE EMERGED AND ARE SUPPORTED THROUGH THE COAMA PROGRAMME



LIST OF EXISTING AND EMERGING MICROPROJECTS (WITH REFERENCE TO MAP N°2)

Existing Microprojects:

- A. **Strengthening the Community School of Puerto Córdoba**
Director: Abelardo Yepes Yukuna (capitán)
- B. **Strengthening the Community through Rubber Extraction in Quebrada Negra**
Director: Fausto Tanimuka (capitán)
- C. **Strengthening Communal Organisation of Puerto Libre**
Director: Faustino Matapí (capitán)
- D. **Strengthening the Community School of Guacaya**
Director: Gilberto Tanimuca (teacher and health promoter)
- E. **Strengthening the Community School of Oiyaka**
Directors: Miguel Antonio Letuama (indigenous teacher)
Transcription of Letuama Oral Tradition
Director: Rafael Letuama (capitán and shaman)
Oral Health and Dentistry in Oiyaka
Director: Benito Letuama
- F. **Recording and Transcription of Miraña-Bora Oral Tradition**
Director: José Enrique Miraña (capitán and shaman)
- G. **Development of the Nonuya Education Project**
Coordinator: Hernán Moreno (Education Committee)
Nonuya Cultural Recovery
Coordinator: Hernán Moreno (Education Committee)
- H. **Muinane Elder's Seminar on Ethno-Education**
Coordinator: Eduardo Paki (capitán)
- I. **Indigenous Research on the Traditional Management of the Andoke Territory**
Director: Fisi Andoke (casike, elder's council)
- J. **Communal Production of Brown Sugar for Local Consumption and Commerce in Puerto Sábalo**
Director: Cabildo Indígena de Puerto Sábalo
- K. **Communal Cultivation of Cane and Production of Brown Sugar in Puerto Berlin**
Director: Antonio Kiriya (casike)
- L. **Recovery of the Okaina Culture, Tradition, Language and Origin in Cordillera**
Directors: Hípolito Candre (casike), Blas Candre (vice-governor)

Emerging Microprojects:

- 1. **Womens Traditional Organisation in Puerto Libre**
Director: Raimunda Yukuna (head-woman)
- 2. **Cooperative for Support to Communal Work**
Director: Faustino Matapí (captán)
- 3. **Research on Tanimuka Oral Tradition**
Director: Rondón Tanimuka (capitán and shaman)
- 4. **Experimental indigenous school at Angosturas**
Director: Rafael Miraña (capitán)
- 5. **Research on Carijona history and territory**
Director: Eduardo Bora (capitán)
- 6. **Research and Management of Muinane traditional territory**
Director: Jorge Ortíz (casike)
- 7. **Women's Cooperative**
Director: Gladys Mukutui (President of 'Indigenous Women of Coemani')
- 8. **Support to initiatives of local women's organisation**
Director: Maria Paz Kuyoteka (President of 'Indigenous Women of Los Monos')
- 9. **Conservation of Uitoto traditional culture**
Director: Marcelo Buinaje (casike)
- 10. **Research and recuperation of Uitoto laws, culture and tradition**
Director: Victor Martinez (casike)

Annexe 4 -

HEALTH AND EDUCATION MATERIALS PRODUCED AND PUBLISHED BY ETNOLLANO FOUNDATION, WITHIN THE COAMA PROGRAMME

Publications

1. **Programmes for the Consolidation of the Amazon, COAMA.**
ETNOLLANO Foundation, GAIA Foundation, European Community. Publicity Pamphlet. Spanish-English. 1991 (100 copies). 25p.
2. **Between Joy and Weeping - Sikuani oral tradition.**
Compiled by Francisco Queixalos. 1991 (1,000 copies). 343 p.
3. **Morphology of the Piapoco Name.**
Andrés Reinoso G, 1991 and 1992 (two editions, 200 copies). 41p.
4. **Astronomy of the Piapoco, Sikuani, Achagua and Sáliva.**
First Seminar Workshop on the Piapoco Alphabet and Education. Francisco Ortiz. June 1992 (100 copies). 16p.
5. **Curripaco Astronomical Calendar.**
Third Workshop on Curripaco Education. Various authors. April 1992 (100 copies). 7p.
6. **Waku Jinapjiam Jimam - The Letters of our Language.**
Guide for the Curripaco teachers. August 1991 (100 copies). 39p.
7. **Guide for the Curripaco Teacher.**
March 1992 (2 editions, 200 copies). 24p.
8. **Pamuyetakau. Guidebook for Curripaco Preparation.**
August 1991 and March 1992 (2 editions, 400 copies). 24p.
9. **Waku Idana. Guide to reading and writing in Curripaco.**
1991 (2 printing, 400 copies). 61p.
10. **Curripaco Alphabet and Education.**
Documents of the First and Second Workshops on the Curripaco Alphabet and Education. 1991 (200 copies). 89p.
11. **Paniweta Karruda. Curripaco Mathematics.**
Work book. 1992 (100 copies). 47p.
12. **Paniweta Karruda. Curripaco Mathematics.**
Teacher's Guide. 1992 (100 copies). 29p.
13. **Curripaco Dictionary.**
Octavio de Jeses Bedoya. 1992 (100 copies). 53p.
14. **Fepaite - Our Land. Curripaco Atlas.**
Juan M. Castellanos. August 1992 (100 copies). 59p.
15. **Orientation Guide.**
Ruth Consuelo Chaparro. Program for the Professionalization of Indigenous Teachers. La Chorrera, Amazonas. 1992 (50 copies). 26p.
16. **Natural Sciences Module.**
María Cecilia López. Program for the Professionalization of Indigenous Teachers. La Chorrera, Amazonas. 1992 (50 copies). 158p.
17. **Philosophy Module.**
Fernando Urbina. Program for the Professionalization of Indigenous Teachers. La Chorrera, Amazonas. 1992 (50 copies). 53p.
18. **Language: Spanish - Uitoto.**
Marina Parra and Gabriele Petersen de Piñeros. Program for the Professionalization of Indigenous Teachers. La Chorrera, Amazonas. 1992 (50 copies). 82p. + bibliography and annexes.
19. **The New Indigenous Health Promoter of Vichada.**
Summary of an interdisciplinary work process. Xochitl Herrera and Miguel Lobo-Guerrero. 1991 (50 copies). 25p.

20. **Ecology and Health.**
Xochitl Herrera. Program of Continuous Education for Health Promoters of the Sectional Health Service of Vichada. 1992 (50 copies). 36p.
21. **The Healthy Child; Socio-cultural aspects of his growth and development.**
Xochitl Herrera. Program of Continuous Education for Health Promoters of the Sectional Health Service of Vichada. 1992 (50 copies). 39 p.
22. **Mapping. Techniques for the preparation and reading of maps.**
Jorge Rojas Gaitán. Program of Continuous Education for Health Promoters of the Sectional Health Service of Vichada. 1992 (50 copies). 23p. + maps.
23. **Participative Research and Training of Indigenous Health Promoters.**
Agreement Sectional Health Service of Guainía - ETNOLLANO Foundation. Report July 1990 - June 1991 (10 copies). 75p. + appendices.
24. **Material for Community Reflection on Fishing in the Lower Inírida.**
Mario Girón. 1992 (50 copies). 7p.
25. **Itm Cartilla Wansujut Yerojet.**
1992 (50 copies, in proof). 10p.
26. **?Boj-0ilijam Katimp-On-to Bonwin-to Dumat Win-to Söt?.**
What were the Conucos like compared with the present ones?. 1992 (50 copies). 4p.
27. **Jaa jet juibiwōka jabijuilig binit, bōjaligu jalig bilipōn oyem.**
To begin studying on what the earth is like where we live. Pamphlet in Puinave and Spanish. Mario Girón and Parmenio González. 1992 (100 copies). 25p.
28. **Apawalia Pantishupa Liuyawa. Curripaco Ecological Calendar.**
(100 copies). Out of print.
29. **Awakarruna. The Forest Mother and her son Pupeli, sejito.**
Filintro Antonio Rojas. Reading Text. August 1991 (200 copies).
30. **Baniva Language and Culture.**
Documents of the First and Third Binational Seminar Workshop on Bilingual Intercultural Education in Venezuela and Colombia. 1992 (100 copies).
31. **Curripaco Astronomical Accounts.**
Filintro Antonio Rojas. July, 1992 (100 copies).
32. **Archeological Ceramics from Arrecifal, El Coco, Macanal, Sikita and Huesito.**
Helena Pradilla and María Eugenia Plata. 1992 (100 copies).
33. **The Kaawiri, ancestors of the Piapoco.**
Jorge González. 1992 (100 copies).
34. **Settlement of the Lower Guaviare.**
Jorge González. 1992 (100 copies).
35. **Language II: Uitoto.**
Marina Parra and Gabriele Petersen de Piñeros. Program for the Professionalization of Indigenous Teachers. La Chorrera, Amazon, 1992 (100 copies). 46p.
36. **Teaching Area - Curricular Design Module III and IV Stages.**
Ruth Consuelo Chaparro and Adán Martínez. Program for the Professionalization of Indigenous Teachers. La Chorrera, Amazon, 1992 (100 copies), 126p.
37. **Proceedings of the Workshop for Rural Teachers, Inírida.**
February 1992. (In final proofing).
38. **Piapoco Handbook.**
(In final proofing).
39. **Waku Dana. Workbook on Curripaco reading and writing, Eje dialect.**
(In final proofing).
40. **There is not only one yucca. Sikuaní handbook.**
Jorge Rojas. (In final proofing).

Videos

1. **Education and the Amazon**
ETNOLLANO Foundation (COAMA Program), 1990. 30 minutes.
2. **The Indigenous Promoter. Sectional Health Service of Vichada**
ETNOLLANO Foundation (COAMA) Programme, 1992. 32 minutes.

MATERIALS PRODUCED BY PUERTO RASTROJO FOUNDATION, WITHIN THE COAMA PROGRAMME, AND READY FOR PUBLICATION

Publications

1. **Thematic Atlas**
1:1,500,000 scale of all of the Amazon with 13 thematic maps and their respective reports (geology, geomorphology, climate, soils, physiography, national parks and indigenous resguardos, political-administrative division, communications, health, education, indigenous settlements and linguistic families).
2. **Bibliography of historical and scientific documentation**
Partially annotated.
3. **Historical-geographic atlas, 1850-1930**
Location and typology of the human groups settled in the Colombian Amazon.
4. **Historical-geographic atlas, 1850-1930**
Population dynamics of the Amazonian groups in Colombia.
5. **Historical-geographic atlas, 1850-1930**
Economic activities in the Colombian Amazon.
6. **Photographic album**
Annotated, on some of the local ground species hunted (birds, mammals and reptiles).

MATERIALS PRODUCED BY FUNDACIÓN GAIA (BOGOTÁ) AND THE GAIA FOUNDATION (LONDON) THROUGH THE COAMA PROGRAMME

Publications

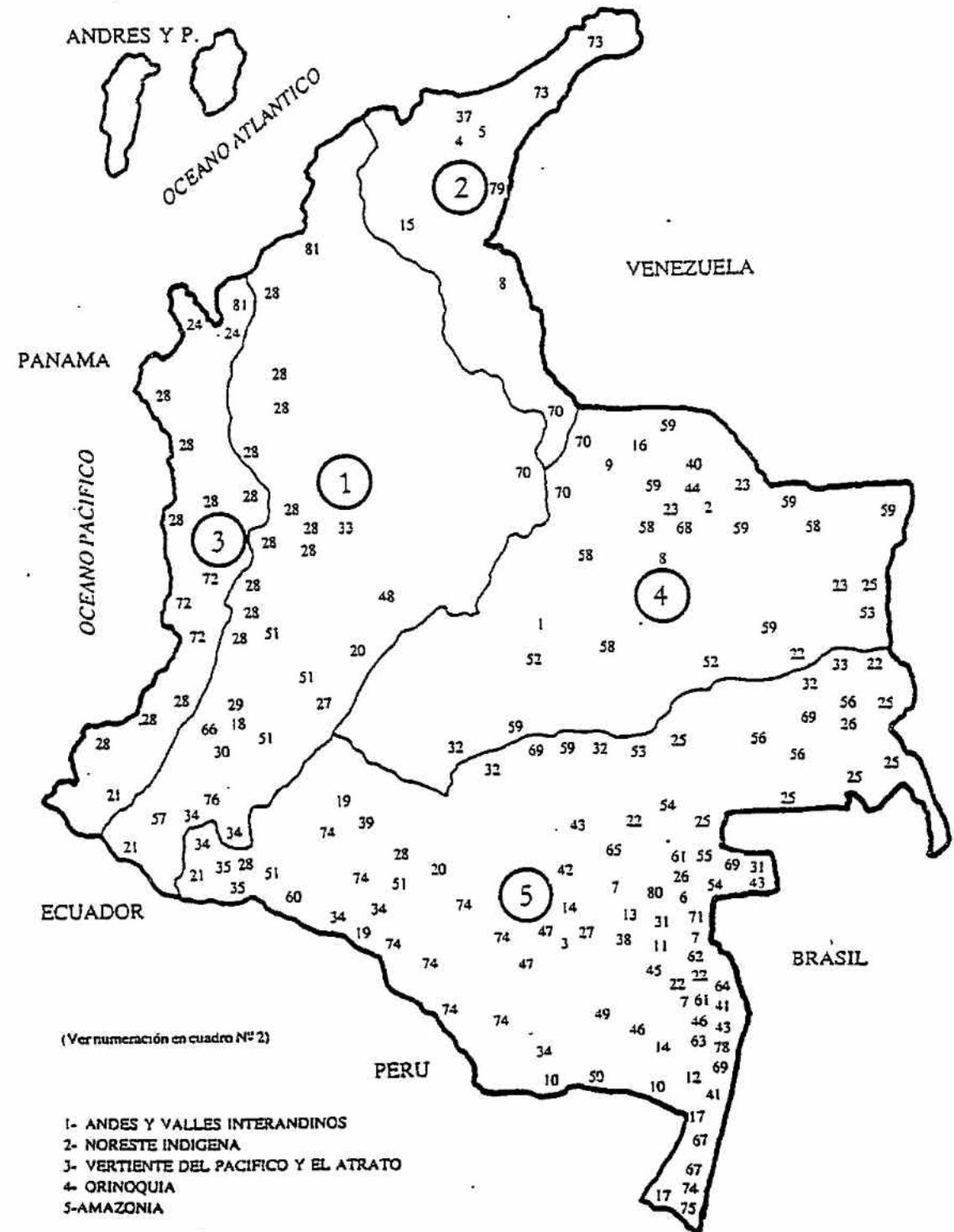
1. **Derechos Territoriales Indígenas y Ecología**
Compilation of texts from Amazon Association Seminar, held in Colombia (1991)
2. **Reconocimiento y Demarcación de Territorios Indígenas en La Amazonia**
Compilation of texts from Amazon Association Seminar, held in Brazil (1991)
3. **COAMA Brochure**
4. **Microprojects Reports**
Selection of materials resulting from the Microprojects Programme

Videos

1. **Camino Indígenas de la Constitución**
Coverage of the Amazon Association Seminar, Colombia (1991)
2. **Meeting of Colombian indigenous leaders**
Coverage of meeting between group of indigenous Capitans from the Colombian Amazon with Arhuaco indigenous leaders from the Sierra Nevada de Santa Marta (1992)

Annexe 5 -

MAP N°3: THE LOCALIZATION OF DIFFERENT INDIGENOUS ETHNIC GROUPINGS IN COLOMBIA, AND A TABLE SHOWING NUMBERS OF INHABITANTS

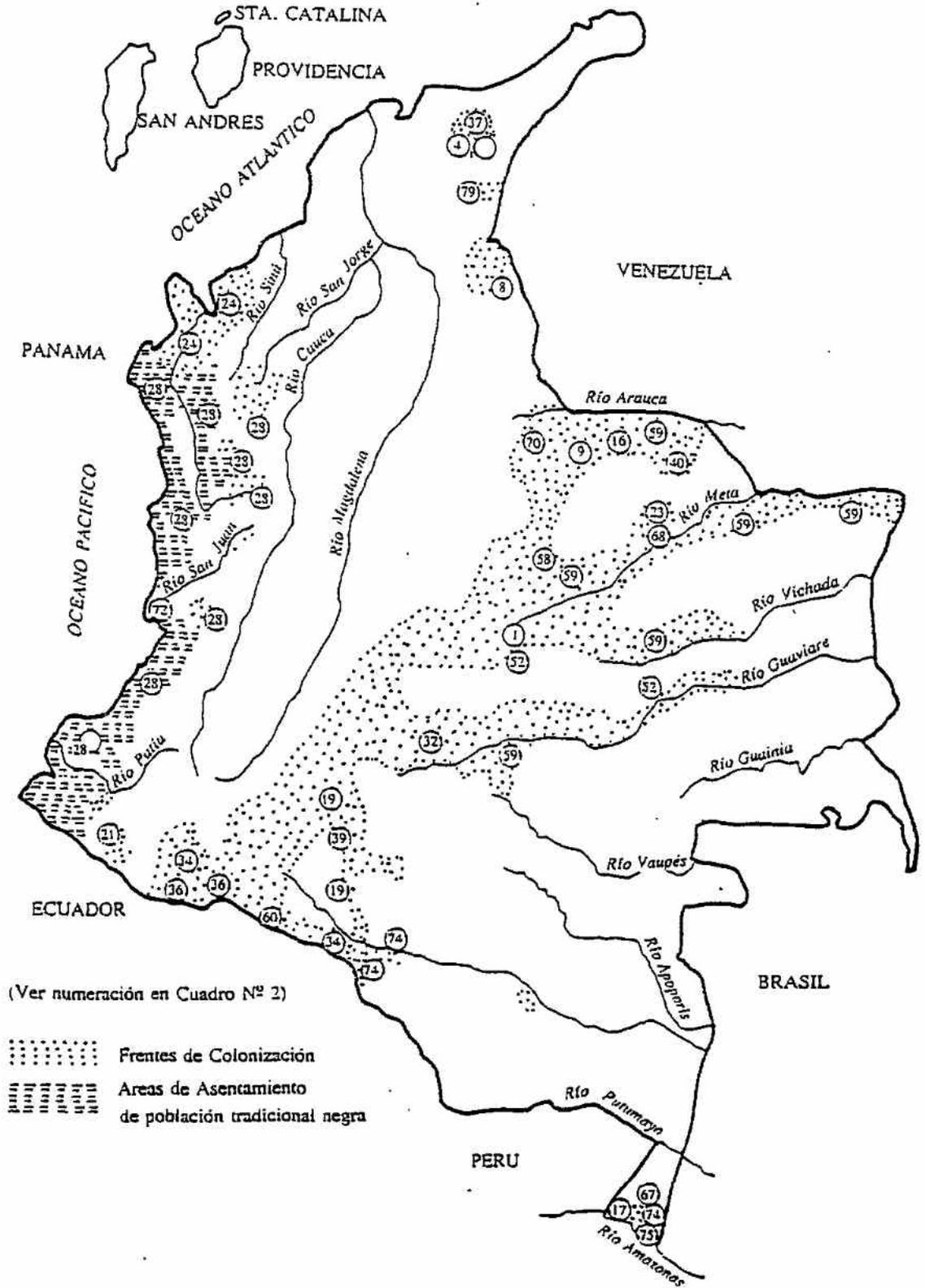


DIFFERENT INDIGENOUS ETHNIC GROUPINGS IN COLOMBIA (SEE TABLE)

	ETHNIC GROUP	Nº FAMILIES	Nº PEOPLE
1	ACHAGUA (AJAGUA, XAGUA)	36	231
2	AMORUA (WIPIWE)	46	162
3	ANDOKE 1-/	44	233
4	ARHUACO (IJKÁ, BINTUKUA)	1873	9394
5	ARZARIO (WIWUA, GUAMACA, SANKA, MALAYO)	265	1500
6	BARA 2 -/	52	296
7	BARASANO 3-/	149	939
8	BARI (BARIRA, MOTILON)	428	1433
9	BETOYE (JIRARRE) N.H.	128	676
10	BORA 4 -/	74	388
11	CABIYARI (KAWILLARY)	40	277
12	CARABAYO (YURI)	40	200
13	CARAPANA 3-/	63	412
14	CARIJONA	47	254
15	CHIMILA (SIMIZA)	75	450
16	CHIRICOA	13	61
17	COCAMA	38	236
18	COCONUJO N.H.	829	4599
19	COREGUAJE	216	1367
20	COYAIMA Y NATAGAIMA N.H.	1301	7715
21	CUAIKER (AWA)	1099	5873
22	CUBEO 6-/	714	4238
23	CUIBA (WAMONE) 7-/	153	912
24	CUNA (TULE)	94	609
25	CURRIPACO (BANIVA) 8-/	1325	6790
26	DESANO (WIRA)	336	2036
27	DIJOS DEL CAGUAN N.H.	16	96
28	EMBERA (CATIO, CHAMI) 9-/	7478	41718
29	GUAMBIANO (MISAG)	1782	11380
30	GUANACA N.H.	144	723
31	GUANANO (WANANO)	182	1113
32	GUAYABERO (MITUA, ITW)	212	1345
33	INDIGENAS CAÑAMOMO, LOMAPRIETA, S. LORENZO	1168	6366
34	INGA	1412	10836
35	KASMA (KAMENTXA, CAMENTSA)	508	2675
36	KOFAN	150	903
37	KOGUI (KAGABA)	1076	6138
38	LETUAMA (LITUANA, DETUAMA)	23	123
39	MACAGUAJE (AIRUBAIN) 10-/	9	50
40	MACAGUANE (HITNU)	43	222
41	MACUNA (SARA) 11-/	98	528
42	MACUSA	52	262
43	MAKU (CACUA, NUKAR, UBDE, JUDPA) 12-/	113	786
44	MASIGUARE	65	248
45	MATAPI (JUPICHIYA) 13-/	43	215
46	MIRANA	92	445
47	MUTNANE	49	275
48	MUISCA N.H.	308	1859
49	MONUYA (NUNUYA) 14-/	15	80
50	OCAINA	20	125
51	PAEZ (NASA)	16446	94670
52	PIAPOKO (DEJA, DZASE, CUIPACO, WENAIWICA)	774	4355
53	PIAROA (DEARUWA, WOTIHEH)	147	688
54	PIRATAPUYO 15-/	66	400
55	PISAMIRA	8	54
56	PUINABE	814	4299
57	QUILLASINGA-PASTO N.H.	6866	34426
58	SALIBA	170	1106
59	SIKUANI (GUAIBO, IIVI) 16-/	3566	19299
60	SIONA, (GANTEYABAIN)	80	427
61	SIRIANO 17-/	94	665
62	TAIWANO (EDURIA) 18-/	3	19
63	TANIMUKA (UFAINA)	51	262
64	TARIANO	35	205
65	TATUYO 19-/	46	294
66	TOTORO N.H.	312	1875
67	TIKUNA	884	4535
68	TSIRIPU (MARIPOSO)	16	152
69	TUKANO (DASEA)	905	6330
70	TUNEBO (U'WA)	617	3651
71	TUYUCA 20-/	81	570
72	WAUNANA (NOANAMA)	1295	6362
73	WAYUU (GUAJIRO)	16028	80267
74	WITOTO (MURUT) 21-/	1143	5939
75	YAGUA	13	69
76	YANACONA (MITIMAE) N.H.	2979	17880
77	YAUNA (KAMEJEYA)	4	20
78	YACUNA 22-/	72	381
79	YUCO (YUKPA)	416	2150
80	YURUTI 23-/	96	610
81	ZENU N.H.	3085	16972
TOTALES		81648	448710

Annexe 6 -

MAP N°4: AREAS OF COLONIZATION IN COLOMBIA, WHICH AFFECT INDIGENOUS TERRITORIES IN THE AMAZON REGION(1988)



Annexe 7 -

MICROPROJECTS

The extensive materials which have resulted from the process and implementation of Microprojects (see Chapter Two) have been collated under separate Annexes, not included in this report:

- Annex No 1 - Microproject agreements signed with communities
- Annex No 2 - Microproject data card file (fichas técnicas)
- Annex No 3 - Dossier of sample documents generated through field officers' work with microproject communities (including minutes produced by some workshops and meetings)
- Annex No 4 - Field officer reports and maps of trips and visits
- Annex No 5 - Documents produced by Capitanes Indígenas during their Sierra Nevada de Santa Marta visit
- Annex No 6 - Sample photographs

Copies of data-card files are enclosed for the following microprojects: Community School at Puerto Córdoba; Transcription of the Letuama Oral Tradition; Commercial production of brown sugar for local consumption and commerce in Puerto Sábalo. Information on each data-card gives details of the community's microproject and those responsible, as well as the objectives, achievements and difficulties encountered. Sample community agreements are also enclosed.

For further information, please refer to the additional Microproject Annexes.

PROGRAMA DE MICRO-PROYECTOS * FUNDACION GAIA

TITULO: REFUERZO DE LA ESCUELA COMUNITARIA DE PUERTO CORDOBA

LOCALIZACION: Puerto Córdoba
Bajo Río Caquetá, Resguardo de Córdoba.
Departamento del Amazonas.

ETNIA: Yukuna

POBLACION: 22 familias (182 personas)

POBLACION PARTICIPANTE: toda la comunidad. 34 niños asisten a la escuela.
Comité de Educación (padres de familia, autoridades tradicionales, maestro)

RESPONSABLE(S): Abelardo Yepes Matapi (Capitán)
Felipe Santiago Mendez (Maestro)

INICIACION: Julio 1990

DURACION: 36 meses

COSTO: col\$ 4'790.000 = US\$ 6891

VISITAS DE ANIMACION: Julio-Agosto de 1989
Noviembre-Diciembre de 1989
Marzo - Abril de 1990

VISITAS DE ACOMPAÑAMIENTO: Agosto de 1991
Junio de 1992
Septiembre - Octubre de 1992

VIAJES DE RESPONSABLES A BOGOTA: Julio de 1990 (1 persona)
Abril de 1991 (1 persona)
Septiembre de 1991 (1 persona)
Febrero de 1993 (1 persona)

VIAJES DE RESPONSABLES A LETICIA: Abril de 1991 (2 personas)
Enero de 1992 (2 personas)

OBJETIVOS ESPECIFICOS DEL PROYECTO:

- Reforzar la escuela comunitaria que ya existe. Para desarrollar el entendimiento del mundo según los Yukuna de manera que los niños mantengan el respeto y el interés en la identidad cultural.
- Transcribir aspectos culturales para utilizarlos en la escuela y con el resto de la comunidad.
- Producir materiales didácticos para la escuela.
- Que los niños adquieran las herramientas de lectura y escritura bilingüe y la aritmética, de tal forma que los estudiantes adquieran conocimientos del mundo blanco en forma comparativa sin que se sustituya la propia cosmovisión.
- Organizar el transporte para la asistencia de los niños a la escuela.

ESTADO DE AVANCE

PRINCIPALES LOGROS:

- A partir de 1989, la escuela ha mantenido su autonomía frente a las instituciones y los programas oficiales, y se ha ido consolidando progresivamente como alternativa educativa.
- La operación y los contenidos del programa educativo están supervisados por las autoridades indígenas y por la comunidad en general (el capitán, el chamán, los mayores, los padres de familia, el maestro), de manera que estén de acuerdo con su cultura indígena y sus necesidades reales.
- Agosto de 1992. Con la creación de un Comité de Educación, ha crecido la participación comunitaria en la administración del proyecto escolar. Las decisiones sobre manejo presupuestal, diseño curricular, actividades y métodos, y demás asuntos de la escuela, se toman en reuniones en las cuales se discute y dialoga hasta llegar a un consenso. De igual manera se trata de resolver los problemas que surgen con frecuencia.
- Los niños están elaborando dibujos y textos que reflejan la vida cotidiana, el conocimiento indígena y su relación con la naturaleza. Para realizar esta tarea, los alumnos cuentan con el acompañamiento del maestro, quien los estimula a investigar dentro y fuera del ámbito escolar, sobre temas de la selva y la cultura indígena. De esta manera, las familias se integran a la escuela y los estudiantes comienzan a producir trabajos que se convierten a su vez en materiales educativos.
- Un grupo de jóvenes y adultos está estudiando la historia y la cultura de los Yukuna. El aprendizaje se apoya en grabación y transcripción de las narraciones ejecutadas por el chamán Chapune. Con base en esta actividad, han elaborado cuadros de parentesco (árboles genealógicos) y mapas del territorio tradicional (histórico y mítico) de la etnia Yukuna.

- Ha sido reconstruida dos veces con esfuerzos comunitarios, para atender cada vez un número mayor de alumnos y de cursos; los padres de familia tienden a enviar menos a sus hijos al internado. Un joven trabaja como maestro auxiliar; ayudando al maestro, se está capacitando en el oficio de enseñar.
- Enero de 1992. Se está formalizando el acuerdo para el refuerzo de tres programas de la escuela: ampliación de la planta física, investigación sobre la cultura e historia Yukuna y producción de materiales educativos.
- Febrero de 1993. El maestro estuvo en Bogotá, se realizaron varias reuniones con el director de la fundación y el equipo de microproyectos en las que se discutieron las propuestas y se acordó ampliar el refuerzo de la escuela comunitaria, apoyando la producción de materiales. Quedó planteada la posibilidad de un microproyecto aparte con todos los maestros de las escuelas independientes de la región a través del cual se establecería una red de comunicación y de asesoría técnica; esta idea requiere más desarrollo y discusión entre todos los que participarían.

PRINCIPALES DIFICULTADES:

- La cercanía del pueblo y especialmente del Internado de La Pedrera significa una gran presión cultural sobre los procesos de reafirmación de la identidad indígena.
- La dependencia frente a la economía de mercado y las relaciones sociales de un polo "urbano" dominado por comerciantes mestizos, son factores que entorpecen la autonomía de la educación y de la vida comunitaria.
- Desacuerdo entre algunas familias en torno al contenido curricular, el manejo de la disciplina escolar y el nombramiento del maestro.
- La composición multi-étnica de la comunidad y la falta de capacidad del maestro dificultan la enseñanza en lengua. Actualmente se habla español en la escuela.
- Falta reflexión sobre la educación tradicional y capacitación apropiada para una pedagogía indígena.

PROGRAMA DE MICRO-PROYECTOS * FUNDACION GAIA

TITULO: TRANSCRIPCION DE LA TRADICION ORAL LETUAMA

LOCALIZACION: Centro Oiyaká
Quebrada Oiyaká, Resguardo de Mirití
Departamento del Amazonas

ETNIA: Letuama

POBLACION: 10 familias (65 personas)

POBLACION PARTICIPANTE: 5 personas, con beneficio para toda la comunidad.

RESPONSABLE(S): Rafael Letuama (Capitán y Chamán)
Pascual Letuama

INICIACION: Mayo de 1990

DURACION: 36 meses

COSTO: col\$ 657.624 = US\$ 1196

VISITAS DE ANIMACION: Julio - Agosto de 1989
Noviembre - Diciembre de 1989
Marzo - Abril de 1990

VISITAS DE ACOMPAÑAMIENTO: Octubre de 1992

VIAJES DE RESPONSABLES A BOGOTA: Mayo de 1990 (1 persona)
Marzo de 1991 (1 persona)
Septiembre de 1991 (1 persona)
Julio de 1992 (2 personas)

OBJETIVOS ESPECIFICOS DEL PROYECTO:

- Producir libros sobre la tradición de los indígenas Letuama para uso de la comunidad.
- Transcribir los cuentos del nacimiento.
- Transcribir aspectos referentes a recursos naturales y brujería.
- Transcribir los mitos sobre creación de los animales.
- Transcribir cuentos tradicionales generales.

ESTADO DE AVANCE

PRINCIPALES LOGROS:

- Mayo de 1990- Febrero de 1991. Los aprendices del anciano Capitán Rafael han escrito y corregido las narraciones de varios rituales (Bailes de Pescado, Garza y Yarumo) y curaciones (Yuruparí), así como la historia de las tribus indígenas que habitaron antiguamente la región.
- Estos 6 (seis) textos han sido transcritos a mano directamente de la narración y corregidos con el viejo.
- Marzo de 1991. Luego han sido computarizados por Pascual Letuama en Bogotá con ayuda de una secretaria, y de nuevo revisados y corregidos en la comunidad.
- De manera que gran parte trabajo se encuentra listo para ser editado en forma de material útil a la comunidad.
- El informe presenta un listado de transcripciones pendientes, y un plan para proseguir el trabajo con grabaciones para facilitar la narración y la transcripción .
- Marzo de 1991 - Octubre de 1992. Actualmente se están completando algunos otros textos, para luego corregirlos, pasarlos en limpio, e ilustrarlos con dibujos elaborados por jóvenes y niños en la escuela.
- El proyecto avanza a su propio ritmo, lento pero seguro.
- Octubre de 1992. Elaboración del borrador de un nuevo convenio para dar continuidad al proyecto.
- Enero de 1993. Está pendiente la salida de Pascual Letuama a Bogotá para hacer trabajo de sistematizar en computador los textos que se han adelantado. Esta visita sólo será posible después de que se realice el Ritual de Yuruparí, pues el capitán tiene a todos los miembros de la comunidad en curación. Están listos para ser enviados los materiales solicitados para la continuidad del proyecto y el acuerdo de prolongarlo por dos años más para ser firmado.

PRINCIPALES DIFICULTADES:

- El anciano debe desplazarse frecuentemente de su maloca (casa comunitaria) para realizar curaciones a enfermos graves, por esta razón el trabajo se ve interrumpido.
- Este tipo de trabajo requiere de dietas rigurosas y ha sido difícil que los jóvenes las cumplan disciplinadamente, esto ha causado enfermedad a algunos de ellos.
- Se vió la necesidad de trabajar con grabaciones, y esto ha generado desconfianza departe de los miembros de la comunidad pues la gente sospecha que es para hacer negocio.
- Enero de 1993. La lejanía de la comunidad del centro urbano La Pedrera, hace difícil el envío de materiales y la comunicación. Esto genera más demoras en el proceso pues hay que esperar algún viajero que vaya hasta la comunidad.

PROGRAMA DE MICRO-PROYECTOS * FUNDACION GAIA

TITULO: PRODUCCION COMUNITARIA DE CAÑA, MIEL Y PANELA PARA EL CONSUMO LOCAL Y LA COMERCIALIZACION

LOCALIZACION: Puerto Sábalo.
Medio Río Caquetá, Resguardos de Puerto Sábalo-Los Monos y Predio Putumayo.
Departamento del Amazonas

ETNIA: Uitoto (N+pode)

POBLACION: 20 familias (97 personas)

POBLACION PARTICIPANTE: toda la comunidad.

RESPONSABLE(S): Anastasio Naidenama (Casike)

INICIACION: Abril de 1992

DURACION: 24 meses

COSTO: col\$ 2' 200.000 = US\$ 4000

VISITAS DE ANIMACION: Febrero - Abril de 1991
Septiembre - Diciembre de 1991

VISITAS DE ACOMPAÑAMIENTO: Agosto de 1992
Enero de 1993

VIAJES DE RESPONSABLES A BOGOTA: Abril de 1992 (2 personas)

OBJETIVOS ESPECIFICOS DEL PROYECTO:

- Producir panela y miel para el consumo local y para el mercado regional.
- Establecer un cultivo comunal de caña de azucar.
- Establecer un trapiche comunal para el procesamiento de la caña.
- Crear fuentes de trabajo dentro de la misma comunidad.
- Organizar un sistema de transporte de éste y otros productos.
- Fortalecer la cooperativa y fundar un fondo comunal que nos permita en el futuro contar con recursos económicos propios.

ESTADO DE AVANCE

Febrero de 1993. Se instalaron los trapiches, se realizó el segundo taller de capacitación y se llevó a cabo con gran éxito la primera molienda con producción de miel y panela para distribución comunitaria; la comunidad participó con entusiasmo y se vió la necesidad de continuar realizando talleres técnicos de producción de panela y de administración con especialistas que se desplacen y enseñan a todos los miembros.

PRINCIPALES DIFICULTADES:

-Debido a la humedad del ambiente, los ladrillos no secaron a tiempo y hubo necesidad de aplazar el viaje del técnico para la construcción de la hornilla.

-Es un proyecto que hasta el momento no ha presentado dificultades, ha contado con el cuidado permanente de los ancianos de la comunidad y con la participación entusiasta de los demás miembros.

-Se espera una buena continuación, en especial en lo que respecta a la producción, distribución y posible comercialización de la panela.

PRINCIPALES LOGROS:

- La cohesión comunitaria se ha visto reflejada en el manejo del proyecto. La participación de todos los miembros de la comunidad, sin malos entendidos ni enfrentamientos de poder ha permitido el avance con muy buenas proyecciones para el funcionamiento del trapiche.
- El manejo cultural de las relaciones internas y externas implicadas en el proyecto, realizado permanentemente por parte de la casike (autoridad tradicional), garantiza la buena marcha del proyecto en todas sus etapas.
- Enero de 1992. Se sembraron 2 (dos) hectáreas de caña de azúcar, con semillas y trabajo aportados por los miembros de la comunidad. El cultivo ha tenido buen crecimiento, y el cuidado y saneamiento de las plantas enfermas ha sido una labor comunitaria.
- El impacto ambiental de este proyecto ha sido una preocupación permanente; se consultó al especialista de CECOIN quien concluyó que la ecología de la región es apropiada para la producción de caña y recomendó hacer sembrados pequeños, no más de dos hectáreas, separados uno de otro por una franja considerable de monte, con el fin de evitar la propagación de plagas. Recomendó utilizar métodos de control biológico y no utilizar fungicidas o insecticidas.
- Se va a realizar con la comunidad un seguimiento de dicho impacto a lo largo del proceso.
- Abril de 1992. Se logró un acuerdo de coordinación interinstitucional con la Asociación Alemana para la Cooperación en la Educación de Adultos (ACEAD), en el cual dicha entidad aporta una contrapartida en recursos financieros para dotación de equipos y herramientas para el desarrollo del proyecto.
- Agosto de 1992. Se realizó un Taller de Capacitación y Asesoría Técnica con la asistencia técnica de CECOIN (Centro de Cooperación al Indígena) en el cual se trataron temas como: implicaciones ecológica y cuidado del cultivo de caña, aspectos técnicos de la producción de panela y montaje del trapiche, construcción de la hornilla, administración de dineros, contabilidad y administración del proyecto. El taller contó con la participación de todos los miembros de la comunidad, se delegaron funciones, se estableció un reglamento, y se planteó la necesidad de asesoría para la elaboración del ladrillo y la construcción de la hornilla.
- Se realizó una visita al cultivo y sus alrededores y se escogió cuidadosamente el lugar más apropiado para la instalación del trapiche.
- Octubre de 1992. Se compraron todos los materiales necesarios en la ciudad de Florencia y fueron transportados por río hasta la comunidad.
- Noviembre de 1992. Un especialista en hacer ladrillo viajó a la comunidad, se prepararon 3000 ladrillos con la colaboración comunitaria, lo que se constituyó en una experiencia de aprendizaje para quienes participaron.
- Enero de 1993. Está programado el segundo taller de capacitación con el especialista de CECOIN, y el técnico que construirá la hornilla y montará el trapiche, dejándolo listo para la primera molienda.

CONVENIO* PARA LA GESTION DEL PROYECTO

“FENEM+NA IKABAJIINEJE JAAGOMEFEJI VIAJE HACIA LA RAIZ: INVESTIGACION INDIGENA SOBRE EL TERRITORIO TRADICIONAL DE LA ETNIA MUINANE DE MONOCHOA”

CELEBRADO ENTRE LA FUNDACION GAIA
Y LA CAPITANIA MUINANE (CHUKIK+) DE MONOCHOA

* *FENE NAJETE'IU BAÑOJ+* (Canal de Apoyo entre Centro y Occidente)

Se hace constar que entre los suscritos, MARTIN von HILDEBRAND, mayor e identificado con la cédula de ciudadanía # 19'370.120 de Bogotá, quien actúa como Representante Legal de la Fundación GAIA (Santafé de Bogotá), de una parte y quien para los efectos de este acto se denominará GAIA; y de otra, JORGE ORTIZ NAMODEKA, mayor e identificado con la cédula de ciudadanía # 15'845.170 de Puerto Santander (Amazonas), quien actúa como Delegado del Consejo de Ancianos y Fiscal de la Capitanía Muinane (CHUKIK+) del Resguardo Indígena de Monochoa, quien en adelante se denominará Capitanía CHUKIK+, se formaliza el convenio contenido en las cláusulas que se consignan a continuación:

PRIMERA-. Las entidades comprometidas en este convenio reconocen que en el curso de los últimos meses, en la Comunidad Muinane del Resguardo Indígena de Monochoa, Departamento Especial del Amazonas, por la iniciativa de sus dirigentes y con el apoyo y la colaboración de las familias que la integran, se han venido cumpliendo esfuerzos muy importantes para definir un programa propio de organización comunitaria y manejo territorial, dentro de un marco de respeto y fortalecimiento de sus propios valores culturales y con la meta de consolidar su autonomía legal en la administración del territorio étnico reconocido por el gobierno colombiano como Resguardo mediante la Resolución 233 del 26 de noviembre de 1975.

SEGUNDA-. Las entidades coinciden, además, en señalar que consideran conveniente y necesario asegurar un apoyo económico y técnico a la Capitanía CHUKIK+, para que pueda continuar realizando los esfuerzos que actualmente cumple en la materia señalada.

TERCERA-. La Fundación GAIA, como su contribución y responsabilidad en este convenio, se compromete a aportar los recursos económicos por el valor de \$ 4.336.750 (CUATRO MILLONES TRESCIENTOS TREINTA Y SEIS MIL SETECIENTOS CINCUENTA PESOS), destinados a facilitar la constitución de un Fondo Especial que permita la prestación de apoyo al programa de investigación indígena sobre el territorio ancestral de los clanes Chuumojo, Kiyey+m+jo, y K++m+jo de la etnia Muinane, asentados actualmente en el Resguardo de Monochoa.

CUARTA-. Para los efectos señalados en la cláusula anterior, GAIA se compromete a depositar estos recursos en una cuenta de ahorros, cuya administración compartirán un delegado de la Capitanía CHUKIK+ y un miembro de la Fundación GAIA, y cuyo capital y rendimiento se aplicarán exclusivamente a cubrir los requerimientos del programa de investigación de la Capitanía CHUKIK+, según las especificaciones que se señalarán más adelante. GAIA queda expresamente autorizada por la Capitanía Muinane CHUKIK+ de Monochoa para hacer transferencia de los recursos destinados para el proyecto que motiva este convenio, en la cuantía señalada, a la Cuenta de Ahorro No. 020-70483-4 de la Corporación Las Villas.

QUINTA-. Las erogaciones que se ocasionen con motivo de viajes del director del proyecto y/o su delegado, para adelantar gestiones y dar cumplimiento a los objetivos planteados, se cubrirán con recursos propios del Proyecto, lo mismo que los costos del flete de los insumos que deban ser transportados entre la ciudad de Bogotá y el Resguardo.

SEXTA-. La Capitanía CHUKIK+, a través del Fiscal que la representa en este convenio, se compromete a presentar cada tres (3) meses a la Fundación GAIA, informes periódicos de avance correspondientes a etapas en el cumplimiento de los objetivos del proyecto. Estos informes contendrán una descripción detallada sobre el desarrollo de los trabajos, un pliego de observaciones sobre dificultades que se hubieren presentado y una lista de gastos con las facturas correspondientes.

SEPTIMA-. La Capitanía CHUKIK+ declara que acepta, como parte integral de este convenio, el texto completo del proyecto denominado "Fenem+na Ikabajineje Jaagomefeji (Viaje Hacia La Raíz, Investigación Indígena Sobre El Territorio Tradicional de la Etnia Muinane de Monochoa)".

OCTAVA-. Como consecuencia de lo anteriormente definido, la Capitanía CHUKIK+ acepta que los recursos aportados por GAIA serán utilizados exclusivamente para el cumplimiento de los objetivos descritos, y se compromete a manejar los recursos que, por efecto de lo acordado en este convenio, le sean entregados, con sujeción a los términos del referido proyecto y de lo aquí señalado.

NOVENA-. La Fundación GAIA declara que compromete su responsabilidad para prestar a la Capitanía CHUKIK+ la asesoría técnica que sea necesaria, durante el curso de los dos primeros años de vida del proyecto investigativo, para asegurar la buena marcha de los trabajos del programa en general, y para realizar el seguimiento y la fiscalización, por el mismo tiempo, de la inversión de los recursos económicos asegurados al proyecto como resultado del presente convenio.

DECIMA-. Las partes declaran que la interpretación de cualquier aspecto que no hubiese quedado claro o contemplado en el convenio, se realizará con sujeción al interés, que se declara como fundamental, de garantía a la comunidad indígena para el logro de un manejo territorial acorde con su cultura y con la satisfacción plena de sus demás derechos esenciales. Las partes pondrán especial cuidado para que los trabajos que se acometan en el curso del Proyecto se ajusten al respeto de las normas culturales de la comunidad indígena, y al equilibrio del medio natural, a través del manejo adecuado que tradicionalmente la etnia ha hecho del mismo.

UNDECIMA-. Cualquier modificación en los términos de este convenio deberá ser aprobada con la firma de todas las partes que en él han intervenido.

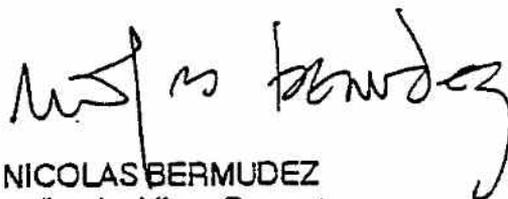
DECIMOSEGUNDA-. Este convenio entrará a regir a partir de la fecha correspondiente a la última firma del mismo. Para constancia, firman a continuación las partes comprometidas, en Santafé de Bogotá, a los once (11) días del mes de enero de mil novecientos noventa y tres (1993).



JORGE ORTIZ NAMODEKA
Fiscal - Capitanía Muinane
CHUKIK+ de Monochoa



MARTIN von HILDEBRAND
Representante Legal
Fundación GAIA - Bogotá



NICOLAS BERMUDEZ
Coordinador Micro-Proyectos
Fundación GAIA - Bogotá

Fundación GAIA

PROYECTO DE RECUPERACION CULTURAL NONUYA

El día 13 de Mayo de 1992 en la Fundación Puerto Rastrojo nos reunimos Hernán Moreno Coordinador del Proyecto Recuperación Cultural Nonuya, Nicolás Bermúdez promotor de Microproyectos de la Fundación GAIA y Martín von Hildebrand representante de dicha Fundación y acordaron lo siguiente:

Primero: Continuar con la segunda parte del proyecto en cuestión, lo cual consiste en el desplazamiento de dos representantes de la Comunidad Peña Roja al pueblo de Tarapacá y luego a la Comunidad Flor de Agosto para establecer contacto con el Sr. Rafael Grande y la Comunidad Nonuya que allí habita, en cumplimiento de los objetivos del proyecto.

Segundo: Consignar a favor del proyecto en la Cuenta de Ahorros No. 020-04083-8 de las Villas, la suma de trescientos cincuenta mil pesos (\$350.000) para la ejecución de la segunda parte del proyecto. Esta consignación la hará la Fundación GAIA a más tardar el 9 de Junio de 1992.

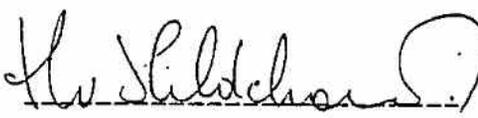
Tercero: El coordinador del proyecto con la Comunidad se compromete a entregar en el término de seis meses a partir de la firmar de este documento un informe de los resultados de esta segunda parte del proyecto así como las cuentas de gastos y los resultados correspondiente.

Cuarto: Una vez terminada esta segunda parte los representantes del proyecto y la Fundación GAIA acordarán las actividades a seguir para el buen cumplimiento de los objetivos del proyecto.

Quinto: Este documento hace parte integral del proyecto titulado Recuperación Cultural Nonuya.



HERNÁN MORENO
Coordinador del Proyecto



MARTIN VON HILDEBRAND
Fundación GAIA

Santafé de Bogotá, Mayo 15 de 1992

EXPENDITURE 1991 - 1992

		Allocated ECU	Actual ECU
1. Personnel			
1 Project Director	1250 ECU x 12 mths	15 000	15 000
4 Regional Coordinators:	1050 ECU x 4 x 12 mths	50 400	50 400
1 x health project			
1 x education project			
1 x communal decision-making project			
1 x coordination and promotion			
15 Field Officers:		135 000	135 000
15 Field Officers	750 ECU x 12 mths		
Field Assistants:		16 000	
Indian Field Assistants	650 ECU x 8 mths		5 200
Indigenous advisors who participate in the process and assist in translating and interpreting cultural aspects where necessary. They work for COAMA only during the 8 months which the Field Officers spend in the field. A fund of 650 ECU per month allows for Indigenous Field Assistants to be contracted as required.			
2 Research/Fieldwork Assistants¹	450 ECU x 2 x 12 mths		10 800
Support for the communities, indigenous field assistants and Field Officers, both in the field and in Bogotá. They assist specifically in the collation of biological data, as required by the communities.			
1 Secretary	540 ECU x 1 x 12 mths	6 480	6 480
2 Project Assistants	500 ECU x 2 x 12 mths	12 000	12 000
Project assistants are needed to prepare special materials, geographical, historical, legal, biological data; to find support for microprojects; to organise meetings for the Indians when they come to Bogotá; to research marketing their products or to invest funds (eg. for the school).			
2 Experts on project evaluation:			
(See Budget Note 1)		14 000	14 000
SUB-TOTAL		248 880	248 880

¹ Fewer Indian Field Assistants were required than anticipated as it transpired that the communities were requesting specialist information, particularly on species and resource management, which could be better served by employing two experienced Research Assistants to collate the data.

	Allocated ECU	Actual ECU
1.2 Travel expenses (per diems):		
Daily Allowances in Europe:	3 600	
• Jun 92 - Director and Financial Adviser of Gaia to Brussels for discussions with EC 90 ECU x 5 days x 2		900
• Sept 92 - Director of Gaia to Brussels to report to EC on COAMA 90 ECU x 5 days x 1		450
• Sept 92 - Director of COAMA to Europe for lectures and securing funds for COAMA 90 ECU x 5 days x 1		450
• Oct 92 - Directors of Gaia and COAMA to London, Brussels, Holland 90 ECU x 5 days x 2		900
• Apr 93 - Director of COAMA scheduled to visit Belgium and Germany for lectures and seminars 90 ECU x 10 days x 1		900
Daily Allowances in Colombia:	1 800	
• Oct 93 - Director of Gaia to Colombia for evaluation seminar and meeting of executive committee 90 Ecu x 10 days x 1		900
• Jan 93 - Director of Gaia to Colombia for evaluation and executive committee 90 Ecu x 10 days x 1		900
Daily Allowances in Amazon region:	1 800	
• May 92 - Directors of Gaia and COAMA, COAMA lawyer and field officer to Paraguay for Amazon Association seminar 90 Ecu x 5 days x 4		1 800
Daily Allowances for 2 experts	8 400	8 400
• (See Budget Note 2)		
SUB-TOTAL	15 600	15 600
2 At Cost Price		
2.1 Travel²		
Local Travel:	8 160	8 946
• Travel within 8 Departments of Colombia, for field officers, coordinators, indigenous leaders. Local travel costs were higher than estimated and 786 ECU was allocated from travel expenditure for 2 evaluation experts (see Budget Note 3).		
International Travel:	4 800	4 796
• Travel between Colombia and the UK. Gaia Foundation was able to fund some international travel from other sources, leaving a balance of 4 ECU.		

² Individual airtickets are itemized on pages 70-73.

	Allocated ECU	Actual ECU
European Travel:	1 400	1 682
• Travel between London, Brussels, and other European countries. European travel costs were higher than estimated and 283 ECU was allocated from travel expenditure for 2 evaluation experts (see Budget Note 3).		
Regional Travel:	2 200	3 936
• Travel within the Amazon region, for seminars and meetings. Due to the high cost of travel to Paraguay, 1,735 ECU was used from expenditure allocated for travel for 2 evaluation experts (see Budget Note 3)		
International and Regional travel for 2 Experts	2 800	
• (see Budget Note 3)		
SUB - TOTAL	19 360	19 360
3. At All Inclusive Prices		
• Fuel	9 900	11 470
The fuel budget was allocated to Etnollano (5,210 ECU) and Puerto Rastrojo (5,420 ECU). Fuel costs were higher than estimated due to the interest of communities in participating in workshops. As workshop costs were less than budgeted, the balance (1, 570 ECU) was allocated to fuel. Gaia Bogotá fuel costs raised through Gaia London.		
• Production of materials	8 000	8 200
Etnollano required a slight increased in funds for the production of Indian materials. The additional amount of 200 ECU was taken from the translation budget. (4 100 pages x 2 ECU/page)		
• Translation	9 000	6 300
Translations of media articles, briefing papers, indigenous statements, etc (Spanish/English) were circulated both in the region and in Europe. Also the translation of reports and materials for presentations on COAMA on several international meetings. (700 pages x 9 ECU/page)		
• Reproduction, printing and distribution costs	9 000	11 500
Puerto Rastrojo was allocated these funds for materials. Funds were utilized for producing and distributing maps and articles, rather than publishing books. An additional 2,500 ECU was required to cover higher than anticipated cartography costs, allocated from translation budget.		
• Photography	1 000	1 000
Material for archiving COAMA's photo library and providing copies for the communities, other foundations and general promotional work.		
• General Promotions and contingences	7 500	7 500
A small seminar was organised in Paraguay to gain an update on the indigenous situation in other Amazon countries, to exchange information and strengthen regional collaboration and coordination.		

	Allocated ECU	Actual ECU
<ul style="list-style-type: none"> • Workshops at national level 15 Workshop Seminars and Professionalization courses, including costs for food, accommodation, and materials. The balance of 1,570 ECU was allocated to fuel costs to cover local transportation for participants. 	10 000	8 430
<ul style="list-style-type: none"> • Stationary and photocopies 	2 500	2 500
<ul style="list-style-type: none"> • Office rents and costs Supported for the three Foundations - Etnollano, Gaia Bogotá and Puerto Rastrojo. (300 ECU x 3 x 12 months) 	10 800	10 800
<ul style="list-style-type: none"> • Communication and liaison (Fax, telephone, e-mail, postage) Communication and liaison at local, regional and international levels. COAMA has been working with similar programmes in other Amazon countries; orienting funders and advising policy makers. 	10 000	10 000
<ul style="list-style-type: none"> • Financial management Funds were allocated primarily to Gaia London where central accounts are managed and audited. The other foundations have accountants paid from other sources. 	2 000	2 000
SUB-TOTAL	79 700	79 700
GRAND TOTAL FOR ONE YEAR	363 540	363 540

Itemized Airtickets

Name	Destination	Date	Cost	
			(Colombian \$)	ECU
1. International				
Liz Hosken	UK-Colombia-UK	17 May 92	£911	1 230
Martín Hildebrand	UK-Colombia-UK	06 Sept	US\$ 1,557	1 450
Liz Hosken	UK-Colombia-UK	23 Oct	£911	1 230
Liz Hosken	UK-Colombia-UK	24 Jan 93	£525	886
Sub Total				4 796
2. European				
Liz Hosken and Edward Posey	London-Brussels-London	27 Jun 92	£156	210
Liz Hosken	London-Paris-Brussels-London	02 Sept	£211	285
Liz Hosken and Martín Hildebrand	London-Amsterdam-London	22 Oct	£367	495
Liz Hosken	London-Brussels-London	12 Nov	£113	153
Martín Hildebrand	London-Brussels-London	12 Nov	£205	277
Liz Hosken	London-Brussels-London	18 Jan 93	£195	262
Sub Total				1 682
3. Regional				
Roque Roldan	Bogotá-Sao Paulo-Asunción-Santiago-Bogotá	19 May	US\$963	984
Enrique Sanchez	Bogotá-Sao Paulo-Asunción-Santiago-Bogotá	19 May	US\$963	984
Martín Hildebrand	Bogotá-Sao Paulo-Asunción-Santiago-Bogotá	19 May	US\$963	984
Liz Hosken	Bogotá-Sao Paulo-Asunción-Santiago-Bogotá	19 May	US\$963	984
Sub Total				3 936
4. Local				
<i>Puerto Rastrojo Foundation:</i>				
Pierre Heron	Araracuara-Bogotá	11 Jun 92	35,000	
Maria Peñuela	Araracuara-Bogotá	11 Jun	35,000	
Olga Montenegro	Bogotá-La Chorrera	13 Jun	37,910	
Juan Echeverry	Bogotá-La Chorrera	13 Jun	37,910	
Maria Peñuela	Bogotá-Araracuara	26 Jun	36,910	
Calera Mariño	Bogotá-Araracuara	03 Jul	36,910	
Pierre Heron	Bogotá-Araracuara	03 Jul	36,910	
Juan Gutierrez	Bogotá-Araracuara	03 Jul	36,910	
Menelaos Xilouris	Bogotá-Araracuara	03 Jul	36,910	
Juana Mariño	Bogotá-Araracuara	03 Jul	36,910	
Patricio Hildebrand	Bogotá-Araracuara	03 Jul	36,910	
Diego Muñoz	Bogotá-Pto Leguizarro	21 Jul	51,910	
Beatriz Jimenez	Araracuara-Bogotá	11 Jul	35,000	
Juan Echeverry	Bogotá-La Chorrera-Bogotá	21 Jul	77,910	
Diego Muñoz	Bogotá-Araracuara	22 Aug	36,910	
Diego Muñoz	Pto Leguizarro-Bogotá	15 Aug	50,000	
Olga Montenegro	La Chorrera-Bogotá	21 Aug	77,910	
Pierre Heron	Villavicencio-Bogotá	22 Aug	21,910	
Ricardo Garcia	Bogotá-Araracuara	22 Aug	36,910	
Jaime Perdonio	Bogotá-La Pedrera	10 Sept	46,910	
Eliana Martinez	Bogotá-Araracuara-Bogotá	19 Sept	71,910	
Cristina Peñuela	Bogotá-Araracuara	26 Sept	36,910	

Name	Destination	Date	Cost	
			(Colombian \$)	ECU
Paula Torres	Araracuara-Bogotá	20 Oct	35,000	
Juna Meriño	Bogotá-Araracuara	31 Oct	73,820	
Diego Muñoz	Bogotá-Araracuara	31 Oct	36,910	
Juan Echeverry	Bogotá-La Chorrera-Bogotá	12 Dec	79,820	
Olga Montenegro	Bogotá-La Chorrera-Bogotá	12 Dec	79,820	
Sub Total			1 253 750	1 692
<i>Etnollano Foundation:</i>				
Juan Castellanos	Pto Inirida-Bogotá	20 Apr 92	37,000	
Alinio Yarinape	Pto Inirida-Bogotá	25 Apr	37,000	
Miguel Loboguerrero	Bogotá-Pto Inirida	25 Apr	38,910	
Miguel Loboguerrero	Bogotá-Pto Inirida	25 Apr	38,910	
Xochil Herrera	Bogotá-Pto Inirida	25 Apr	38,910	
Camila Loboguerrero	Bogotá-Pto Inirida	25 Apr	38,910	
Mario Girun	Bogotá-Pto Inirida	25 Apr	38,910	
Oswaldo Sierra	Bogotá-Pto Inirida	25 Apr	38,910	
Maria Lopez	Bogotá-Araracuara	06 May	34,410	
Miguel Loboguerrero	Pto Inirida-Bogotá	06 May	39,910	
Isaias Florez	Pto Inirida-Bogotá	09 May	37,000	
Oswaldo Sierra	Pto Inirida-Bogotá	09 May	37,000	
Mario Girun	Pto Inirida-Bogotá	09 May	37,000	
Camila Loboguerrero	Pto Inirida-Bogotá	09 May	37,000	
Xochil Herrera	Pto Inirida-Bogotá	09 May	37,000	
Miguel Loboguerrero	Pto Inirida-Bogotá	09 May	37,000	
Maria Lopez	Araracuara-Bogotá	24 May	32,500	
Olga Izasa	Leticia-Bogotá	30 May	60,230	
Andres Reinoso	Pto Inirida-Bogotá	04 Jun	40,000	
Jorge Gonzales	Pto Inirida-Bogotá	04 Jun	40,000	
Jaime de Grieff	Bogotá-Pto Inirida	08 Jun	38,910	
Miguel Loboguerrero	Bogotá-Pto Inirida	08 Jun	38,910	
Xochil Herrera	Bogotá-Pto Carreño	13 Jun	43,910	
Jorge Rojas	Bogotá-Pto Carreño	13 Jun	43,910	
Jorge Gonzales	Villavicencio-Barrancominas	14 Jun	28,910	
Andres Reinoso	Villavicencio-Barrancominas	14 Jun	28,910	
Francisco Ortiz	Pto Inirida-Bogotá	16 Jun	40,000	
Francisco Ortiz	Bogotá-Pto Inirida	20 Jun	41,910	
Jorge Rojas	Pto Carreño-Bogotá	20 Jun	43,910	
Xochil Herrera	Pto Carreño-Bogotá	20 Jun	43,910	
Miguel Loboguerrero	Pto Carreño-Bogotá	20 Jun	39,910	
Jaime de Grieff	Pto Carreño-Bogotá	20 Jun	39,910	
Maria Lopez	Bogotá-La Chorrera	16 Jul	39,910	
Maria Lopez	La Chorrera-Bogotá	25 Jul	38,000	
Juan Castellanos	Bogotá-Pto Inirida	25 Jul	41,910	
Jorge Gonzalez	Bogotá-Pto Inirida	25 Jul	41,910	
Francisco Ortiz	Bogotá-Pto Inirida	25 Jul	41,910	
Andres Reinoso	Bogotá-Pto Inirida	25 Jul	41,910	
Francisco Ortiz	Pto Ayacucho-Navoa	05 Aug	24,000	
Xochil Herrera	Bogotá-Pto Inirida	10 Aug	41,910	
Miguel Loboguerrero	Bogotá-Pto Inirida	10 Aug	41,910	
Mario Girun	Bogotá-Ptio Inirido	10 Aug	41,910	
Juan Castellanos	Pto Inirido-Bogotá	17 Aug	40,000	
Francisco Ortiz	Pto Inirido-Bogotá	17 Aug	40,000	
Andres Reinoso	Pto Inirido-Bogotá	17 Aug	40,000	
Miguel Loboguerrero	Pto Carreño-Bogotá	27 Aug	36,380	
Francisco Ortiz	Bogotá-Pto Inirida	05 Sept	41,910	
Name	Definicion	Date	Cost	

			(Colombian \$)	ECU
Xochil Herrera	Pto Inirido-Bogotá	05 Sept	40,000	
Mario Girun	Pto Inirido-Bogotá	05 Sept	40,000	
Juan Castellanos	Bogotá-Pto Inirido-Bogotá	12 Sept	81,910	
Maria Lopez	Bogotá-Araruacuara-Bogotá	12 Sept	71,910	
Mario Girun	Pto Inirida-Villavicencio	21 Oct	35,910	
Miguel Loboguerrero	Bogotá-Villavicencio-Bogotá	22 Oct	47,000	
Francisco Ortiz	Barrancominas-Villavicencio	18 Nov	32,000	
Francisco Ortiz	La Pedrera-Bogotá	11 Nov	50,000	
Juan Castellanos	Bogotá-Villavicencio	12 Nov	21,910	
Francisco Ortiz	Bogotá-La Pedrera	14 Nov	51,910	
Cecilia Lopez	Bogotá-La Chorrera-Bogotá	14 Nov	77,910	
Maria Plata	Villavicencio-Barrancominas	15 Nov	28,910	
Aero-Taxi:				
Francisco Ortiz	Maroa-Pto Atabapo	14 Aug	8,400	
Juan Castellano	Maroa-Pto Atabapo	25 Sept	5,000	
Excess Luggage:				
Camila Andrade	Pto Inirida	25 Apr	29,600	
Juan Castellanos	Pto Inirida	25 Jul	3,600	
Adan Martinez	La Chorrera	01 Nov	7,480	
Mario Girun	Pto Inirida	10 Aug	3,200	
Mario Girun	Pto Inirida	07 Mar	4,810	
Sub Total			2 484 550	3 353
Fundación Gaia:				
Fisi Andoke	Araruacuara-Bogotá	30 Jun 92	35,000	
Eduardo Pake	Araruacuara-Bogotá	30 Jun	35,000	
Tomas Roman	Bogotá-Araruacuara	02 Jul	36,910	
Eduardo Pake	Bogotá-Araruacuara	02 Jul	36,910	
Hernan Moreno	Bogotá-Araruacuara	03 Jul	36,910	
Isaac Macuna	La Pedrera-Bogotá	03 Jul	45,000	
Rafael Letuama	La Pedrera-Bogotá	03 Jul	45,000	
Pascual Letuama	La Pedrera-Bogotá	03 Jul	45,000	
Faustino Matapí	La Pedrera-Bogotá	03 Jul	45,000	
José Miraña	La Pedrera-Bogotá	03 Jul	45,000	
Fausto Tanimuka	La Pedrera-Bogotá	03 Jul	45,000	
Abelardo Yepes	La Pedrera-Bogotá	03 Jul	45,000	
Felipe Santiago	La Pedrera-Bogotá	03 Jul	45,000	
Fausto Tanimuca	Bogotá-Valledupar-Bogotá	03 Jul	103,820	
José Miraña	Bogotá-Valledupar-Bogotá	03 Jul	103,820	
Faustino Matapí	Bogotá-Valledupar-Bogotá	03 Jul	103,820	
Pacual Letuama	Bogotá-Valledupar-Bogotá	03 Jul	103,820	
Rafael Letuama	Bogotá-Valledupar-Bogotá	03 Jul	103,820	
Isaac Macuna	Bogotá-Valledupar-Bogotá	03 Jul	103,820	
Nicolas Bermudez	Bogotá-Valledupar-Bogotá	03 Jul	103,820	
Fisi Andoque	Bogotá-Valledupar-Bogotá	03 Jul	103,820	
Eduardo Pake	Bogotá-Valledupar-Bogotá	03 Jul	103,820	
Felipe Santiago	Bogotá-Valledupar-Bogotá	03 Jul	103,820	
Guillermo Padilla	Bogotá-Valledupar-Bogotá	15 Jul	107,820	
Rafael Letuama	Bogotá-Leticia	27 Jul	65,910	
Pascual Letuama	Bogotá-Leticia	27 Jul	65,910	
Pascual Letuama	Leticia-La Pedrera	27 Jul	25,910	
Tomas Roman	Bogotá-La Pedrera-Bogotá	21 Sept	91,910	
Maria Rivera	Bogotá-La Pedrera-Bogotá	21 Sept	91,910	

Name	Destination	Date	Cost	
			(Colombian \$)	ECU
Nicolas Bermudez	Bogotá-La Pedrera-Bogotá	21 Sept	91,910	
Andres Platarrueda	Bogotá-La Pedrera-Bogotá	21 Sept	91,910	
Jaime Rivas	Bogotá-La Chorrera	26 Sept	38,000	
Hernan Moreno	Bogotá-Araracuara	10 Sept	36,910	
Hernan Moreno	Bogotá-Araracuara	25 Sept	36,910	
Jaime Rivas	La Chorrera-Bogotá	18 Oct	38,000	
Liz Hosken	Bogotá-Sta Marta-Bogotá	01 Nov	109,970	
Martín Hildebrand	Bogotá-Sta Marta-Bogotá	01 Nov	109,970	
Carlos Buinaje	La Chorrera-Bogotá	29 Nov	44,000	
Marcelo Buinaje	La Chorrera-Bogotá	29 Nov	44,000	
Tomas Walshburger	Bogotá-La Pedrera	27 Nov	51,910	
Patricia Reynoso	Bogotá-Araracuara	28 Nov	41,910	
Maria Rodriguez	Bogotá-Araracuara	28 Nov	41,910	
Bacileo Buinaje	La Chorrera-Bogotá	29 Nov	44,000	
Nicolas Bermudez	Araracuara-Bogotá	15 Jan 93	40,000	
Sub Total			2 888 610	3 900
TOTAL				19 360



Mr Alban de Villepin
 DG1 - K - 2
 Commission of the European Communities
 200 Rue de la Loi
 B-1049 Brussels

18 May 1993

Dear Mr Villepin

**Special Request for Budget Re-allocation:
 Article B7-5040 1992 Budget - EC Project Conservation of the Amazonian Rainforest, Colombia**

According to the 1992 Budget for the EC Project "Conservation of the Amazonian Rainforest, Colombia" (COAMA) funds were allocated to enable 2 experts (Latin-American and European) to carry out a specific evaluation of the COAMA Project. The aim was to facilitate the compilation of a comprehensive book on the COAMA process, based on their research, and funds allocated for this project evaluation included salaries for 2 months, daily allowances and travel costs.

However, as the COAMA project progressed other activities emerged which were considered to be in more urgent need of funding. The Executive Committee therefore requests that the budget allocations for project evaluation by 2 experts, be re-allocated to priority activities as follows:

1.1 Salaries

2 Experts on project evaluation:

1 Latin-American @ 2 months x 3,000 ECU	6,000
1 European @ 2 months x 4,000 ECU	8,000
Sub Total	14,000

The Executive Committee would like the amount of 14,000 ECU to be re-allocated to cover the costs of three important activities:

a) Evaluation Seminar

It was considered important for the COAMA team to come together to evaluate their progress and problems, to coordinate methodology and clarify future activities, and to include the external evaluators in this process. Costs were for 40 people, including food and accommodation for 5 days and transport.

Total costs of evaluation seminar - 6,700 ECU

b) Evaluation of Associated Projects

In COAMA's first year it surveyed the whole Colombian Amazon to assess the communities' needs and priorities. In the Vaupes region, however, it was difficult to find appropriate field officers to work with. A small foundation, already working with communities in the Vaupes on the Colombia-Brazilian border, assisted in the survey. COAMA subsequently gave periodic support to the Apinkunait foundation as they expanded the influence of their work further into the Vaupes.

The work has expanded beyond the capacity of Apinkunait to accompany the communities in the management of this area. They have therefore requested closer liaison with the COAMA group. However, the Executive Committee of COAMA considers it essential that the situation is evaluated in order to assess the needs and

viability of the project, before including it within COAMA. Communities in the region have developed 35 small shops, run by the women, who exchange handicrafts for products from the shop if they do not have cash. It appears to be working well, but it is vital to assess the cultural, ecological and economic viability.

Funding is required to enable 1 field officer to spend a month carrying out an assessment:

1 expert @ 1 month x 2,800	2,800 ECU
Local flight	200 ECU
Per diems (1 x 20 days x 70 ECU)	1 400 ECU
Total costs of evaluation -	4,400 ECU

c) **April Constitutional Evaluation Seminar**
 An important seminar on the new Colombian Constitution is scheduled to be held at the end of May 1993. It is being organised by indigenous communities of the Amazon region, and invitations are being extended to indigenous leaders from other regions of Colombia and other Amazon countries. The numbers of those wishing to attend has not yet been clarified, but further details are expected shortly. The Executive Committee feel that this initiative should be supported in any way possible, and would like to contribute 2,900 ECU to help cover the costs of participants.

Total contribution to costs of seminar -	2,900 ECU
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1.2 Travel expenses
 Daily allowances for 2 experts @ 2 x 60 days x 70 ECU 8,400 ECU

Travel expenses of 8,400 ECU were allocated for the 2 experts. The Executive Committee felt that these funds should support initiatives already operating through the Apinkunait foundation whilst evaluation is taking place of their work in the Vaupes region (see 1.1 b).

a) **Provisional Assistance to Vaupes**
 During the period of evaluation the project in the Vaupes requires some financial assistance in order to maintain the shops already set up. The communities require the help of the Foundation for training and capacitation in accounting, the purchase of basic products for the community stores, and the marketing of craftwork. Funding is required to support two specialists from Apinkunait and their work over the evaluation period.

Total costs for provisional support -	8,400 ECU
--	------------------

2.1 Travel
International Travel:

1 Latin America country - Bogotá (return) @ 1 x 800 ECU	800 ECU
1 Brussles - Bogota (return) @ 1 x 2,000 ECU	2,000 ECU

2,800 ECU were allocated for the international travel of 2 experts. This allocation was used to cover higher than anticipated costs for local, regional and European travel.

Total costs to cover excess in local, regional and european travel -	2 800 ECU
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Approval for the re-allocation of these funds would be much appreciated by the Executive Committee and all those involved in this programme for the conservation of the rainforest of the Colombian Amazon. We therefore request confirmation from the Commission for European Communities that the B7-5040 1992 Budget for COAMA may be re-allocated as outlined above.

Yours sincerely,

Fiona Wilton

Fiona Wilton
 PA to Director

DIRECTORATE-GENERAL
EXTERNAL ECONOMIC RELATIONS

1.K.2

Mrs. Liz HOSKEN,
THE GAIA FOUNDATION
18 Well Walk, Hampstead,

LONDON NW3 1LD (England)

Fax Nr 44 071 431 0551

Subject : COAMA Project N° 5040/92/05.
Your letter dated 18th May 1993, budget note special
request.

We have studied your request for a modification in the use of funds.

As our services decided to finance an independant evaluation of COAMA
using a separate budget, we are please to inform you that this request
for use of the funds for an internal evaluation of the COAMA process has
been approved.

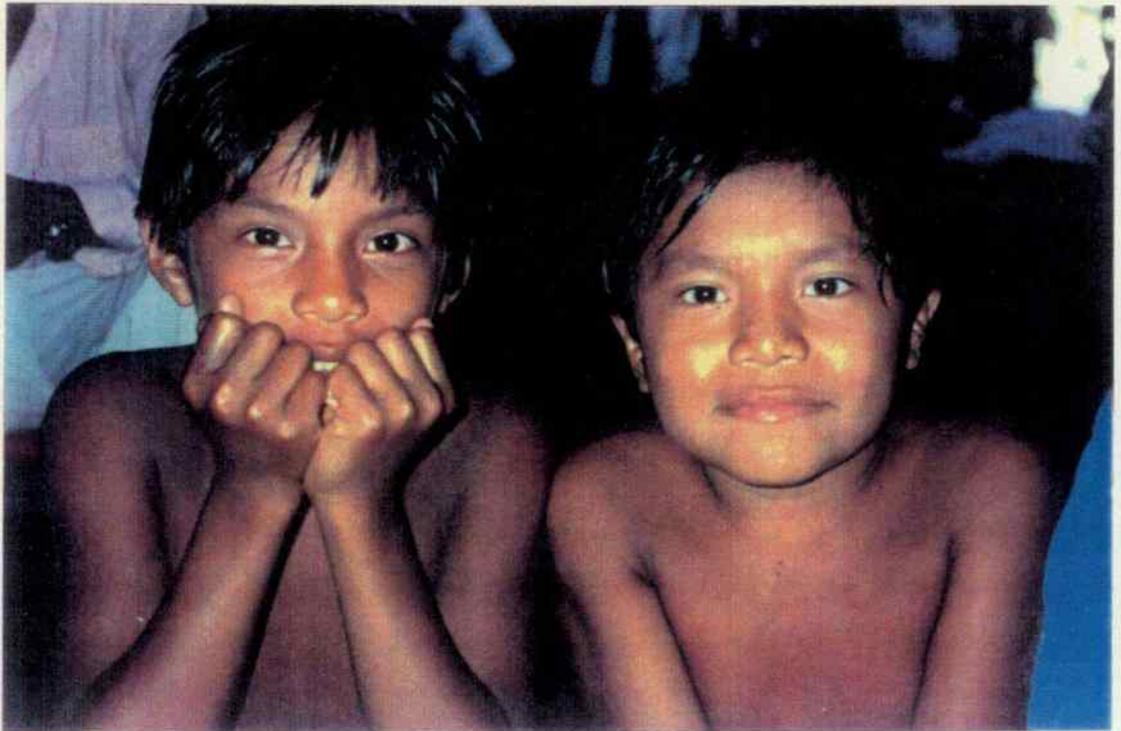
A copy of this letter together with your request should be joined to the
final financial report.

Yours sincerely,

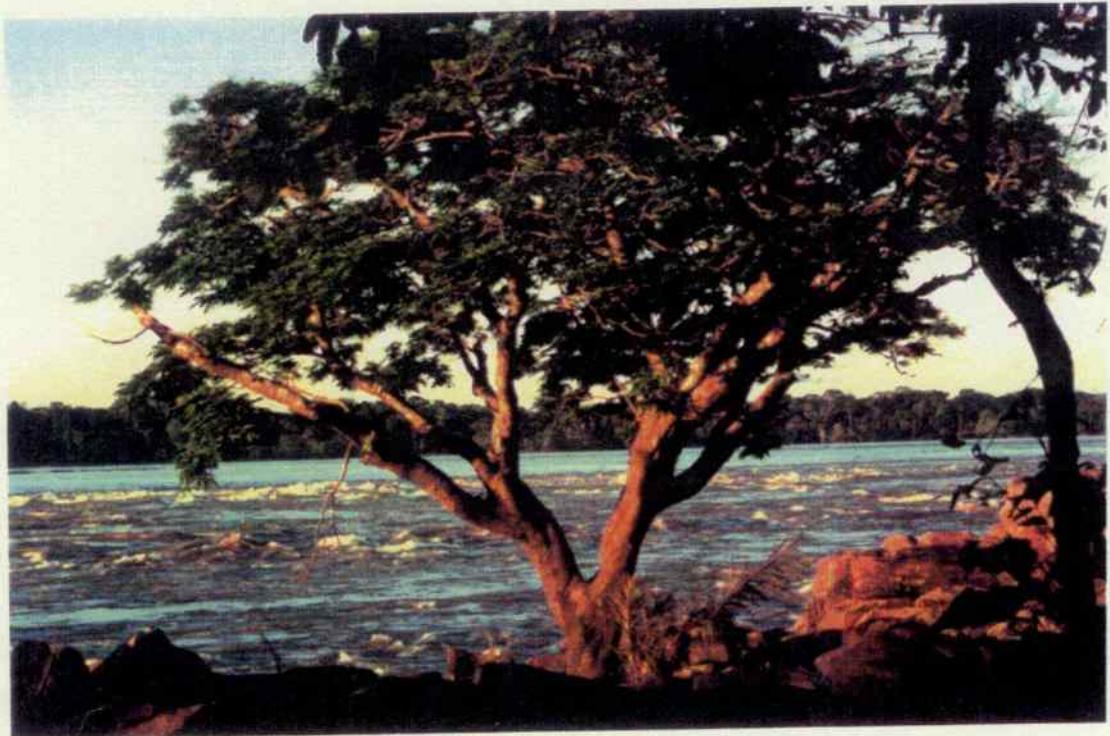
A. de Villepin
A. de VILLEPIN

cc. : Mrs. ZANOTTO, DG VIII
Mr. CARTER, DG XX (for visa).

seen p. xx/c/3
10. VI. 1993



Two Tanimuka children: what does their future hold?



Rapids of the Apaporis river -
a section of the great river system of the Amazon basin.



Capitán Faustino Matapí and Capitán Rodrigo Yukuna, standing in front of ritual drums. Faustino has been instrumental in bringing together a regional grouping of capitáns and shamans.



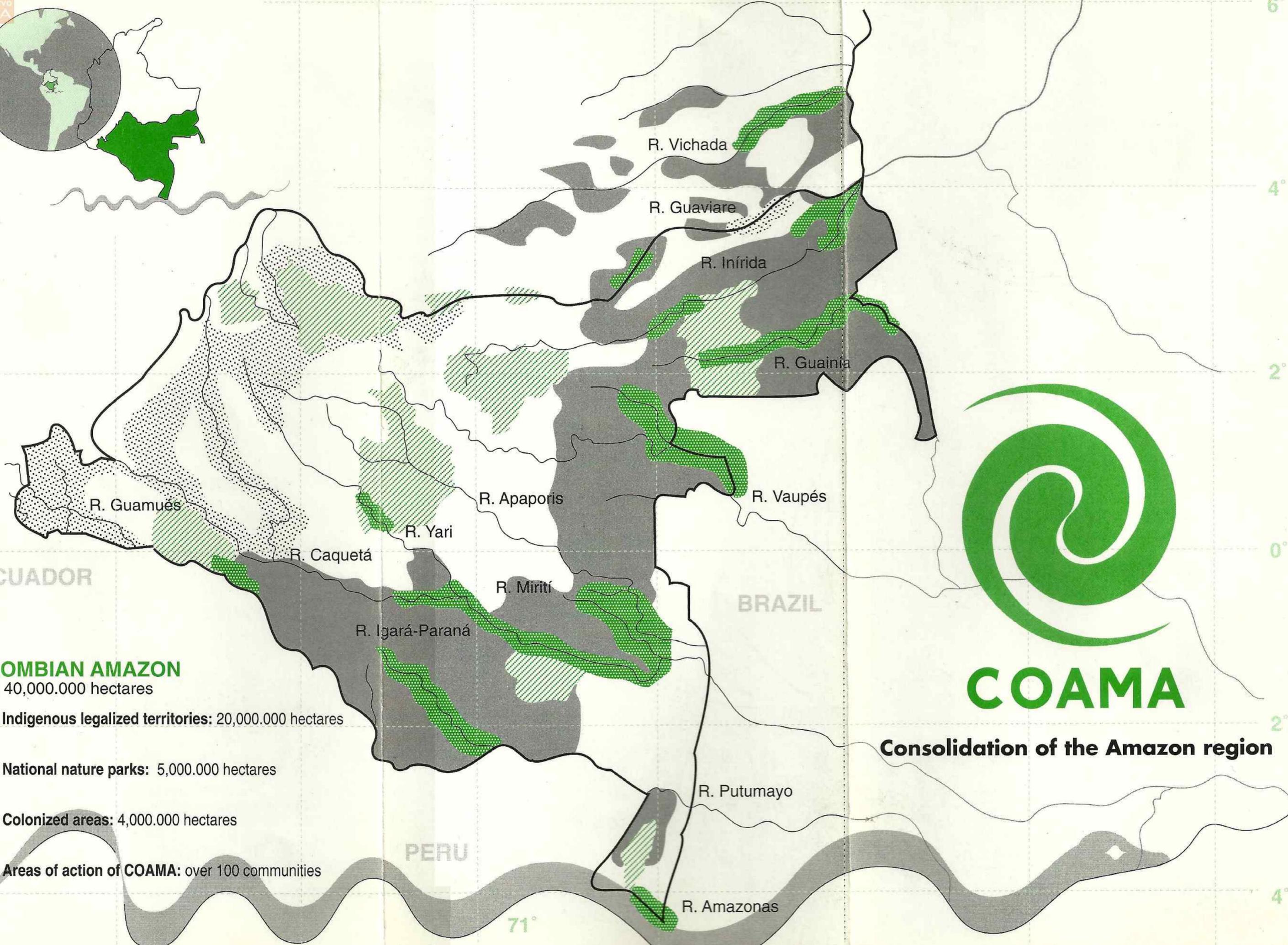
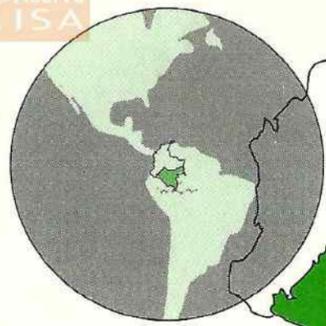
Santiago Felipe Mendes, with his wife and two of their children. Santiago is a community school teacher who is promoting the development of an Amazon Education Programme.



left to right: Patricia Reynoso (EC Evaluator of COAMA);
Nicolás Bermúdez (Microprojects Coordinator); Francisco Ortíz (Education Coordinator, Etnollano);
María Victoria Rivera (Women's Microprojects Officer).



left to right: Connie Lozano (COAMA Administrator);
Roque Roldán (Legal Adviser to COAMA, and leading lawyer involved in the new constitution);
Martín von Hildebrand (Director of COAMA)



COLOMBIAN AMAZON

Total: 40,000.000 hectares

- Indigenous legalized territories: 20,000.000 hectares
- National nature parks: 5,000.000 hectares
- Colonized areas: 4,000.000 hectares
- Areas of action of COAMA: over 100 communities



COAMA

Consolidation of the Amazon region

ECUADOR

BRAZIL

PERU

71°

6°
4°
2°
0°
2°
4°

For several millenia indigenous people have inhabited the Amazon Basin, developing cultures intimately related to the dynamics of the forest. Today, more than 100 million hectares of Amazonian rainforest are managed by indigenous communities, whose ways of life represent important options for the conservation of the ecosystems.

COAMA cooperates with these communities in developing their own initiatives to strengthen their culture and their traditional ways of interacting with the environment so as to maintain the integrity of the rainforest.

The activities are also oriented to establish a reciprocal relationship between the indigenous communities of the Amazon and the national society, strengthening their participation in the social and political processes of the region, and contributing to the adaptation of governmental policies to the ecological and cultural characteristics of the area. So far, the activities are carried out with over 100 communities within the 20 million hectares of indigenous territories in the Colombian Amazon.

COAMA believes that if the appropriate context is created for the indigenous people to conserve this area according to the principles of their inherited knowledge, a major contribution to humanity will be made.



Foundations involved

- Fundación Gaia - Bogotá
- Fundación Etnollano
- Centro de Cooperación al Indígena, CECOIN
- The Gaia Foundation - London
- Fundación Puerto Rastrojo
- Fundación Apinkunait



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