

**Consultores Empresariales D. J. SAS**

**Contrato No. 6500003193**

**SUSCRITO CON TGI SA ESP**

***CHARACTERIZATION OF INDIGENOUS COMMUNITIES LOCATED IN THE AREA OF  
DIRECT INFLUENCE OF THE INTERNATIONAL GAS TRANSPORTER, TGI, IN THE  
MUNICIPALITIES OF NATAGAIMA, COYAIMA (TOLIMA) AND MARSELLA  
(RISARALDA)***



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## **1. Presentation**

This document corresponds to deliverable No. 2, provided for in contract 6500003193, signed between TGI and Consultores Empresariales D.J SAS, which to the letter says:

1. "Systematization of information collected in the field: Community files that include the location of the community (cartographic and geo-referenced information), demographic, social, community, political organization, public services, social services, opportunities for alliances in the territory.
  
2. Final report: Characterization document with basic social aspects of the identified communities, including mapping and analysis of relevant actors. "

To facilitate reading, the characterization of the identified communities is done in such a way that, first, information is provided on the municipal context and the indigenous people to which they belong, to later describe the situation of each one, trying to specify the details that may result. most relevant for TGI, in terms of challenges and opportunities in the relationship with them.

## **2. Methodological aspects**

The collection of the necessary information for the characterization of the indigenous communities was done following three courses or strategies:

- a) Scanning of various sources available on the internet,
- b) Presentation of the Right of Petition to public entities, and
- c) Visit to the three (3) municipalities.

For the consultation of existing sources on the web, a systematic exploration was made, taking as reference the name of the indigenous communities provided by TGI in the terms of reference.

Although the institutional pages were privileged, journalistic notes, reviews, studies and all series of references thrown by the browser were also taken into account, which was finally classified according to the volume and quality of the related information.

The Petition Rights were presented taking into account the information needs and the mission profile of each institution, based on a previously defined topic guide (See Annex 1).

Finally, the visits to the three municipalities were made following a question guide (See Annex 2), which was largely completed with the support of local government officials, social leaders, and TGI representatives.

Due to the number of communities identified in the two municipalities of Tolima, the dispersion of the population, and the way in which several of them relate to their territories, it was not possible to go directly to where they are located, to collect first-hand information, through interviews and direct observation, so that only general and common features could be documented.

Likewise, the Rights of Petition were not attended by all entities, despite being obliged to do so, but those that, on the other hand, did provide relevant data that TGI must consider in some way, especially to rethink the relationship models. .

However, it was tried that the deficiencies of one course were compensated by the virtues of another, in order to build a profile of each community that is reliably useful.

## **2. General characteristics of the Pijao people**

In the perspective of medium and distant duration, the term pijao has been used, on the one hand, to designate those peoples that presented a fierce resistance to the arrival of Europeans, being for that very reason represented with dehumanized features, such as cannibalism, and, on the other hand, it refers to a kind of confederation of tribes, integrated into the same cultural, political and territorial complex, of which the Natagaima and Coyaima indigenous peoples were part.

Its territory, historians say, extended from the current city of Ibagué to the south, comprising the natural trough of the Magdalena Valley and a large part of the Eastern (mainly on its south-western side) and Central (Oliveros, 2000) mountain ranges.

The story also speaks of a violent process of disarticulation, extermination and assimilation of the Pijao, which practically took them to the limit of their material and cultural existence.

Their colonial-origin guards were liquidated, their spiritual figures represented in beings like the Mohanes were demonized, the language disappeared, and their systems of government were equally decimated.

Their survival was partial and was due to different forms of withdrawal and mimicry, which for years kept them in the shadows, until from the middle of the 20th century they began to find favorable conditions for their reactivation, initially in the heat of struggles and demands such as the led by Manuel Quintín Lame, and, later, thanks to the configuration of an indigenous social movement that, among other things, demanded the lost territories, the recognition of their culture, and the respect of their autonomy.

The subsequent adoption of the 1991 Political Constitution was also decisive, and with it, the range of rights enshrined in ILO Convention 169, since in practice they implied a series of favorable prerogatives for being indigenous to acquire a positivity, lost thanks to decades of stigmatization and diminishing ethnic identities.

The Pijao are inscribed, then, in what some scholars have called re-ethnicization or reindianization, to account for those contemporary collective processes carried out by people with indigenous ancestry, under which they decide to self-recognize as members of a particular indigenous people and, to

From there, they restructure historical narratives, social relationships, while claiming specific rights and reconfiguring communities.

The characteristic of these cases is:

- The absence of a traditional culture that serves as a primary marker of identities, but a story about it, and the incorporation of a series of practices aimed at its revival;
- That identity becomes a choice, rather than a historical or cultural determination,
- That the criteria of ascription and membership are usually variable or unstable, since before a consciousness of identity prevails a political consciousness, linked to games of interests,
- That border limits are also variable, and often expansive.

Proof of the latter is the census data.

In 1993, the people who recognized themselves as Pijao totaled 10,308, equivalent to 1.94% of the total indigenous population of the moment, and in 2005 the total rose to 58,810, equivalent to 4.22% of the total of the indigenous census of the country.

In terms of territory, a similar phenomenon occurs: according to the Pijao People's Safeguard Plan, there are 83 indigenous reservations in the department of Tolima, totaling approximately 24,450 hectares, and the ceiling of their territorial aspirations is at least 184,000 hectares, corresponding to the colonial reservations of Natagaima-Coyaima (77,143 Has), and Ortega-Chaparral (107,000 hectares), liquidated decades ago by the government of the time.

The presence of contemporary Pijao communities is not accidental, on the contrary, it obeys the historical pattern of settlement. The municipality with the highest presence of organized communities is Coyaima with a total of 62 communities (29.25%), followed by the municipality of Ortega with 54 (25.47%), Natagaima with 48 communities (22.64%), and Chaparral with 10 communities (4.72%) (Safeguard Plan)

Note that 53% of the communities are in TGI's two departments of interest: Coyaima and Natagaima.

Comunidades Indígenas del Tolima. Enero 2020

Municipalities	Resguardos	partialities	Total	%
Coyaima	35	25	60	29,4
Ortega	21	33	54	26,5
Natagaima	28	19	47	23
Prado	2	0	2	1

Rioblanco	1	1	2	1
San Antonio	1	6	7	3,4
Ataco	2	5	7	3,4
Planadas -Gaitania	1		1	0,5
Purificación		5	5	2,5
Saldaña		4	4	2
Chaparral		7	7	3,4
Coello		1	1	0,5
Guamo		1	1	0,5
Espinal		4	4	2
Cunday		1	1	0,5
Ibagué		1	1	0,5
<b>Total</b>	<b>91</b>	<b>113</b>	<b>204</b>	<b>100</b>

Source: Ministry of the Interior 2015. DANE 2015 projections. Processed Directorate of Vulnerable Groups, Diversity and Ethnic Affairs.

Under these conditions, the Pijao people usually present a series of sui generis traits and practices, such as:

- Differentiation between communities with a shelter and communities without a shelter, the latter made up of families who share the expectation that at some point the State will grant them a shelter, thus being able to access a piece of land, in addition to having some neighborhood relations by belong, for example, to the same path
- Coexistence in the same spatial unit (village) between families that recognize themselves as indigenous and are attached to an indigenous council, and families that assume themselves as peasants and are hosted by a Community Action Board, configuring relatively porous borders, in the to the extent that, for example, the members of a family may join one option or another without criteria other than considering that they have greater or lesser secular opportunities;
- Different forms of instrumentalization of identity, through the sale of certificates of belonging to an indigenous community to non-indigenous third parties, so that they are exonerated from military service or have a greater opportunity to access higher education;
- Non-use and productive exploitation of indigenous reservations, in terms of permanent residence and family farming, for various reasons, such as the low productive power of the lands, the tendency to live in the municipal seat, the small amount of titled lands versus the number of families, changes in the vocation of the new generations, etc., in such a way that these (resguardos) are usually treated as “farms”, in which some productive agricultural projects are occasionally developed and, above all, livestock;

- Location of indigenous communities in environments characterized, among other things, by the concentration of land, predominance, therefore, of medium and large property, and use of it through extensive agricultural and livestock activities, to which it is linked the indigenous population through day labor, mainly;
- Large property coexists with the indigenous economy, already deficient, whose base is the micro and smallholdings, in a process of continuous saturation due to population growth and the deterioration of natural resources such as water;
- The labor required by the agricultural activities of the region is largely served by the indigenous population, under pre-modern working conditions, close to servitude, while those who are not absorbed are forced to migrate. Apparently in a smaller proportion than that shown by the region, thanks to the retaining effect that ethnic processes have and the expectation of accessing land through the constitution of new reservations;
- The practice of renting land from resguardos to medium and large ranchers in the region is certainly a relatively generalized issue, and, in our opinion, should be interpreted in light of the null incentives for indigenous people to use their lands productively, and the small size of the reservations, and the quality of the land itself;

All these characteristics vary from one case to another, in fact, on other occasions, the families live within the reservations, have the respective land allotments, which are used productively, and the council carries out community projects on the lands reserved for their use. common. We only want to point out the situations that, without being exceptional, reveal a structural problem in the indigenous communities of Natagaima and Coyaima.



## **2. Indigenous communities in TGI's area of direct influence, in the municipality of NATAGAIMA (Tolima)**

### **4.1. Características del municipio**

Natagaima is a municipality in southern Tolima, whose foundation in 1608 was associated, among other things, with indigenous peoples.

The chroniclers say that Don Juan de Borja, under the figure of "complement to pacification", decided to found the town of Natagaima, after liberating armed confrontations with the Pijao Indians, with the support of Natagaima and Coyaima indigenous groups, hence precisely your name.

Due to its initial location, Natagaima was exposed to the seasonal overflows of the Magdalena River, prompting its transfer in 1801 to where it currently is<sup>1</sup>.

In 1863, by law 21 of that same year, it was established as a Municipality, and it was also the capital of the Sovereign State of Tolima in the period from 1863 to 1866.

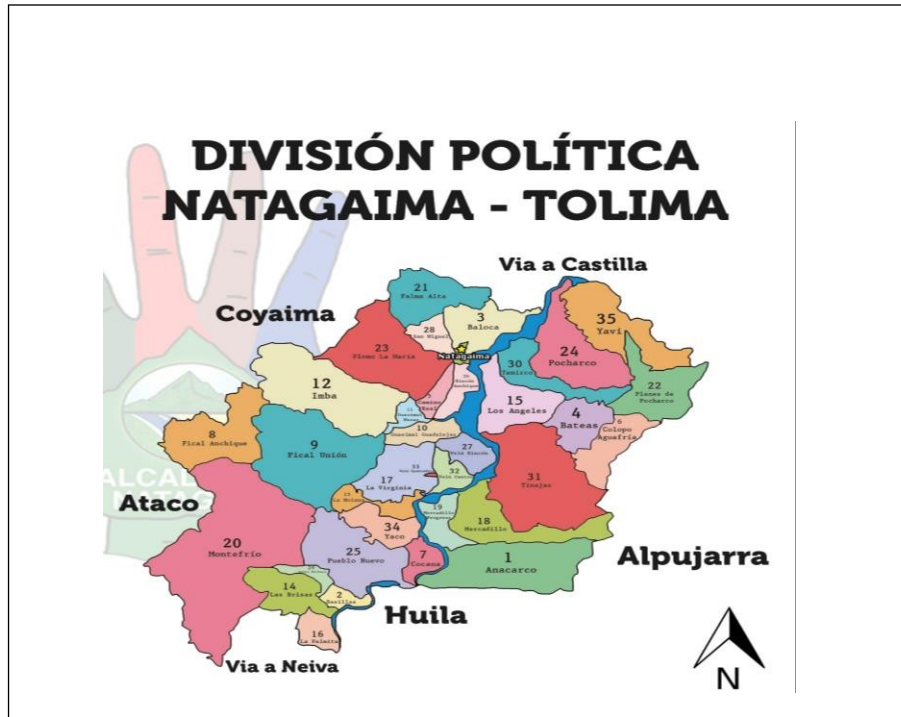
Its territory extended from the current city of Ibagué to the south, encompassing the natural region of the Magdalena Valley and a large part of the Eastern and Central mountain ranges, bathed, among others, by the two large hydrographic basins of the Magdalena and Saldaña rivers.

The fact of having been the capital of the Sovereign State of Tolima and, therefore, the seat of the Legislative Assembly and the government, gave it a relevant place in the region and in the country.

Natagaima limits to the northwest with the municipality of Coyaima, to the west with the municipality of Ataco, to the northeast with the municipality of Prado, to the east with the municipalities of Dolores and Alpujarra and to the south with the department of Huila.

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<sup>1</sup> Entre las latitudes 03°21'46" a 03°42'23" Norte y las longitudes 74°56'00" y 75°18'47" Oeste del meridiano de Greenwich



Its extension is 862 km<sup>2</sup>, distributed in 3.1 km<sup>2</sup> of the urban area (0.36%) and 858.9 km<sup>2</sup> of the rural area (99.64%).

It is divided into three (3) large areas: the rural area, which includes 35 sidewalks, the area of populated centers made up of Velú and La Palmita, and the urban area or municipal seat, subdivided into 9 neighborhoods.

The current population of Natagaima, according to CNPV 2018, is 14,835 people, 7,841 (%) in the capital and 6,994 (%) in populated centers and dispersed rural areas, and it is estimated that by the year 2035 the total population will amount to 15,054 people, 8,420 (%) in the municipal seat, and 6,634 (%) in populated centers and dispersed rural areas.

These projections confirm the downward behavior of Natagaima's sociodemographic data.

The municipal mayor's office points out that between 2005 and 2018 the percentage change indicates a negative growth rate equivalent to -36.1 points, most likely the result of the high volume of emigrant population, due to causes associated with the armed conflict and the socioeconomic conditions of the city. life.

Indeed, this municipality occupies the tenth place among the municipalities with the highest UBN, as it rose to 20.54% in 2018, being higher in urban areas (21.33%) than in rural areas (19.59% ), ranking well above the departmental and national averages, which in the same period were 12.06% and 14.13%, respectively.

Concomitantly, conventional poverty indicators speak of a worrying situation, particularly of the rural population.

Of 14,483 people, 5,309 (36.7%) are in extreme poverty, 3,816 of whom are in rural areas, while 8,003 (55.3%) are in moderate poverty.

5,376 of which are located in the municipal seat, and 579 in the rural area.

1,171 people are not living in poverty, equivalent to 8% of the total population.

For its part, the percentage of the population with ethnic affiliation has varied from one period to another. In the estimates prior to the 2018 census, 35%, that is, 7,924 of the total population of Natagaima, recognized themselves as indigenous, while in the results of the last measurement it fell in absolute terms to 5,236 people, but in Relative terms rose slightly to 36.1%.

This behavior would indicate that the indigenous population is less inclined to migrate, and / or that the dynamics of self-recognition compensate for the population decline, already outlined.

In any case, it is a municipality in which the indigenous is not a supervening fact, on the contrary, it is at the base of its genesis and its territorial particularities, as evidenced by the current existence of 21 indigenous councils and 27 indigenous reservations .

### **Cabildos.**

- 1) Cabildo Guadualejas
- 2) Cabildo Nataima
- 3) Cabildo Coloya la Palmita
- 4) Cabildo Pijao Aparco
- 5) Cabildo Camino Real
- 6) Cabildo El Palmar
- 7) Cabildo Balsillas
- 8) Cabildo Calapena
- 9) Cabildo Nanurco
- 10) Cabildo Socorco
- 11) Cabildo Santa Lucia
- 12) Cabildo Aima
- 13) Cabildo Santa Barbara
- 14) Cabildo Baloca
- 15) Cabildo La Chonta el Chircal
- 16) Cabildo Yuma
- 17) Cabildo Crucita La Virginia
- 18) Cabildo Yavi

- 19) Cabildo Montefrio
- 20) Cabildo Nataga
- 21) Cabildo Yamaja

**Safeguards.**

- 1) Resguardo Bateas
- 2) Resguardo Diamante
- 3) Resguardo Rincon de Anchique
- 4) Resguardo Yaco Molana
- 5) Resguardo Tinajas
- 6) Resguardo Guasimal
- 7) Resguardo Pacande
- 8) Resguardo Pueblo nuevo
- 9) Resguardo Los Angeles
- 10) Resguardo Pocharco
- 11) Resguardo Mercadillo El Progreso
- 12) Resguardo Cocana
- 13) Resguardo Barsaloza
- 14) Resguardo Imba
- 15) Resguardo Rincones Bodega
- 16) Resguardo Natacoy Pijao
- 17) Resguardo Tamirco
- 18) Resguardo San Miguel
- 19) Resguardo Palma Alta
- 20) Resguardo Anarcaco
- 21) Resguardo Chaquira
- 22) Resguardo Odirco
- 23) Resguardo Quebraditas
- 24) Resguardo Velu Centro
- 25) Resguardo Nataroco
- 26) Resguardo Gualeras
- 27) Resguardo Pijao Rincon Velu

The following map, without being exhaustive, illustrates well the proportion of the indigenous presence in Natagaima



Figura 2. Presencia del Pueblo Indígena Pijao en el municipio de Natagaima.

In terms of victimization, according to the UARIV, 50% of the population of Natagaima is victims of armed conflict, and 18.8% of the victims are ethnic, specifically indigenous. Additionally, 66% of the victimizing acts correspond to forced displacement, 12.8% to threats and 4.3% to homicides.

#### 4.2. Characteristics of the indigenous communities in the area of influence

Although TGI in the terms of reference foresaw the existence of seven (7) indigenous communities in the project's area of influence, the verification carried out allowed establishing that there are actually twelve (12) Pijao communities, namely:

Nombre de la comunidad:	
<b>EL PALMAR</b>	
Possessed in the mayor's office:	<b>YES</b>
Registered by Mininterior:	<b>YES</b>
Representative instance:	<b>CABILDO</b>
Representative instance structure:	<b>Asamblea/gobernador (a)/gobernador suplente/secretario/tesorero/fiscal/alcalde/comisario/alguacil</b>

Governor's Name:	<b>Marta Bautista</b>
With guard	<b>NO</b>
Gurad Size	<b>No</b>
Number of families in self-census:	<b>47</b>
Number of people in self-census:	<b>291 persons</b>
With prior consultation experience:	<b>Yes, proyecto sísmico de Parex, recién terminada</b>
In a safeguard plan	<b>SI</b>
Con SGPI	<b>NO</b>
Prioridades del SGPI	<b>No aplica</b>
What do people in the community live on::	<b>Some members are employees, others, the majority live off their wages, and additionally the community owns a collective property under the regime of private property.</b>
Observations	<b>It is in the process of constitution of the reservation</b>

<b>Nombre de la comunidad:</b>	
<b>RINCON DE ANCHIQUE</b>	
Possessed in the mayor's office:	<b>SI</b>
Registered by Mininterior:	<b>SI</b>
Representative instance:	<b>CABILDO</b>
Representative instance structure:	<b>Asamblea/gobernador (a)/gobernador suplente/secretario/tesorero/fiscal/alcalde/comisario/alguacil</b>
Governor's Name:	<b>Henry Bustos Arias</b>
With guard	<b>SI</b>
Gurad Size	<b>150 HÁS</b>
Number of families in self-census:	<b>60</b>
Number of people in self-census:	<b>426 personas</b>
With prior consultation experience:	<b>SI, Doble calzada</b>
In a safeguard plan	<b>SI</b>
Con SGPI	<b>SI</b>
Prioridades del SGPI	<b>Proyectos productivos, en particular ganadería en pequeña escala, la agricultura está limitada por problemas de disponibilidad de agua. Producen plátano cachaco para el mercado local. La comunidad tiene un proyecto ganadero de manejo comunitario</b>

What do people in the community live on::	
Observations	

<b>Nombre de la comunidad:</b> <b>GUASIMAL MESAS</b>	
Possessed in the mayor's office:	<b>SI</b>
Registered by Mininterior:	<b>SI</b>
Representative instance:	<b>CABILDO</b>
Representative instance structure:	<b>Asamblea/gobernador (a)/gobernador suplente/secretario/tesorero/fiscal/alcalde/comisario/alguacil</b>
Governor's Name:	<b>Ramiro Castro</b>
With guard	<b>SI</b>
Gurad Size	<b>66,5 HAS (resolución 0017 de 1999)</b>
Number of families in self-census:	<b>27</b>
Number of people in self-census:	<b>275 personas</b>
With prior consultation experience:	<b>SI, DOBLE CALZADA</b>
In a safeguard plan	<b>SI</b>
Con SGPI	<b>SI</b>
Prioridades del SGPI	<b>Sin información</b>
What do people in the community live on::	<b>La comunidad tiene ganadería, estanques de piscicultura y cultivos de cítricos (limón en particular)</b>
Observations	<b>Está en proceso de constitución del resguardo</b>

<b>Nombre de la comunidad:</b> <b>GUASIMAL GUADUALEJO</b>	
Possessed in the mayor's office:	<b>SI</b>
Registered by Mininterior:	<b>SI</b>
Representative instance:	<b>CABILDO</b>
Representative instance structure:	<b>Asamblea/gobernador (a)/gobernador suplente/secretario/tesorero/fiscal/alcalde/comisario/alguacil</b>
Governor's Name:	<b>José Vicente Escandón Sánchez</b>
With guard	<b>NO</b>

Gurad Size	<b>NO APLICA</b>
Number of families in self-census:	<b>67</b>
Number of people in self-census:	<b>569 personas</b>
With prior consultation experience:	<b>SI, DOBLE CALZADA</b>
In a safeguard plan	<b>SI</b>
Con SGPI	<b>NO</b>
Prioridades del SGPI	<b>No aplica</b>
What do people in the community live on::	<b>Esta comunidad, como muchas, vive del jornal, realizan actividades de minería o desarrollan proyectos de ganadería en tierra arrendada</b>
Observations	

<b>Nombre de la comunidad:</b> <b>CRUCITA LA VIRGINA</b>	
Possessed in the mayor's office:	<b>SI</b>
Registered by Mininterior:	<b>SI</b>
Representative instance:	<b>CABILDO</b>
Representative instance structure:	<b>Asamblea/gobernador (a)/gobernador suplente/secretario/tesorero/fiscal/alcalde/comisario/alguacil</b>
Governor's Name:	<b>Abraham Oyola</b>
With guard	<b>NO</b>
Gurad Size	<b>NO APLICA</b>
Number of families in self-census:	<b>29</b>
Number of people in self-census:	<b>165 personas</b>
With prior consultation experience:	<b>NO</b>
In a safeguard plan	<b>SI</b>
Con SGPI	<b>NO</b>
Prioridades del SGPI	<b>No aplica</b>
What do people in the community live on::	<b>Comunidad compuesta por familias dispersas</b>
Observations	

<b>Nombre de la comunidad:</b> <b>PACANDÉ</b>	
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Possessed in the mayor's office:	SI
Registered by Mininterior:	SI
Representative instance:	CABILDO
Representative instance structure:	Asamblea/gobernador (a)/gobernador suplente/secretario/tesorero/fiscal/alcalde/comisario/alguacil
Governor's Name:	Gilberto Hernández
With guard	SI
Gurad Size	150 há
Number of families in self-census:	88
Number of people in self-census:	460 personas
With prior consultation experience:	SI, DOBLE CALZADA (2018)
In a safeguard plan	SI
Con SGPI	SI
Prioridades del SGPI	Proyectos ganaderos y de cítricos
What do people in the community live on::	
Observations	

Nombre de la comunidad: YACOMOLANA	
Possessed in the mayor's office:	SI
Registered by Mininterior:	SI
Representative instance:	CABILDO
Representative instance structure:	Asamblea/gobernador (a)/gobernador suplente/secretario/tesorero/fiscal/alcalde/comisario/alguacil
Governor's Name:	Alberto Yate Murcia
With guard	SI
Gurad Size	230 há
Number of families in self-census:	160
Number of people in self-census:	684 personas
With prior consultation experience:	Sin información
In a safeguard plan	SI
Con SGPI	NO

Prioridades del SGPI	
What do people in the community live on::	<b>El resguardo está ubicado en la ribera del río Magdalena, lo que lo hace especialmente productivo, lo que es aprovechado con una diversidad de actividades productivas, como cultivo de moringa, cítricos y estropajo, además de proyectos</b>
Observations	

<b>Nombre de la comunidad:</b> <b>RINCON BODEGA</b>	
Possessed in the mayor's office:	<b>SI</b>
Registered by Mininterior:	<b>SI</b>
Representative instance:	<b>CABILDO</b>
Representative instance structure:	<b>Asamblea/gobernador (a)/gobernador suplente/secretario/tesorero/fiscal/alcalde/comisario/alguacil</b>
Governor's Name:	<b>José Nilson Guapendo Díaz</b>
With guard	<b>SI</b>
Guard Size	<b>140 HÁS</b>
Number of families in self-census:	<b>25</b>
Number of people in self-census:	<b>193 personas</b>
With prior consultation experience:	<b>SI, DOBLE CALZADA, ECOGAS, Y ECOPETROL</b>
In a safeguard plan	<b>SI</b>
Con SGPI	<b>SI</b>
Prioridades del SGPI	<b>Proyectos ganaderos, principalmente</b>
What do people in the community live on::	
Observations	

<b>Nombre de la comunidad:</b> <b>PUEBLO NUEVO</b>	
Possessed in the mayor's office:	<b>SI</b>
Registered by Mininterior:	<b>SI</b>
Representative instance:	<b>CABILDO</b>
Representative instance structure:	<b>Asamblea/gobernador (a)/gobernador suplente/secretario/tesorero/fiscal/alcalde/comisario/alguacil</b>

Governor's Name:	<b>Rodrigo Guapendo</b>
With guard	<b>SI</b>
Gurad Size	<b>152 HÁS</b>
Number of families in self-census:	<b>30</b>
Number of people in self-census:	<b>208 personas</b>
With prior consultation experience:	<b>SI, DOBLE CALZADA, PROYECTO LA PISCICOLA</b>
In a safeguard plan	<b>SI</b>
Con SGPI	<b>SI</b>
Prioridades del SGPI	<b>Proyectos de vivienda, cultivo de estropajo, plátano y cítricos</b>
What do people in the community live on::	<b>Este resguardo también está en la ribera del río Magdalena, lo que lo hace que las tierras sean más productivas</b>
Observations	<b>Está comunidad está en la zona más afectada por el conflicto armado</b>

<b>Nombre de la comunidad:</b>	
<b>ANACARCO</b>	
Possessed in the mayor's office:	<b>SI</b>
Registered by Mininterior:	<b>SI</b>
Representative instance:	<b>CABILDO</b>
Representative instance structure:	<b>Asamblea/gobernador (a)/gobernador suplente/secretario/tesorero/fiscal/alcalde/comisario/alguacil</b>
Number of people in self-census:	<b>Ángel María Castañeda Capera</b>
With prior consultation experience:	<b>SI</b>
In a safeguard plan	<b>1200 HÁS, es el resguardo más grande del municipio</b>
Con SGPI	<b>20</b>
Prioridades del SGPI	<b>325 personas</b>
What do people in the community live on::	<b>SI, DOBLE CALZADA y OLEODUCTO</b>
Observations	<b>SI</b>
Governor's Name:	<b>SI</b>
With guard	<b>Proyectos ganaderos</b>
Gurad Size	<b>La comunidad se dedica de forma exclusiva a la ganadería</b>
Number of families in self-census:	

<b>Nombre de la comunidad:</b>	
<b>BALSILLAS</b>	
Possessed in the mayor's office:	<b>SI</b>
Registered by Mininterior:	<b>SI</b>
Representative instance:	<b>CABILDO</b>
Representative instance structure:	<b>Asamblea/gobernador (a)/gobernador suplente/secretario/tesorero/fiscal/alcalde/comisario/alguacil</b>
Governor's Name:	<b>Edinson Yosa Guzmán</b>
With guard	<b>NO</b>
Gurad Size	<b>NO APLICA</b>
Number of families in self-census:	<b>54</b>
Number of people in self-census:	<b>149 personas</b>
With prior consultation experience:	<b>NO</b>
In a safeguard plan	<b>SI</b>
Con SGPI	<b>NO</b>
Prioridades del SGPI	<b>No aplica</b>
What do people in the community live on::	
Observations	

<b>Nombre de la comunidad:</b>	
<b>COLOYA LA PALMITA</b>	
Possessed in the mayor's office:	<b>SI</b>
Registered by Mininterior:	<b>SI</b>
Representative instance:	<b>CABILDO</b>
Representative instance structure:	<b>Asamblea/gobernador (a)/gobernador suplente/secretario/tesorero/fiscal/alcalde/comisario/alguacil</b>
Governor's Name:	<b>Eulalia Rodríguez Sánchez</b>
With guard	<b>NO</b>
Gurad Size	<b>NO APLICA</b>
Number of families in self-census:	<b>59</b>
Number of people in self-census:	<b>526 personas</b>

With prior consultation experience:	<b>Sin información</b>
In a safeguard plan	<b>SI</b>
Con SGPI	<b>NO</b>
Prioridades del SGPI	<b>No aplica</b>
What do people in the community live on::	
Observations	

From the above data, several additional features stand out:

- The size of indigenous families is 7 or 8 people, as inferred from the relationship between the number of families and the number of people, thus indicating a tendency to overcrowding, since, in general, all members of a family usually settle in the parents' house, and the new households postpone their departure due to the limited availability of housing and land to work;
- The representative body of the indigenous communities is, without exception, the cabildo, and all (the cabildos) have the same internal structure of positions and functions, inherited from the Colony;
- One of the rules for internal organization and participation within indigenous communities is the structuring of basic units through the heads or heads of households, so that the representation of all members of a family is usually subsumed in whoever is recognized as such, which brings internal tensions, especially if different households coexist in the same house that demand space to be taken into account in community affairs
- One of the expectations that self-recognized people like Pijao, when constituting a council, is to obtain at some point the constitution of an indigenous reservation, thus being able to access the land, while other ways are virtually impossible.

## **2. Indigenous communities in TGI's area of direct influence, in the municipality of Coyaima (Tolima)**

### **5.1. Characteristics of the municipality**

Coyaima is a municipality in the south of Tolima, located on the Saldaña river bank, founded in 1608, when Juan de Borja y Armenia, after having been in charge of defeating the brave Pijao people, decided to found the indigenous town called “ Our Lady of Carmen de Coyaima ”.

However, in 1778, with the support of already assimilated indigenous people, he was transferred to the place where he currently is.

In 1857 it was almost totally destroyed by fire, having to be rebuilt gradually, until in 1863 (February 21) it was elevated to the category of municipality.

It currently has a township called Castilla and 54 sidewalks.

Its limits are: to the north Saldaña, to the east with Purificación and Prado, to the south with Natagaima and Ataco and to the west with Ortega and Chaparral

According to DANE, in 2005 Coyaima had 27,733 inhabitants, of which 23,509 lived in the rural area and the populated center, and 4,224 in the municipal seat; and in 2018 the figures decreased significantly: 22,813 inhabitants, 3,863 in the capital and 18,977 in the rural area and the populated center.

This means, first, that it is a predominantly rural municipality and that this feature has changed little over time, and second, that like Natagaima, the population between one census period and another has significantly decreased.

Indeed, the available data indicate that Coyaima is the third municipality in Tolima (out of 47 existing), with the largest rural population, with 83%, preceded by Anzoátegui (86%) and Rioblanco (83%), and followed by Coello ( 82%) and Ortega (80%) (Development Plan of the department of Tolima 2020-2023)

According to the Pijao People's Safeguard Plan, in Coyaima there are 62 indigenous communities, representing 29.25% of the total indigenous communities in the department of

Tolima, of which 32 have a reservation, out of a total of 77 at the departmental level. However, at the municipal level the report is of 64 indigenous communities, 35 with a reservation and 26 without a reservation.



Figura 2. Presencia del Pueblo Indígena Pijao en el municipio de Coyaima.

The territorial extension of the Municipality of Coyaima is approximately 664.33 Km<sup>2</sup>, equivalent to 2.82% of the departmental area, of which 658.13Km<sup>2</sup> correspond to the rural sector (99%) and 6.20Km<sup>2</sup> to the urban sector (1%). On the other hand, in PBOT it estimated that 7.5% of the municipal territory (5002.8 Has) belongs to legally organized indigenous communities (Cabildos).

Different sources coincide in pointing out that between 70% and 80% of the population of the municipality of Coyaima is indigenous:

*“The total population is 28,304 inhabitants, of which 4,783 reside in the municipal seat and 23,521 in the rural area. 57.2% are men and 42.8% are women. Almost all (74.3%) of the population is of indigenous race, of which*

*12,000 reside in 32 reservations ”. (SITUATIONAL DIAGNOSIS OF CHILDREN, ADOLESCENCE AND YOUTH IN THE MUNICIPALITY OF COYAIMA TOLIMA)*

A fact that is largely explained by the importance that the creation of the colonial reservations of Ortega and Chaparral and the Reservation of Coyaima had at the time.

Natagaima, and its contribution to the preservation of the Pijao people, as well as the fact of having become a benchmark for contemporary processes of ethnic vindication of the indigenous people of Coyaima, and neighboring municipalities.

On the other hand, according to the Unit for Victims, 67% of the population of Coyaima is a victim of the armed conflict, while 71.4% of the victims of Coyaima have ethnic belonging.

In this municipality, 71.5% of the victimizing events correspond to forced displacement, followed by threats (12.2%) and homicide (5.7%).

### 5.1. Characteristics of the indigenous communities in TGI's area of influence

As in Natagaima, the number of indigenous communities located in the TGI's area of influence is greater than expected in the terms of reference.

In total, 14 indigenous communities were identified, whose basic characteristics are described below:

<b>Nombre de la comunidad:</b>	
<b>CASTILLA</b>	
Possessed in the mayor's office:	<b>SI</b>
Registered by Mininterior:	<b>SI</b>
Representative instance:	<b>CABILDO</b>
Representative instance structure:	<b>Asamblea/gobernador (a)/gobernador suplente/secretario/tesorero/fiscal/alcalde/comisario/alguacil</b>
Governor's Name:	<b>Amelia Amaya de Torres</b>
With guard	<b>NO</b>
Guard Size	<b>No aplica</b>
Number of families in self-census:	<b>51</b>
Number of people in self-census:	<b>200</b>
With prior consultation experience:	<b>No</b>
In a safeguard plan	<b>Si</b>
Con SGPI	<b>No aplica</b>
Prioridades del SGPI	<b>No aplica</b>
What do people in the community live on::	



Observations	
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Nombre de la comunidad:	
<b>CASTILLA ANGOSTURA</b>	
Possessed in the mayor's office:	<b>SI</b>
Registered by Mininterior:	<b>SI</b>
Representative instance:	<b>CABILDO</b>
Representative instance structure:	<b>Asamblea/gobernador (a)/gobernador suplente/secretario/tesorero/fiscal/alcalde/comisario/alguacil</b>
Governor's Name:	<b>Efraín Prada Lozano</b>
With guard	<b>SI</b>
Guard Size	<b>Sin información</b>
Number of families in self-census:	<b>34</b>
Number of people in self-census:	<b>461</b>
With prior consultation experience:	<b>No</b>
In a safeguard plan	<b>Si</b>
Con SGPI	<b>Si</b>
Prioridades del SGPI	
What do people in the community live on::	
Observations	

Nombre de la comunidad:	
<b>SAN MIGUEL</b>	
Possessed in the mayor's office:	<b>SI</b>
Registered by Mininterior:	<b>SI</b>
Representative instance:	<b>CABILDO</b>
Representative instance structure:	<b>Asamblea/gobernador (a)/gobernador suplente/secretario/tesorero/fiscal/alcalde/comisario/alguacil</b>
Governor's Name:	<b>Ariel Quiñones Bucurú</b>
With guard	<b>Si</b>

Guard Size	<b>80 hás</b>
Number of families in self-census:	<b>Sin censo registrado</b>
Number of people in self-census:	<b>Idem</b>
With prior consultation experience:	<b>Sin información</b>
In a safeguard plan	<b>Si</b>
Con SGPI	<b>Sin información</b>
Prioridades del SGPI	
What do people in the community live on::	
Observations	

<b>Nombre de la comunidad:</b> <b>NUEVA ESPERANZA</b>	
Possessed in the mayor's office:	<b>SI</b>
Registered by Mininterior:	<b>SI</b>
Representative instance:	<b>CABILDO</b>
Representative instance structure:	<b>Asamblea/gobernador (a)/gobernador suplente/secretario/tesorero/fiscal/alcalde/comisario/alguacil</b>
Governor's Name:	<b>Jorge Enrique Saiz</b>
With guard	<b>Si</b>
Guard Size	<b>60 hás</b>
Number of families in self-census:	<b>29</b>
Number of people in self-census:	<b>379</b>
With prior consultation experience:	
In a safeguard plan	<b>Si</b>
Con SGPI	<b>Si</b>
Prioridades del SGPI	
What do people in the community live on::	
Observations	

<b>Nombre de la comunidad:</b> <b>YABERKO LOS LAGOS</b>	
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Possessed in the mayor's office:	<b>SI</b>
Registered by Mininterior:	<b>SI</b>
Representative instance:	<b>CABILDO</b>
Representative instance structure:	<b>Asamblea/gobernador (a)/gobernador suplente/secretario/tesorero/fiscal/alcalde/comisario/alguacil</b>
Governor's Name:	<b>Duver Guzmán Cortés</b>
With guard	<b>No</b>
Guard Size	<b>No aplica</b>
Number of families in self-census:	<b>41</b>
Number of people in self-census:	<b>276</b>
With prior consultation experience:	
In a safeguard plan	
Con SGPI	
Prioridades del SGPI	
What do people in the community live on::	
Observations	

<b>Nombre de la comunidad:</b>	
<b>YABERKO</b>	
Possessed in the mayor's office:	<b>SI</b>
Registered by Mininterior:	<b>SI</b>
Representative instance:	<b>CABILDO</b>
Representative instance structure:	<b>Asamblea/gobernador (a)/gobernador suplente/secretario/tesorero/fiscal/alcalde/comisario/alguacil</b>
Governor's Name:	<b>José Albino Bucurú</b>
With guard	<b>No</b>
Guard Size	<b>No aplica</b>
Number of families in self-census:	<b>118</b>
Number of people in self-census:	<b>472</b>
With prior consultation experience:	
In a safeguard plan	
Con SGPI	

Prioridades del SGPI	
What do people in the community live on::	
Observations	

<b>Nombre de la comunidad:</b> <b>LUCITANIA</b>	
Possessed in the mayor's office:	<b>SI</b>
Registered by Mininterior:	<b>SI</b>
Representative instance:	<b>CABILDO</b>
Representative instance structure:	<b>Asamblea/gobernador (a)/gobernador suplente/secretario/tesorero/fiscal/alcalde/comisario/alguacil</b>
Governor's Name:	<b>María Antonia Botache Juanidas</b>
With guard	<b>No</b>
Guard Size	<b>No aplica</b>
Number of families in self-census:	<b>40</b>
Number of people in self-census:	<b>226</b>
With prior consultation experience:	
In a safeguard plan	
Con SGPI	
Prioridades del SGPI	
What do people in the community live on::	
Observations	

<b>Nombre de la comunidad:</b> <b>EL ROSARIO</b>	
Possessed in the mayor's office:	<b>SI</b>
Registered by Mininterior:	<b>SI</b>
Representative instance:	<b>CABILDO</b>
Representative instance structure:	<b>Asamblea/gobernador (a)/gobernador suplente/secretario/tesorero/fiscal/alcalde/comisario/alguacil</b>
Governor's Name:	<b>Armando Barrios Viuche</b>

With guard	<b>No</b>
Guard Size	<b>No aplica</b>
Number of families in self-census:	<b>79</b>
Number of people in self-census:	<b>431</b>
With prior consultation experience:	
In a safeguard plan	
Con SGPI	
Prioridades del SGPI	
What do people in the community live on::	
Observations	

<b>Nombre de la comunidad:</b>	
<b>ILARQUITO</b>	
Possessed in the mayor's office:	<b>SI</b>
Registered by Mininterior:	<b>SI</b>
Representative instance:	<b>CABILDO</b>
Representative instance structure:	<b>Asamblea/gobernador (a)/gobernador suplente/secretario/tesorero/fiscal/alcalde/comisario/alguacil</b>
Governor's Name:	<b>Elisa Fernanda Liz Prieto</b>
With guard	<b>si</b>
Guard Size	<b>Sin información</b>
Number of families in self-census:	<b>33</b>
Number of people in self-census:	<b>176</b>
With prior consultation experience:	
In a safeguard plan	
Con SGPI	
Prioridades del SGPI	
What do people in the community live on::	
Observations	

<b>Nombre de la comunidad:</b>
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<b>FLORAL</b>	
Possessed in the mayor's office:	<b>SI</b>
Registered by Mininterior:	<b>SI</b>
Representative instance:	<b>CABILDO</b>
Representative instance structure:	<b>Asamblea/gobernador (a)/gobernador suplente/secretario/tesorero/fiscal/alcalde/comisario/alguacil</b>
Governor's Name:	<b>Heriberto Rara Poloche</b>
With guard	<b>No</b>
Guard Size	<b>No aplica</b>
Number of families in self-census:	<b>51</b>
Number of people in self-census:	<b>381</b>
With prior consultation experience:	
In a safeguard plan	
Con SGPI	
Prioridades del SGPI	
What do people in the community live on::	
Observations	

<b>Nombre de la comunidad:</b>	
<b>COYARCÓ</b>	
Possessed in the mayor's office:	<b>SI</b>
Registered by Mininterior:	<b>SI</b>
Representative instance:	<b>CABILDO</b>
Representative instance structure:	<b>Asamblea/gobernador (a)/gobernador suplente/secretario/tesorero/fiscal/alcalde/comisario/alguacil</b>
Governor's Name:	<b>Libardo Aroca Suaza</b>
With guard	<b>No</b>
Guard Size	<b>No aplica</b>
Number of families in self-census:	<b>Sin censo registrado</b>
Number of people in self-census:	<b>Sin censo registrado</b>
With prior consultation experience:	
In a safeguard plan	

Con SGPI	
Prioridades del SGPI	
What do people in the community live on::	
Observations	

<b>Nombre de la comunidad:</b> <b>ACEVEDO Y GOMEZ</b>	
Possessed in the mayor's office:	<b>SI</b>
Registered by Mininterior:	<b>SI</b>
Representative instance:	<b>CABILDO</b>
Representative instance structure:	<b>Asamblea/gobernador (a)/gobernador suplente/secretario/tesorero/fiscal/alcalde/comisario/alguacil</b>
Governor's Name:	<b>Gladys Lozano Herrera</b>
With guard	<b>No</b>
Guard Size	<b>No aplica</b>
Number of families in self-census:	<b>27</b>
Number of people in self-census:	<b>156</b>
With prior consultation experience:	
In a safeguard plan	
Con SGPI	
Prioridades del SGPI	
What do people in the community live on::	
Observations	

<b>Nombre de la comunidad:</b> <b>LOMAS DE GUAGUARCO</b>	
Possessed in the mayor's office:	<b>SI</b>
Registered by Mininterior:	<b>SI</b>
Representative instance:	<b>CABILDO</b>
Representative instance structure:	<b>Asamblea/gobernador (a)/gobernador suplente/secretario/tesorero/fiscal/alcalde/comisario/alguacil</b>

Governor's Name:	<b>Hugo Benítez Sánchez</b>
With guard	<b>Si</b>
Guard Size	<b>Sin información</b>
Number of families in self-census:	
Number of people in self-census:	
With prior consultation experience:	
In a safeguard plan	
Con SGPI	
Prioridades del SGPI	
What do people in the community live on::	
Observations	

<b>Nombre de la comunidad:</b>	
<b>GUAGUARCO PALMAROSA</b>	
Possessed in the mayor's office:	<b>SI</b>
Registered by Mininterior:	<b>SI</b>
Representative instance:	<b>CABILDO</b>
Representative instance structure:	<b>Asamblea/gobernador (a)/gobernador suplente/secretario/tesorero/fiscal/alcalde/comisario/alguacil</b>
Governor's Name:	<b>José Sabas Timoté Vargas</b>
With guard	<b>No</b>
Guard Size	<b>No aplica</b>
Number of families in self-census:	<b>46</b>
Number of people in self-census:	<b>184</b>
With prior consultation experience:	
In a safeguard plan	
Con SGPI	
Prioridades del SGPI	
What do people in the community live on::	
Observations	



## **2. Relevant conclusions for the project management in Tolima (Natagaima and Coyaima)**

- The TGI project crosses the axis of the Pijao territory of the Tolima department, and, therefore, has a scenario with an important intercultural matrix, which cannot be indifferent, because it is very surely repeated in other regions of the country , and with a greater intensity;
  - Due to its characteristics and history, it tends to go unnoticed, to the extent that the residents assume it as part of the landscape, and do not notice any risk or conflict in its operation. In fact, no one expressed any expectation or concern of any kind.
  - However, the absence of conflict does not imply that the company should not take charge of the construction of one or more models of relationship with indigenous communities, or ignore that they carry out processes, suffer specific problems, and have special rights, that the at some point they may have an effect on the management of the project.
  - The Pijao are a town that lacks a highly preserved traditional culture. They lost their language, a good part of their institutions, and from different points of view they do not keep differences with respect to the majority or surrounding culture, however, they have a historical and situational vulnerability, against which they cannot be indifferent
  - There is a notable deficit of titled lands (resguardos), which is manifested in the number of indigenous communities without titles, in the size of the resguardos, the low probability of expansion or constitution (of resguardos), and the size of the indigenous population ;
- The reservations that currently exist are not enough to provide the minimum necessary for indigenous communities, not only because of their size, nor the number of people, but also because of the quality of the land and the lack of support and special incentives, which ultimately leads to In practice, several of these are managed as “farms”, in which the indigenous people occasionally carry out some activities, but above all, third parties tend to take advantage of them by renting (land) for the installation of livestock, in particular ;

- ☐ In other words, the essential function of indigenous reservations is not fulfilled in Tolima, nor in the context of the TGI project, such as providing the necessary material base for indigenous groups.
- ☐ The existence of indigenous population and resguardos, contrasts with a structural phenomenon of large property and extensive productive projects (livestock and agricultural), which become part of the context and impose a place on the Pijao communities, as providers of labor cheap and unskilled
- ☐ The “surplus” of indigenous labor, that is, that which does not occupy large property and large projects, nor family units, is faced with the need to migrate to neighboring municipalities and departments, which is a situation generalized, as the collected data have shown;
- ☐ In addition to being municipalities and migrant populations, the indigenous people of Natagaima and Coyaima are victims of the armed conflict. Between 50% and 65% of the total inhabitants of the two municipalities have victims, which further aggravates the structural problems already mentioned.
- ☐ The border or ethnic differentiation is malleable, to the extent that there are distortions in the guarantee of rights and in access to specific opportunities for indigenous communities, since there is a probability that in the end they will remain in the hands of non-indigenous people, endowed with better skills. to take advantage of, for example, a university scholarship, an exemption from military service, access to a subsidy;
- ☐ Finally, poverty indicators, especially rural poverty, are critical and with a tendency to worsen as a result of the armed conflict, the pandemic, etc. Existen varios modelos posibles de relacionamiento intercultural. Por ejemplo, está el reactivo, es decir, el que se desarrolla en respuesta a crisis o conflictos que genera el “otro”, bajo el cual las relaciones se cualifican mediante un juego inestable de negociaciones y pactos. Está también el modelo proactivo, que, movido por un alto sentido de responsabilidad, promueve diálogos recíprocos y comprensivos, particularmente si el interlocutor comunitario es altamente vulnerable, como es el caso de los Pijao.
  - So far, what has been observed is that this third model is the one that has somehow prospered between TGI and the communities of the Pijao people.
  - Not learning about what is happening in the ethnic communities in the immediate environment of the project, or getting involved in the most expensive and sensitive dynamics of the latter, lacks the most elementary principles of social responsibility, even if there are no social demands that demand it.

## **Indigenous communities in TGI's area of direct influence, in the municipality of Marsella (Risaralda)**

### **7.1. Characteristics of the municipality**

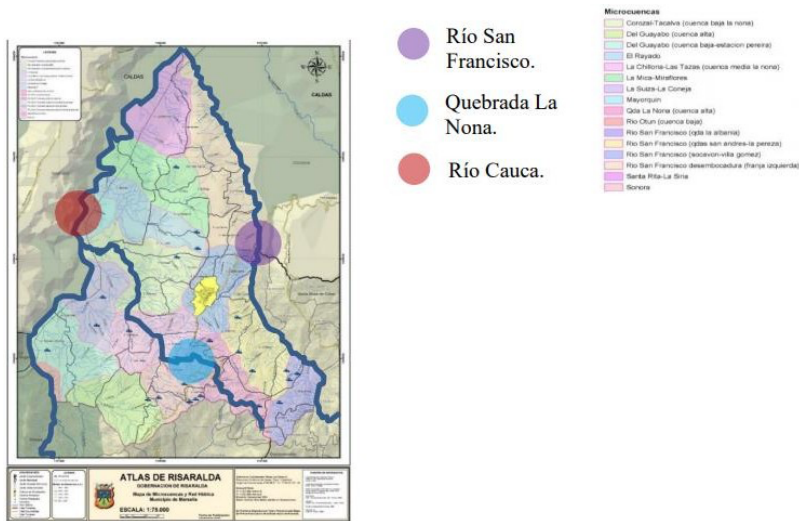
The Municipality of Marsella is located on the Central mountain range about 300 kilometers northwest of Pereira, it was founded in 1915 by Pedro Pineda, Nepomuceno Correa and José Bedoya, among others.

Initially it was known as Villa Rica and in 1864, by the will of General Tomás Cipriano de Mosquera, it was added from Segovia. On April 8, 1915, the Villa Rica de Segovia was renamed Marsella and finally on July 18, 1915, it was recognized as the date of its foundation as a municipality.

Marsella is located in an elevated depression, with moderate slopes. It has a population of 24,131 inhabitants, 13,348 (52%) in the municipal seat and 10,738 (48%) in the rural area. It has a total area of 149 km<sup>2</sup>, 6 km<sup>2</sup> correspond to the municipal seat and 143 km<sup>2</sup> to the rural area. It has an average altitude above sea level of 1,575 meters, a temperature of 21<sup>o</sup> Celsius.

It limits to the north with Belalcázar and Chinchiná, to the east with the municipalities of Chinchiná and Santa Rosa de Cabal, to the west with the municipalities of Belalcázar and La Virginia and to the south with the municipalities of Pereira and Dosquebradas.

Marsella is located in the Cauca river basin, where the San Francisco river and the La Nona creek converge, as the main municipal tributaries. The La Nona stream supplies water to the municipal seat and the Alto Cauca district, accompanied by the supply of water from the El Maní and Zurrumbo streams.



The municipal seat is located in the upper part of the mountain range that separates the Cauca River from the San Francisco River. The summit presents a topographic depression limited to the east by a series of mounds that are interrupted in the steep slopes that limit the San Francisco river valley. To the west, the watershed is given by the Los Pinos blade, which has a north-south direction. The result of this topographical arrangement is the location of Marseille in a kind of

Marseille's multidimensional poverty index is 33.3% (2018), and 61.5% of the population of is a victim of the armed conflict, of which none have ethnic belonging, according to the UARIV.

### 7.1. General characteristics of the Embera Chamí people

The Emberá people belong to the Chocó linguistic family and are one of the most widely dispersed indigenous groups, occupying different spaces, borders and ecosystems in the country.

This feature can largely be explained by the high proclivity to mobilization and migration of the Embera families, following in it the search for land and economic opportunities, which ends up integrating them into different regional contexts and dynamics.

This is how, currently, they are present in a variety of basins, foothills of the western mountain range, and even the Amazonian foothills.

Indicates the Safeguard Plan in this regard:

*“Currently the Embera population is distributed in three large geographic areas, the first known as the biogeographic Chocó, which extends from the Nudo de Paramillo, located in its northern part, extending from there in a southerly direction along the western mountain range, following the watershed that flow towards the Pacific basin and the Gulf of Urabá, in such a way that it covers the territory that extends from the border with Ecuador to the border with Panama and Paramillo. This immense territory, which is approximately 10 percent of the national geography, is characterized by being furrowed by innumerable rivers that flow from the mountain range in the direction of the lowlands of the Pacific platform and the Gulf of Urabá, an area covered by forests. ranging from the humid to the super humid, where the richness in biodiversity constitutes it a benchmark of global importance. The second Embera settlement area, contiguous to this vast traditional territory of the Pacific, extends along the eastern slope of the western mountain range in the direction of the Cauca River valley in its middle region, around the coffee zone and, some few settlements, are They are located towards the lower Cauca. The third is the region in which the Embera population has dispersed since the sixties, constituting settlements outside their traditional territory, especially in Putumayo, Caquetá and Meta, Bolívar, Casanare, Boyacá and Tolima, sites where they have experienced the impact of the war in all its manifestations ”*

Within this process, ethnic and linguistic borders and differences have been configured, which have given rise to specific identities, although derived from the same Emberá matrix. We are talking about the Embera Katío, Embera Chamí, Embera Guaunan, Embera Dobida, Embera Eyabida, Eperara Ciapidara.

As a whole, the Emberá people are made up of 181,405 people who are distributed in 17 departments and in the city of Bogotá, the majority group being the Embera Chamí with 77,714 people, according to the 2018 census. Población Embera en municipios de Risaralda

<b>Municipality</b>	<b>Population</b>
Pereira	876
Apía	77
Balboa	30
Belén de Umbría	399
Dos Quebradas	347
Guática	2054
La Celia	25

La Virginia	60
Marsella	786
Mistrató	3595
Pueblo Rico	4128
Quinchía	10687
Santa Rosa de Cabal	135
Santuario	88
Total	23287

Fuente: Plan de Salvaguarda Embera, 2013

According to these figures, in the department of Risaralda there is 12.8% of the total population of this ethnic group, while in the municipality of Marsella there is 04% of the national total and 3.5% of the total departmental.

The high exposure to regional economic dynamics, thanks to migration, in the Valle del Cauca and Viejo Caldas region has involved them in the exploitation of gold in colonial times, cattle ranches and the coffee economy, through wages. fundamentally.

Precisely, the indigenous settlements in the municipality of Marsella, were generated thanks to the transfer and installation of Embera Chamí families attracted by the coffee farms.

Among the various features of the Embera in this region, it is worth mentioning:

- High predisposition to intra and inter regional migration driven by economic expectations and the avoidance of intra-ethnic conflicts with a high spiritual component;
- Progressive migration pattern, within which those who arrive and settle for the first time on a border, gradually facilitate the arrival of relatives, until they set up medium-sized settlements, with a clear community dynamic;
- High capacity to conserve and reproduce sensitive elements of traditional culture in different contexts and in the midst of migration, such as Jaibanismo, the use of one's own language, kinship relations, the structure of civil organization through the figure of the cabildo, and the crafts of the bead;
- Configuration and reproduction of intercultural borders, with clear differentiating elements with respect to other social sectors, such as the peasantry, without renouncing social interaction and different forms of exchange and integration;

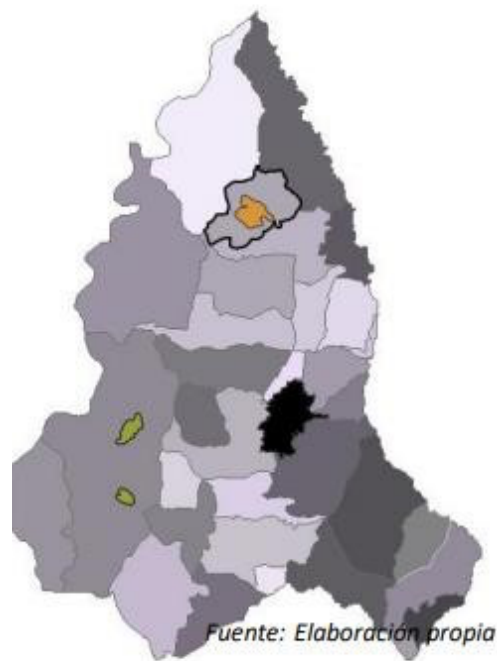
### 7.1. 7.1. Characteristics of the indigenous communities in the area of influence in Marsella (Risaralda)


In the municipality of Marsella there are three indigenous communities, of the Embera Chamí People: Suratena and Altomira, both with an indigenous reservation, and the Cumaradó settlement.


According to the Safeguard Plan of the Embera people, the indigenous population of Marseille is 786 people

The Suratena reservation corresponds to the indigenous community closest to the infrastructure of the gas pipeline operated by TGI.

**Municipio de Marsella** *Ilustración 11*



 Resguardo de Suratena.

 Resguardo de Altomira.

This reservation is located in the Alto Cauca district, north of the Municipality of Marsella, being the field one of the clearest spatial reference points

According to the self-census carried out in 2015, the total population of the Suratena Reservation is 1064 people, made up of 253 families. The distribution by sex in the total population shows that there are 556 women equivalent to 52% of the total population, while the total of men is 508 people equivalent to 48%.

**Tabla 2 Distribución poblacional**

Grupos de Edad	Hombres	%	Mujeres	%	Total	% Total
0 a 4	42	4,07%	40	3,88%	82	7,95%
5 a 9	64	6,20%	77	7,46%	141	13,66%
10 a 14	67	6,49%	73	7,07%	140	13,57%
15 a 19	63	6,10%	82	7,95%	145	14,05%
20 a 24	49	4,75%	43	4,17%	92	8,91%
25 a 29	35	3,39%	43	4,17%	78	7,56%
30 a 34	35	3,39%	43	4,17%	78	7,56%
35 a 39	31	3,00%	50	4,84%	81	7,85%
40 a 44	26	2,52%	25	2,42%	51	4,94%
45 a 49	15	1,45%	13	1,26%	28	2,71%
50 a 54	13	1,26%	16	1,55%	29	2,81%
55 a 59	13	1,26%	13	1,26%	26	2,52%
60 a 64	11	1,07%	10	0,97%	21	2,03%
65 a 69	10	0,97%	6	0,58%	16	1,55%
70 a 74	4	0,39%	4	0,39%	8	0,78%
mayor a 75	10	0,97%	6	0,58%	16	1,55%
<b>Total</b>	<b>488</b>	<b>47,29%</b>	<b>544</b>	<b>52,71%</b>	<b>1032</b>	<b>100,00%</b>

Fuente: Censo 2015 Resguardo Suratena - Julio 2015. Elaborado por Fundación Proyectar

The reservation was established in 1995, it totals 125 hectares and comprises 5 discontinuous sectors:

- Siria Baja
- Siria Media
- Siria Alta
- Gedakodee
- lumadee
- Kurubital

As expected, the immediate surroundings of the reservation are not indigenous, particularly peasant society, of Paisa descent, whose economy depends fundamentally on coffee.


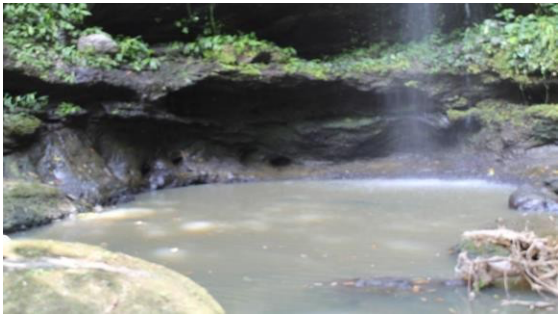



Beyond the reservation, seen in this way, the community of Suratena has a territorial scope that transcends the limits of what is legally assigned, and includes, according to the indigenous governor, 67 sacred places, several in rural areas.

In this regard, the organizational plan of this community indicates the following:

*“Some of the most important sacred sites for the Resguardo are Tuma jaibaná wera quebrada Santa Rita- Brazil, Salto del jaibaná wera and keradumía - quebrada Santa Rita located in Brazil, Jaidé widow in Santa Rita- Brazil, tumá del Donior in the same Quebrada, Bakuru kumua located in Brazil, wafe sacred site -Quebrada Brasil, Beda tumá, Mandeba (jai kirú), Bakuru Char, located in the Mica stream, Umada Do - in Quebrada la Syria, Tuma Pisia - Quebrada la Miranda , Aribada dé, Abaso wadrá, Jai kirú in the Caño la Miranda, karbau do in Brazil, mode Jai kirú la Miranda, Jai wadrá in the Las Brujas stream, dama Dé in the Syria stream, Opoa War in the Los Reyes estate , Mount Umada Dé in the Rayado ”*

**Fotografías de algunos lugares sagrados en Suratena**

<p><b>Q. Santa Rita (B.M.)</b></p> 	<p><b>Quebrada Brasil</b></p>
<p><b>PISIA TUMA</b></p> 	<p><b>Jai Wadrá Q. Las Brujas</b></p> 

A sacred place can correspond materially to a river, a mountain, a stream, a tune or a forest, in which a spirit (Jai) resides or is settled with which traditional doctors (jaibanas) establish different types of relationships to manage everyday affairs of community members, such as illness, birth, someone's death, conflict.

Suratena has a total of 15 jaibanás, and, as is usual in its culture, the relationships between them are one of a dispute over power, both the one that comes from “accumulating” jais, as well as the one that comes from the recognition of the community.

The Embera of the reservation are direct descendants of families from Cristianía, Antioquia and San Antonio del Chamí (Mistrató, Risaralda), who initially settled in Quinchía, and later, pressured by the violence of the late 1940s, they located in Marseille, giving rise to a settlement process that led to what is today the community.

The material subsistence of the community is represented by two factors: the wages in the neighboring coffee farms, and the pancoger crops that the families do in their land allotments, which on average is 0.5 blocks, in which they produce coffee, banana, yucca and avocado, mainly.

They receive transfer resources (SGPI), whose value in the last year was \$ 130 million, previously it was \$ 70 and \$ 80 million, which are used to support the education of 282 students, with uniforms, shoes and supplies, housing improvement ( tiles and zinc), payment of a promoter, conduction of water to the adjudications and houses (hoses) and some harmonization cultural activities.

## **7.2. Relevant conclusions for project management**

For the indigenous communities of the municipality of Marsella, especially the Embera Chamí community of the Suratena reservation, TGI's project is not a reality that goes unnoticed, for three fundamental reasons:

- The Suratena community remembers having some problems with the company prior to TGI (CoTransgás), partly because the project was not consulted, but also because 17 indigenous families were sued for having built their cases near the pipeline easement;
- Because at the time, when it was built, it was not consulted, nor have they been consulted, management plans and possible modifications of the environmental license, made a posteriori, so that there are no concerted measures for the management of possible impacts generated by the same;
- Because, according to the indigenous authorities of the reservation, a part of the infrastructure of the gas pipeline intervenes in several sacred places, or of cultural importance, which, in their opinion, generate alterations and disharmonies of a spiritual nature, manifested in the commission of several acts of suicide and in feelings

of general malaise;

- Because the periodic maintenance of the gas pipeline implies a large deployment of machinery, the transport of liquids, and the generation of high noise levels, which accentuate the spiritual alterations mentioned above. The community claims not to be informed of when or how maintenance will be carried out, nor is there an intercultural manual for handling the associated situations.

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### **3. Anexos**

- Anexo 1: Temas requeridos mediante derecho de petición
- Anexo 2: Tabla de acopio de información por comunidad
- Anexo 3. Respuestas a derechos de petición

