

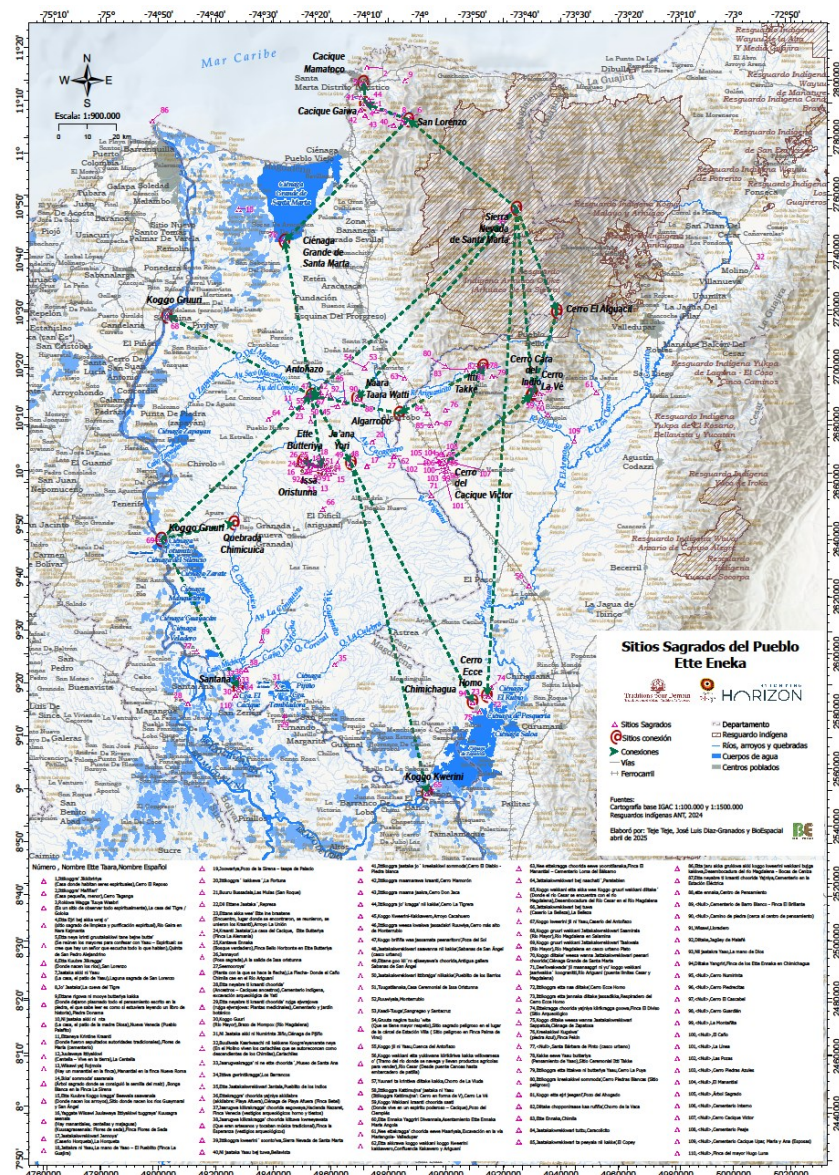


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FINAL REPORT TO HORIZON FOUNDATION

ENVIRONMENTAL AND SPIRITUAL CORRIDORS ETTE ENNAKA (TRAD 857/23)

Magdalena, Colombia



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June 2025



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1. INTRODUCTION

This report covers the two years (March 1, 2023, to February 29, 2025) of the project "Environmental and Spiritual Corridors ETTE ENNAKA," implemented in the department of Magdalena, Colombia. The initiative was carried out by the association Teje Teje in collaboration with the ETTE ENNAKA indigenous communities, the environmental authority CORPAMAG (Corporación Autónoma Regional del Magdalena), and the governmental environmental office based in Santa Marta.

This consolidated report presents the progress achieved during the two years of project implementation, focusing on the protection of the ancestral territory of the Ette Ennaka people through the identification and prioritization of sacred sites, the establishment of environmental and spiritual corridors, inter-institutional articulation, ecological restoration and the production of local knowledge. Through community activities, participatory mapping, institutional alliances, and ongoing fieldwork, a solid foundation has been established for consolidating sacred corridors as a tool for territorial defense, biodiversity conservation, and cultural heritage preservation.

2. Project Context

The ETTE ENNAKA indigenous people of northern Colombia face a progressive population decline and a growing threat to the integrity of their ancestral territory. In this context, Ruling 004 of 2018, issued by the Civil Court Specialised in Land Restitution of Santa Marta, ordered the regional environmental authorities of Magdalena and Cesar (CORPAMAG and CORPOCESAR) to formulate watershed development and management plans that integrate forest restoration and biodiversity protection actions. These measures include fauna and flora diagnostics, the design of environmental recovery plans, and the establishment of protected areas such as spiritual and ecological corridors.

In addition, the court urged the Ministry of Interior (through the DAIRM, Directorate of Indigenous, Roma and Minority Affairs) and the Colombian Institute of Anthropology and History (ICANH) to implement specific protection and conservation actions, with special



emphasis on the monitoring of sacred sites and strategic ecosystems in the Ette Ennaka ancestral territory. However, at the time of project formulation, the community was not aware of significant institutional advances in fulfilling these measures, except for some specific ICANH actions focused on safeguarding sacred sites.

In response to this context, the project "Establishment of environmental and spiritual corridors in the Ette Ennaka ancestral territory" was conceived as an initiative aimed at identifying, prioritizing, and protecting sacred sites of high ecological and cultural value. Its main objective is to lay the foundations for the creation of environmental and spiritual corridors, as well as to propose conservation strategies adapted to the ancestral territory from a perspective that articulates traditional knowledge with technical and scientific approaches. The project also aims to enhance community capacities for environmental management in the territory, promote the participation of new generations in the recovery of ancestral knowledge, and produce audiovisual materials that facilitate the intergenerational transmission of knowledge.

During the two years of project implementation, activities concentrated on three strategic areas:

1. **Participatory territorial and cultural diagnosis**, with emphasis on the identification of sacred sites and priority ecosystems for conservation. Expeditions were organized among the five Ette Ennaka communities (Issa Oristuna, Ette Butteriya, Itti Takke, Nara Kajmanta, and Santa Ana) to identify sacred sites of environmental, spiritual, and cultural importance to them. A total of seven expeditions were carried out, which allowed the following activities to take place:
 - Consultations were held with the elders of the five communities to identify and prioritize sacred sites for protection measures.
 - Knowledge about traditional medicine and medicinal plants was disseminated through the Issa Orsitunna House of Traditional Medicine
 - Community engagement and knowledge-sharing sessions were conducted. A total of 10 meetings were planned in the form of encounters with members of the five Ette Ennaka communities to share experiences on identifying sacred sites and collectively reflect on possible protection measures.
 - Two meetings were held between the elders and local authorities in Ette Ennaka.
2. **Community capacity building**, especially in the recognition and appreciation of the natural and spiritual heritage of the Ette Ennaka people:
 - To lay the groundwork for effective measures to protect sacred sites and establish environmental and spiritual corridors is in place. Significant efforts were made to convene meetings with the regional autonomous corporations. Four sessions were held with each agency, and a final decision-making meeting was held in collaboration with the environmental authorities to implement an agreement for the protection of spiritual and ecological corridors.
3. **Production of communication and memory materials** aimed at young people and community leaders to support the appropriation of the process and the continuity of ancestral knowledge:
 - Young researchers from the Ette Ennaka communities actively participated in all project activities and conducted independent research simultaneously. These researchers, divided into two groups —one from the Issa Oristunna community and the other from the Nara Kajmanta community —were



supported by the entire Teje Teje team, especially in the preparation of audiovisual materials for disseminating the research results.

This initiative constitutes a concrete response to the legal obligations established, as indicated above, by Ruling 004 of 2018. Still, above all, above all it represents an exercise in territorial governance from the Ette Ennaka people's vision, articulated with technical-scientific tools such as those developed by CORPAMAG in its studies on wildlife corridors and by Teje Teje together with the company BE Biospacial¹, who designed the maps of the georeferenced sacred sites and supported the monitoring of the state of the natural ecosystems.

3. PROJECT DETAILS

Following the signing of the contract on February 27, 2023, between Teje Teje and Traditions for Tomorrow, the project officially commenced in March 2023 and is scheduled for completion by the end of February 2025. An initial amount of USD 21,410 was transferred to Teje Teje on March 1, 2023. Subsequently, following the submission of semi-annual reports by Teje Teje, a last transfer of *funds* was sent in December 2023. (See point 4).

3.1 Activities

A. Coordination with the environmental authority of the Magdalena department, CORPAMAG and CORPOCESAR

Since May 2023, the organization Teje Teje has been actively collaborating with CORPAMAG to articulate technical and scientific knowledge in defense of the rights of the Ette Ennaka people and the protection of their ancestral territory. This cooperation progressed toward the formalization of an inter-institutional agreement and the formation of a joint team comprising professionals from both entities.

The technical basis for this alliance was established through research developed by CORPAMAG in 2017 in collaboration with the organization ProCAT². This research identified priority areas for conservation in the department of Magdalena, with a special focus on protecting the jaguar. This information was fundamental for the project, as it enabled linking the sacred sites of the Ette Ennaka people with the existing ecological corridors, generating an integrated approach that combined environmental conservation with the protection of spiritual heritage.

One of the key contributions of the project was the geospatial overlap between the sacred sites identified by the Ette Ennaka community and the cat (felines) corridors defined by CORPAMAG. This coincidence highlighted the convergence between the ecological objectives and the cultural values of the people, for whom the connectivity between sacred sites responded to a hierarchical and interdependent spiritual logic. An outstanding example of this connection was the Sierra Nevada de Santa Marta, considered by the Ette Ennaka as a sacred site within their spiritual geography.

As part of this collaboration, the CORPAMAG-Teje Teje team produced a technical document (see Annex 1) in which priority areas for conservation were identified, classified, and categorized. Prioritization criteria were defined based on cultural connectivity, presence of key biodiversity, and overlap with felines corridors. It was established that spiritual corridors

¹ Grupo Bioespacial S.A.S., an IT consulting company based in Santa Marta, Colombia

² ProCAT is an international non-profit NGO dedicated to research and conservation of ecosystems and species with an interdisciplinary approach: <https://procat-conservation.org/>

should be located within the ancestral territory and align with sacred sites recognized by the community.

CORPAMAG, for its part, had previously defined four strategic categories for the protection of the jaguar and its habitat, which also guided the joint planning:

1. Conservation areas
2. Sustainable management areas
3. Restoration areas
4. Areas of connectivity

These categories aimed to balance biodiversity conservation objectives with the well-being of local communities, serving as a basis for strengthening the spiritual corridors proposal from technical and community-based perspectives.

The coincidence between felines corridors and sacred sites was not fortuitous. Most of the structural sacred sites for the Ette Ennaka coincided with strategic ecosystems such as watersheds and relevant mountain ranges. The maps produced by CORPAMAG showed felines corridors in key areas of the ancestral territory, such as the Sierra Nevada de Santa Marta, the Ariguaní region (comprising the municipalities of Sabanas de San Ángel and El Difícil), and the southern sub-region of the Magdalena department. By overlaying these maps with the cultural cartography of the Ette Ennaka people, there was a clear overlap in areas of high biodiversity that also corresponded to essential sacred sites for the community (see Annex 2).

Institutional and technical developments

A crucial breakthrough was the signing of Memorandum of Understanding with CORPOCESAR (June 2024) and CORPAMAG (August 2024). These institutional agreements laid the foundations for a shared protection strategy for the Ette Ennaka territory. They included concrete commitments on ecological restoration, elaboration of a cartographic atlas of sacred sites, watershed management, and participatory environmental monitoring.

Integration with the Management Plan for Magdalena Felines

With the support of biologist Daniel Cubillos (CORPAMAG), the polygons of the sacred sites of the Ette Ennaka people were overlaid with key areas for jaguar conservation, identified as Critical Protection Areas (CPAs), Sustainable Protection Areas (SPAs), and Mobility Protection Areas (MPAs). This integration reinforced the ecological validity of the spiritual corridors proposed by the community, demonstrating their potential to contribute to both the conservation of key species and the safeguarding of culturally significant territories.

Proposal for community nurseries

As part of the ecological restoration actions, a technical guide was developed for the installation of community nurseries with at least 15 native species. These nurseries were conceived as a tool to regenerate degraded areas within the corridors, recover plants for ritual use, and strengthen the ecological sovereignty of the Ette Ennaka people. The design of the nurseries incorporated technical criteria for sustainability, as well as community management mechanisms adapted to local capacities.

B. Identification and prioritisation of sacred sites: conducting expeditions to identify and prioritise sites according to their ecological importance.



Following the signing of the agreement with Traditions for Tomorrow, a joint work team was formed, comprising Teje Teje professionals and representatives of the traditional authorities of the Ette Ennaka people, to identifying sacred sites of spiritual and environmental significance in their ancestral territory.

Teje Teje professional team:

- César Emilio Roza - General coordinator
- Juanita Vargas - Senior Anthropologist
- Emilia Mejía - Junior Anthropologist
- Daniel Cubillos - Biologist (liaison with the environmental authority CORPAMAG)

Representatives of the Ette Ennaka traditional authorities:

- Major Council and territorial co-ordinator
- Leaders and knowledgeable people from the following reserves:
 - *Nara Kajmanta*: Carlos Gamarra Sánchez, Luis Eduardo Granados, Berta Granados, Marta Jiménez, Valeria García, Wendy Mendoza
 - *Issa Oristunna*: Manuel López, Juan Antonio Jiménez, Oscar Manco, Rosalba Jiménez, Héctor Manuel Jiménez, Gala Granados, Néstor Jaraba, Dominga Gamarra, Luis Gamarra, Julieth Granados, Luis Ernesto López, Nicolás Martínez, Wilson Pedroza, Karen Yulieth Granados
 - *Monterrubio*: Manuel López, Juan Antonio Jiménez, Wilson Pedroza

During the first year of the project, **seven expeditions** were carried out, during which **12 sacred sites** of high spiritual, cultural, and ecological value were identified and geo-referenced. These expeditions included activities such as consultations with elders, workshops on ancestral medicine, and participatory mapping exercises.

First Cycle of Expeditions (2023 - 2024)

1. San Lorenzo Hydrological Milestone – 3 June 2023
2. Issa Oristunna Reserve – 17–19 August 2023
3. Monterubio Region – 20 August 2023
4. Algarrobo Region – 2–3 February 2024
5. Municipality of Santa Ana – 3–4 February 2024
6. Municipality of Chimichagua – 4–5 February 2024
7. Mariangola Region – 6–7 February 2024

Second Cycle of Routes (2024 - 2025)

During the second year, the team conducted ten new territorial tours in the Issa Oristunna, Narakajmanta, and Itti Takke resguardos. These visits contributed to the consolidation and expansion of the Ette Ennaka people's cultural and ecological database. Through social mapping, the communities identified and prioritised 30 additional sacred sites, which they classified according to local knowledge systems.

Researchers categorised the sites according to three levels of spiritual access

- **Good** – free access
- **Dangerous** – requires spiritual authorisation
- **Mixed** – partially restricted access



The analysis also highlighted the importance of water sources named such as *jagüeyes*, *nacederos*, and *caños*, which are essential for both biodiversity and spiritual rituals.

Ten New Territorial Routes (2024-2025)

- Tour of the middle basin of the Ariguani River – March 2024
- Tour of the western sector of Narakajmanta – April 2024
- Route between the Itti Takke and Issa Oristunna springs – May 2024
- Recognition of the sacred hill of Kajkawolo – June 2024
- Expedition to the border between Ette Butteriya and Issa Oristunna – July 2024
- Tour of the Marawalo Jagüey Spiritual Corridor – August 2024
- Reconnaissance of the ancient ceremonial road between Kajmanta and Santa Ana – September 2024
- Tour of the Kurrukuma River and adjacent springs – October 2024
- Visit to ritual sites associated with sacred plants – November 2024
- Participatory mapping of sacred sites near Witkaka Hill – January 2025

These journeys not only deepened the Ette Ennaka people's territorial knowledge but also supported the consolidation of proposals for environmental and spiritual corridors grounded in the convergence of cultural values and ecological criteria (see Annex 4).

C. Provision of materials, equipment, and furniture to the community for the dispensary

As noted in the first annual project report, the House of Wisdom for the Elders of the Issa Oristunna Reserve was constructed in 2022 and officially inaugurated in April of the same year (see final project report TRAD 746/19, August 2022).

According to traditional healers, the centre has become a vital hub for both patient care and the transmission of ancestral knowledge to new generations of medical practitioners. However, the healers required additional resources to prepare traditional medicines and provide adequate care for patients.

Following a needs assessment led by the Issa Oristunna community, Teje Teje supplied the centre with tables, chairs, shelves, pots, and other essential cooking utensils. Traditional healers, members of the Issa Oristunna Reserve support council, the council secretary, and other community leaders and residents attended the handover ceremony.

The traditional medicine house also functions as a cultural workshop space, supporting the preservation and revitalisation of Ette culture. For example, traditional healer Manuel López, known as "Teo," conducts workshops on self-care practices. Juan Sánchez leads sessions on medicinal plants, while Rosalba, Dolores, and Ilda provide midwifery training rooted in traditional knowledge.

Within the Issa Oristunna Reserve, Ette Ennaka traditional medicine practitioners continue to preserve and pass down ancestral healing knowledge. Known locally as healers or medicine people, they play a crucial role in delivering culturally rooted healthcare, using time-honoured methods to diagnose, treat, and prevent illness. Their expertise in medicinal plants, healing rituals, and spiritual practices forms a respected and intergenerational body of knowledge.



Additionally, the team is working to enhance the production of ointments, bath extracts, and other traditional medicines. Mrs Nohemí, a nurse, caretaker of the house, and member of the Ette Ennaka community, currently leads an initiative—supported by the Governor of the Department of Magdalena—to secure additional resources for these efforts.

D. Community Participation: Organising Discussions and Meetings with the Ette Ennaka Communities

Over the two years of the Teje Teje project, the active participation of the Ette Ennaka communities has been a cornerstone of the project's progress and cultural relevance. From the outset, the team promoted an approach based on open consultation, horizontal dialogue, and shared decision-making—aligned with the principles of self-determination and respect for the Ette Ennaka worldview.

In total, the team organised eight key community dialogues, alongside multiple informal meetings and follow-up visits, which supported ongoing and meaningful engagement with the grassroots. Among the most significant meetings were:

Community Dialogues – Year 1 (2023)

- Nara Kajmanta – 11 February 2023
- Issa Oristunna Community – 17 August 2023
- Elders and Leaders of Ette Butteriya – 19 August 2023

Articulation Meetings with Traditional Authorities (2023)

- Major Council of the Ette Ennaka People – 3 June 2023
- Governing Council of Nara Kajmanta – 26 July 2023

Community Dialogues – Year 2 (2024)

- Santa Ana (Municipality) – 2 February 2024
- Chimichagua (Municipality) – 5 February 2024
- Mariangola (Municipality) – 7 February 2025

These spaces enabled the sharing of updates on the project's progress while gathering opinions, concerns, and recommendations regarding the environmental and spiritual aspects of the corridors. They also enabled the active incorporation of the Ette Ennaka people's knowledge and territorial priorities. The facilitating team promoted continuous engagement by maintaining a presence in the territory and establishing direct communication with communities through regular visits and digital messaging.

In addition, these meetings strengthened relationships between the technical team and traditional authorities, fostered leadership among women and youth, and laid the groundwork for identifying and prioritising sacred sites of ecological, spiritual, and cultural significance.

In summary, community participation not only accompanied the process—it enriched it, ensured its legitimacy, and reinforced the foundations for long-term cultural and territorial sustainability.



E. Social Mapping in Additional Communities: Identifying Spiritual Connections and Prioritising Environmental Corridors

Over the course of the two-year project, the team implemented and consolidated a participatory social mapping process in eight Ette Ennaka communities, including Santa Ana, Chimichagua, and Mariabaja. Developed in collaboration with CORPAMAG, this process aimed to identify and prioritise spiritual and environmental corridors that connect sacred sites based on cultural and ecological criteria proposed by the communities.

In the first year, the team developed a flexible map combining cultural and environmental data. This map provided a foundation for identifying corridors aligned with priority areas for big cat conservation in the departments of Magdalena and Cesar. The team designed it to accommodate future updates and incorporate additional community knowledge.

During the second year, the team further strengthened social mapping as a central tool for territorial management, with a focus on spiritual, ecological, and cultural connectivity. Through participatory exercises, communities identified 30 sacred sites, five key spiritual corridors, the presence of big cats and other important species, and areas requiring urgent conservation and restoration.

These activities enabled communities to reflect on the spiritual and ancestral significance of specific sites and to define priority areas for protection. The information collected directly informed the final project map, which now serves as a tool for managing and safeguarding these corridors in coordination with environmental authorities.

This process had a meaningful impact by reinforcing the collective recognition of the Ette Ennaka ancestral territory, promoting community collaboration, and validating a governance model that integrates ancestral knowledge with technical conservation criteria.

Quantitative results

- Engaged eight communities in participatory social mapping
- Identified and documented 30 sacred sites
- Prioritised five spiritual corridors for protection
- Identified areas of high priority for conservation, restoration, and urgent care
- Documented the presence of big cats and other keystone species in the territory

F. Local Research: Involvement of Young Ette Ennaka Researchers in Documenting Traditional Knowledge and Field Expeditions

Throughout the two-year project, the local research component actively involved three young women researchers from the Ette Ennaka communities. Their participation contributed to the documentation of traditional knowledge and supported various field expeditions:

- Valeria García – Young researcher from the Nara Kajmanta Reserve
- Wendy Mendoza – Young researcher from the Nara Kajmanta Reserve
- Karen Julieth Granado – Young researcher from the Issa Oristunna Major Reserve



From the outset of the project, the three young Ette Ennaka researchers received technical and methodological support from the Teje Teje team and allied professionals. This support enhanced their capacities in participatory research, interviewing, audiovisual documentation, and information systematisation. The training process included hands-on workshops and exchange sessions with experts, community leaders, and technical staff on environmental and cultural issues.

In the first year, Valeria García and Wendy Mendoza participated in four field expeditions to sacred sites prioritised by the communities. They conducted observations, interviews, and information gathering in collaboration with the technical team and traditional knowledge holders. During this phase, they interviewed Mayor Luis Eduardo Granados during a visit to a sacred site identified in the municipality of Algarrobo (Magdalena). The team recorded the interview for inclusion in the project's final report.

In the second year, the research process expanded with the active participation of Karen Julieth Granado and the inclusion of new communities in the territorial work.

All three researchers contributed to social mapping exercises in the municipalities of Santa Ana, Chimichagua, and Mariangola. Their work helped identify sacred sites, spiritual connections, and environmental corridors. In February 2024, during an activity in Chimichagua, the team organised a youth meeting to share experiences, reflect on the spiritual significance of the territory, and promote intergenerational dialogue.

Throughout the project, the young researchers developed practical skills in using audiovisual tools, applying community recording formats, and constructing narratives from the perspective of the Ette Ennaka people.

The outcome of this process included a set of audiovisual materials and a synthesis article that integrated the voices of elders with insights gathered during field expeditions and visits to sacred sites

G. Cooperation Agreements

During the first year of the project, between May and June 2023, the Teje Teje team held six meetings with CORPAMAG management to present the initiative, engage Ette Ennaka community representatives, and explore opportunities for collaboration. In January 2024, the team delivered a first draft of the cooperation agreement to the organisation's headquarters.

As a result of this process, the team signed two key memoranda of understanding during the second year: one with Corpocesar in June 2024 and another with CORPAMAG in August 2024. Both agreements, valid until 2027, established a shared roadmap for the comprehensive protection of the Ette Ennaka ancestral territory.

The memoranda include joint commitments to:

- Restore vegetation cover
- Conduct participatory wildlife monitoring
- Develop a cartographic atlas of sacred sites

- Manage river basins
- Defend water rights

All of these commitments are grounded in a biocultural and community-based approach.

In the framework of the agreement with CORPAMAG, a joint technical team was established, including biologist Daniel Cubillos, who participated in field expeditions to gather data on sacred sites. This collaboration enabled the integration of the spiritual corridors identified by the Ette Ennaka people with the key areas for jaguar conservation defined in the Magdalena Cat Management Plan, thereby strengthening both their ecological and territorial significance.

As part of this effort, the team also developed a technical proposal for the installation of community nurseries to support the ecological regeneration of these corridors. The resulting guide incorporated criteria for sustainability, community management, and the selection of at least 15 native species of environmental, ritual, or medicinal significance—reaffirming the Ette Ennaka people's ecological sovereignty.

In the Cesar department, initial attempts to engage with CAR-CESAR in 2023 was unsuccessful. However, the situation evolved with the signing of a Cooperation Agreement with Corpocesar in June 2024, which enabled progress on a joint agenda focused on restoration and environmental monitoring.

Additionally, the team sought to establish collaboration with the University of Magdalena to engage an intern in support of technical activities. Despite the team's outreach efforts, they did not receive a concrete response.

Main achievements of the inter-institutional process:

- Signed formal agreements with CORPAMAG and Corpocesar (June and August 2024) (see Annex 3)
- Formed a joint technical team with active community participation
- Integrated spiritual corridors into the Magdalena Cat Management Plan
- Designed a proposal for community nurseries to support environmental and cultural restoration
- Strengthened local capacities and alliances for the co-management of ancestral territory

3.2. Difficulties Encountered

During the monitoring visit conducted from 14 to 17 December 2023, the Project Coordinator of Traditions for Tomorrow reported no significant technical difficulties. The mission report dated 24 January 2024 confirmed that activities were progressing according to schedule and remained within the approved budget.

The only notable limitation occurred during the first year of implementation when the team was unable to establish contact with the environmental authority of the Department of Cesar (CAR-CESAR). The team resolved this issue by signing a Memorandum of Understanding with Corpocesar in June 2024, which enabled joint progress on conservation and environmental monitoring initiatives.

3.3 Final Outputs of the Ette Ennaka Project (See also annexe 5)

1. Established Environmental and Spiritual Corridors

- Identified and delineated six priority corridors within the ancestral territory of the Ette Ennaka people
- Integrated environmental, spiritual, and sociocultural criteria in the selection process

2. Methodological Guide for Corridor Prioritisation

- Produced technical and participatory documents validated by traditional authorities and Ette Ennaka youth
- Incorporated an intercultural approach, participatory mapping, and ancestral knowledge

3. Research Article in Progress³

- Analysed the Ette Ennaka worldview and the concept of "spiritual territory."
- Submitted to an academic journal specialising in Indigenous and environmental studies

4. Participatory Maps and GIS Database

- Developed twelve thematic maps collectively (e.g., land use, sacred sites, biodiversity, threats)
- Created a georeferenced database to support corridor management

5. Community Training and Capacity Building

- Trained 162 participants (53% women, 47% men), including leaders, youth, and traditional knowledge holders
- Covered topics such as territorial management, spirituality, mapping, Indigenous rights, and gender

6. Intercultural Workshops and Gatherings

- Held eighteen community workshops across six Ette Ennaka communities
- Organised three regional gatherings with other Indigenous peoples for experience sharing
- Intercultural Educational Materials
- Produced one bilingual educational booklet (Ette Taara and Spanish)
- Designed four illustrated infographics on the corridors and the Ette Ennaka worldview

7. Consolidated Report of Results

- Compiled a final document systematising processes, achievements, challenges, and recommendations

3.4 Main Results of the Project (2023–2025)

³ "Spirituality, Territory, and Resistance: The Notion of the Spiritual Corridor in the Worldview of the Ette Ennaka People"
This article analyzes how the Ette Ennaka people conceive of their territory as a holistic space that interweaves the spiritual, ecological, and social dimensions. Based on a collaborative approach and participatory methodologies developed during the project, the article explores the concept of the "spiritual corridor" as an emerging territorial management category rooted in Indigenous worldview. It includes experiences of community mapping, narratives from traditional knowledge holders, and reflections on the dialogue between ancestral knowledge and contemporary technical approaches. The article has been submitted to an academic journal specializing in Indigenous studies, environment, and territorial issues. It is currently under peer review.



Over the course of two years, the project established a solid foundation for protecting the Ette Ennaka ancestral territory by integrating traditional knowledge, technical tools, and shared governance models. The local partner Teje Teje presented the main achievements into five key areas:

1. Territorial Planning and Sacred Site Mapping

Through participatory mapping in eight Ette Ennaka communities, the team identified over 30 sacred sites of spiritual, ecological, and cultural significance. This process led to the definition and prioritisation of five spiritual and environmental corridors, promoting both cultural continuity and biodiversity conservation—particularly for key species such as the jaguar.

2. Institutional Partnerships for Conservation

The project formalised two cooperation agreements with Corpocesar and CORPAMAG, establishing a joint conservation agenda that is valid through 2027. Areas of collaboration include ecological restoration, participatory wildlife monitoring, watershed management, and the development of a cartographic atlas of sacred sites.

3. Community-Based Research and Capacity Building

Three young Ette Ennaka researchers actively participated in four field expeditions and intergenerational dialogues. Their work contributed to a documentary film and a synthesis article that reflects the community's spiritual vision of the territory and documents key research findings.

4. Ecological Restoration and Native Species Recovery

The team developed a technical guide for establishing community nurseries with 15 native plant species of environmental, medicinal, and spiritual value. This initiative supports the regeneration of degraded areas and promotes ecological sovereignty rooted in traditional knowledge.

5. Ecological Validation of Spiritual Corridors

In partnership with CORPAMAG and biologist Daniel Cubillos, the team integrated sacred site mapping with regional conservation data. This collaboration aligned community-defined corridors with priority jaguar conservation areas, strengthening both their ecological and territorial legitimacy.

3.5. Impact on the Beneficiary Population

The project made a significant impact on the Ette Ennaka communities, who directly benefited from the actions carried out between March 2023 and February 2025. These impacts spanned cultural, environmental, organisational, and generational dimensions, contributing directly to the strengthening of the territorial autonomy of the Ette Ennaka people, as detailed below:

a. Cultural and Spiritual Revaluation of the Territory

Through social mapping, expeditions to sacred sites, and intergenerational workshops, communities collectively re-examined their ancestral territory. This process highlighted the spiritual and ecological significance of more than 30 holy sites, reinforced cultural memory, and reaffirmed territorial identity.

b. Empowerment of Youth and Strengthening of Local Capacities

Three young researchers from the communities of Nara Kajmanta and Issa Oristunna actively took part in expeditions, interviews, and institutional dialogues. Their involvement strengthened methodological skills, supported the transmission of traditional knowledge, and encouraged community ownership of the project's outcomes.

c. Strengthening Community Participation and Institutionalising the Biocultural Approach

During the second year, the project helped establish new advocacy spaces by signing memoranda of understanding with CORPAMAG (August 2024) and Corpocesar (June 2024), both of which are valid until 2027. These agreements formalised joint commitments to ecological restoration, participatory monitoring, watershed management, and the development of a cartographic atlas of sacred sites—recognising the spiritual value of the territory as central to environmental governance.

d. Advancing Territorial Governance and Organisational Coordination

The initiative strengthened links between dispersed communities in Magdalena and Cesar, promoting horizontal dialogue, informed decision-making, and shared strategies for territorial defence. The creation of the atlas and the technical guide for community nurseries further reinforced local management tools grounded in an intercultural perspective.

e. Promoting Ecological Restoration and Territorial Sovereignty

By developing a technical guide for establishing community nurseries with 15 native species, the team supported both ecological and cultural restoration. This initiative focused on recovering plants for ritual use, regenerating degraded areas within spiritual corridors, and advancing environmental sovereignty based on traditional knowledge.

3.6 Conclusion

The project "*Environmental and Spiritual Corridors ETTE ENNAKA*" has demonstrated that the protection of ancestral territories cannot be achieved without the meaningful participation of Indigenous peoples and the recognition of their traditional knowledge systems. Over two years of collaborative work, the Ette Ennaka communities, in partnership with institutional actors, laid the foundations for a biocultural approach to environmental protection—one that values sacred sites not only as ecological resources but as living spaces of identity, memory, and spirituality. The achievements of this initiative—in terms of ecological restoration, cultural revitalisation, youth empowerment, and institutional dialogue—constitute essential first steps toward fulfilling national and international commitments related to Indigenous rights and environmental justice.

However, these gains will remain fragile unless the competent authorities assume their full responsibility in ensuring long-term environmental governance that is both effective and intercultural.



4. FINANCIAL REPORT (documentation on all expenses available on request)



BUDGET SPECIFICATION

Project: Environmental and Spiritual Corridors Ette Ennaka

Amount requested:

\$ 62 802

						Expenses from March 2023 to February 2025			Balance
Description		Year 1		Year 2		Budgetted			TPD
		TEJE TEJE	TPD	TEJE TEJE	TPD		TEJE TEJE	TPD	
ACTIVITIES									
Details									
1.1	2 meetings with Elders to analyze the inclusion of sacred sites and sites of cultural importance, in the prioritization for the identification of protection measures (50 people at \$ 18,64)	Food/meals \$ 49	\$ 244	\$ 49	\$ 244	\$ 488	\$ 65	\$ 785	\$ -297
		Transport \$ 24	\$ 122	\$ 24	\$ 122	\$ 244	\$ 98	\$ -	\$ 244
		Ceremonies material \$ 24	\$ 24	\$ 24	\$ 24	\$ 49	\$ 22	\$ -	\$ 49
1.2	15 collective field journeys to sacred ceremonial or natural sites (12 people at \$ 57)	Meals \$ 557	\$ 1 300	\$ 557	\$ 1 300	\$ 2 599	\$ 1 089	\$ 3 480	\$ -881
		Accommodation \$ 1 613			\$ 1 613	\$ 3 226		\$ 589	\$ 2 637
		Transport \$ 1 513			\$ 1 513	\$ 3 027		\$ 5 156	\$ -2 129
		Ceremonies material \$ 146	\$ 219	\$ 146	\$ 219	\$ 439	\$ 285	\$ 128	\$ 311
1.3	5 workshops in the 5 communities (50 people at \$ 44)	Meals \$ 117	\$ 359	\$ 117	\$ 359	\$ 717	\$ 214	\$ 1 756	\$ -1 039
		Transport \$ 116	\$ 440	\$ 116	\$ 440	\$ 880	\$ 221	\$ -	\$ 880
		Ceremonies material \$ 73			\$ 73	\$ 146	\$ -	\$ -	\$ 146
1.4	2 workshops with the Ette Ennaka authorities and elders (70 people at \$ 17)	Meals \$ 338			\$ 338	\$ 675		\$ 867	\$ -192
		Transport \$ 195			\$ 195	\$ 390		\$ 305	\$ 85
		Ceremonies material \$ 49			\$ 49	\$ 98		\$ -	\$ 98
1.5	4 meetings with regional environmental agencies	Meetings \$ 58	\$ 175	\$ 58	\$ 175	\$ 349	\$ 107	\$ 352	\$ -3
1.6	Endowment of the house of medicine and ancestral wisdom Issa Oristuna	Material \$ 116	\$ 814	\$ 116	\$ 814	\$ 1 628	\$ 208	\$ 1 639	\$ -11
1.7	Compensation and support for the Reservation authorities	\$ 140	\$ 1 116	\$ 140	\$ 1 116	\$ 2 233	\$ 265	\$ 2 247	\$ -14
1.8	Support for local researchers	\$ 279	\$ 1 395	\$ 279	\$ 1 395	\$ 2 791	\$ 469	\$ 2 809	\$ -18
1.9	Various material and stationery	\$ 140	\$ 558	\$ 140	\$ 558	\$ 1 116	\$ 540	\$ 1 124	\$ -8
						\$ -			\$ -
2.1	Production of audiovisual material and publications (designs, booklets, maps)	\$ 233	\$ 1 163	\$ 233	\$ 1 163	\$ 2 325	\$ 272	\$ 2 342	\$ -17
									\$ -
									\$ -
Human resources									
3.1	Project coordinator at \$ 465/month	\$ 2 791	\$ 5 581	\$ 2 791	\$ 5 581	\$ 11 163	\$ 5 407	\$ 11 238	\$ -75
3.2	Senior professional anthropologist at \$ 261/month	\$ 3 140	\$ 3 140	\$ 3 140	\$ 3 140	\$ 6 279	\$ 6 084	\$ 10 089	\$ -3 810
3.3	Professional biologist at \$ 73/month	\$ 872	\$ 872	\$ 872	\$ 872	\$ 1 744	\$ 1 740	\$ -	\$ 1 744
3.4	Professional cadastral engineer at \$ 48/month	\$ 581	\$ 581	\$ 581	\$ 581	\$ 1 163	\$ 1 168	\$ 1 170	\$ -7
3.5	Professional junior anthropologist at \$ 226/month	\$ 419	\$ 2 721	\$ 419	\$ 2 721	\$ 5 442	\$ 827	\$ 3 468	\$ 1 974
									\$ -
Operating expenses									
4.1	Administration and accounting at \$ 186/month	\$ 5 023	\$ 2 233	\$ 5 023	\$ 2 233	\$ 4 465	\$ 9 732	\$ 4 496	\$ -31
4.2	Basic Service (electric power) 24 x \$ 463	\$ 5 556		\$ 5 556		\$ -	\$ 10 765		\$ -
4.3	Banking expenses	\$ 58	\$ 349	\$ 58	\$ 349	\$ 698	\$ 112	\$ 703	\$ -5
						\$ -			\$ -
	Misc.		\$ 1 359		\$ 1 359	\$ 2 718		\$ 2 736	\$ -18
									\$ -
	Subtotal					\$ 57 092		\$ 57 479	\$ -387
						\$ -			\$ -
	10% IGP		\$ 2 855		\$ 2 855	\$ 5 709		\$ 5 800	\$ -90
									\$ -
	Total	\$ 20 438	\$ 31 401	\$ 20 438	\$ 31 401	\$ 62 802	\$ 39 690	\$ 63 279	\$ -477



Each expenditure was checked by Traditions for Tomorrow, by the project coordinator at the headquarters of Traditions for Tomorrow in Geneva.

Final situation in the field

Total funds received US\$ 57'092*

Total project expenditure US\$ 57'479

Balance US\$ -387**

*(see Annex 6)

**The negative balance of USD 384 is due to a combination of factors. On one hand, exchange rate fluctuations between the US dollar and the Colombian peso affected the effective value of funds received (the budget was based on an estimated rate of 1 USD = 4,300 COP, whereas the actual rate was 1 USD = 4,271 COP). On the other hand, the cost of certain activities exceeded the initial budget estimates.

Situation Traditions for Tomorrow

Amount received from Horizon Foundation (01.03.2023) (EUR 30'320)	CHF 29'956.16
Amount received from Horizon Foundation (03.05.2024) (EUR 29'361)	CHF 28'767.42
Transfer of funds to Teje Teje (01.03.2023) (US\$ 21'410)	(CHF 20'371.62)
Transfer of funds to Teje Teje (30.11.2023) (US\$ 7'137)	(CHF 6'347.70)
Transfer of funds to Teje Teje (10.05.2024) (US\$ 21'410)	(CHF 19'778.39)
Transfer of funds to Teje Teje (29.11.2024) (EUR 6'877)	(CHF 6'400.41)
Management fees and project follow-up 10%	<u>(CHF 5'289.81)</u>
Total balance	CHF 535.65***

*** This positive balance of CHF 535.65 is the result of a banking gain due to the favorable exchange rate between the USD and the Swiss Franc.

We kindly request authorization from Horizon Foundation to use this positive balance to cover the negative balance of USD 387 related to the field activities.

Christina Oberli et Danilo Lopez
Geneva, June 2025



5. ANNEXES

1. Document on Criteria and Prioritization for the Establishment of Environmental and Spiritual Corridors. (PDF attached separately, in Spanish)
2. Mapping Visualization: Feline Corridors (Green) and Sacred Sites (Pink) Overlap Along Basins and Sierra Nevada de Santa Marta
3. Memorandum of Understanding with CORPAMAG
4. Final Publication of the Environmental and Cultural Corridors (PDF attached separately, in Spanish).

Link publication: https://tradi.info/wp-content/uploads/2025/06/Publicacion-Corredores-Ambientales-y-Espirituales-del-Pueblo-Ette-Ennaka_br.pdf

5. Video Production for the Environmental and Spiritual Corridors Project:

- VIDEO LINK #1 – ENVIRONMENTAL CORRIDORS PROJECT

<https://youtu.be/bJ68R0QR5Vs?si=S0ovpPM1fHGS1vqj>

- VIDEO LINK #2 – ENVIRONMENTAL CORRIDORS PROJECT

<https://www.youtube.com/watch?v=iQaim7IQ2LM>

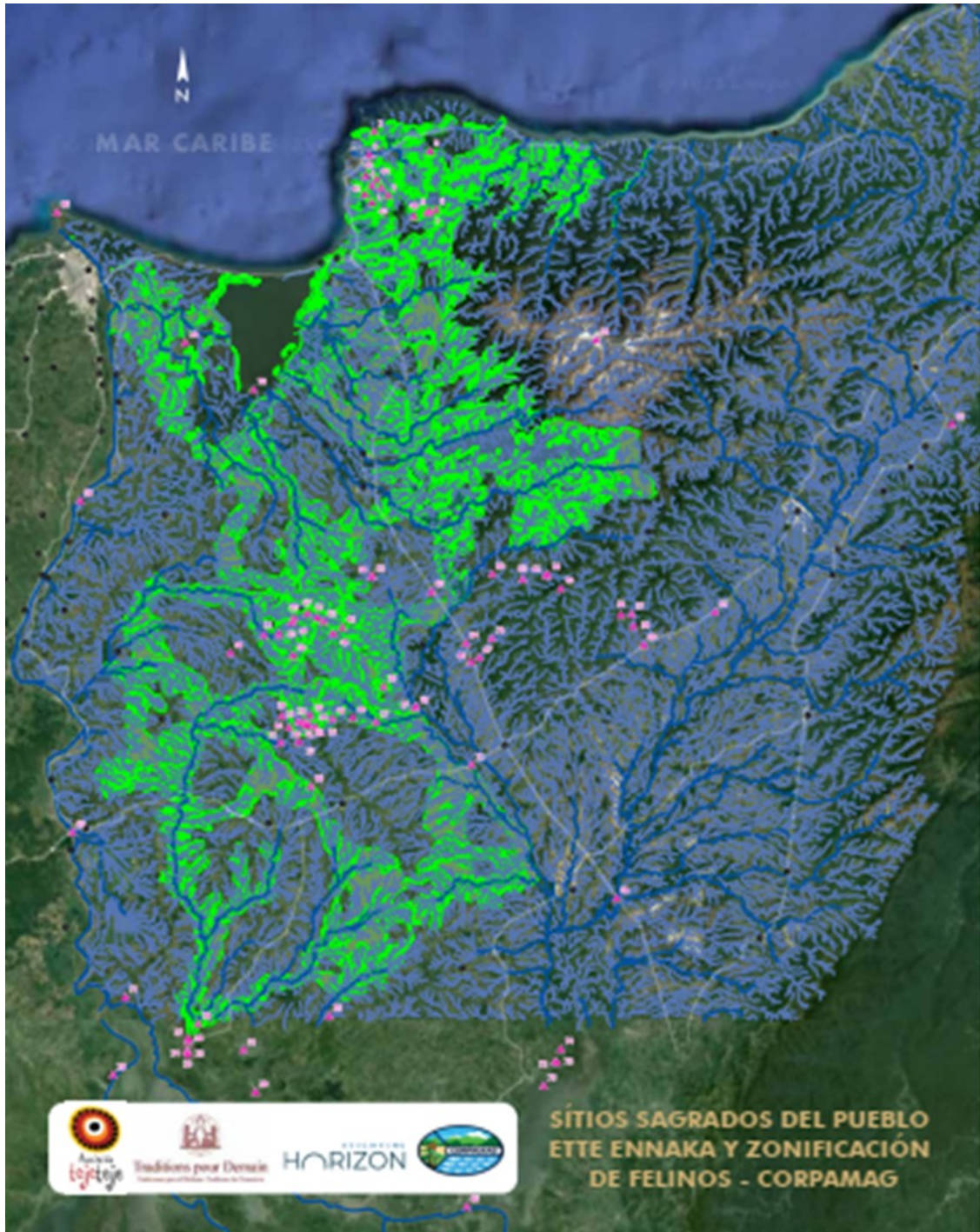
- VIDEO LINK #3 – ENVIRONMENTAL CORRIDORS PROJECT

<https://www.youtube.com/watch?v=4eOQ9vhU2Og>

6. Documentation of Receipt of Funds by Tejeteje (see below)



ANNEX 2



© Teje Teje (Local Partner)



ANNEX 3



CORPORACION AUTONOMA REGIONAL DEL MAGDALENA
NIT. 800.099.287-4

MEMORANDO DE ENTENDIMIENTO

CELEBRADO ENTRE LA ASOCIACIÓN TEJETEJE Y LA CORPORACIÓN AUTÓNOMA REGIONAL DEL MAGDALENA –CORPAMAG-, CON EL FIN DE TRABAJAR EN COOPERACIÓN APORTANDO LAS EXPERTICIAS TÉCNICAS Y CIENTÍFICAS DE LAS DOS ENTIDADES, EN EL MARCO DE SUS FUNCIONES, PARA LA GARANTÍA DE LOS DERECHOS TERRITORIALES Y AMBIENTALES DEL PUEBLO INDÍGENA ETTE ENNAKA.

Entre los suscritos:

ALFREDO RAFAEL MARTINEZ GUTIERREZ, mayor de edad y vecino de la ciudad de Santa Marta, identificado con la cédula de ciudadanía número 12.556.160 expedida en Santa Marta, quien, en su calidad de Director General, debidamente posesionado, tal como reza el Acta de posesión del veintiocho (28) de diciembre de 2023, por el periodo previsto en el Acuerdo No. 11 del veinte (20) de octubre de 2023; quien obra en nombre y representación de la **CORPORACIÓN AUTÓNOMA REGIONAL DEL MAGDALENA –CORPAMAG-** ente corporativo de carácter público, creado por la ley 28 de 1988, modificada por la Ley 99 de 1993, quien para los efectos del presente contrato se denominará **LA CORPORACIÓN o CORPAMAG**.

MARÍA FERNANDA ALZATE RODRÍGUEZ, identificada con la cédula de ciudadanía número 41.769.557 expedida en Bogotá en su condición de representante legal de la **ASOCIACIÓN TEJE TEJE** con domicilio en Santa Marta y NIT número 900042931-7, entidad sin ánimo de lucro, legalmente constituida e inscrita en la Cámara de Comercio de Santa Marta, plenamente facultada por los estatutos, todo lo cual se acredita con el certificado de existencia y representación legal expedido por la Cámara de Comercio de Santa Marta,

Conjuntamente y para todos los efectos LAS PARTES, hemos decidido suscribir el presente Acuerdo de Voluntades, previo a las siguientes consideraciones:

CONSIDERANDO

1. Que el artículo 8 de la Constitución Política de Colombia, establece que es obligación del Estado y las personas proteger las riquezas culturales y naturales de la Nación, junto a los artículos 79 y 80 de la C.P., indican que es deber del Estado proteger la diversidad e integridad del ambiente y conservar las áreas de especial importancia ecológica, para lo cual deberá planificar el manejo y aprovechamiento de los recursos naturales, garantizar su desarrollo sostenible, su conservación, restauración o sustitución prevenir y controlar los factores del deterioro ambiental.
2. Que Corpamag es un ente corporativo de carácter público, dotada de autonomía administrativa y financiera, con patrimonio propio y personería jurídica.
3. Que CORPAMAG, como máxima autoridad ambiental en el departamento del Magdalena, además de las funciones administrativas en relación con los recursos naturales y el medio ambiente, se encarga de ejercer actividades de conservación, restauración, promoción y aprovechamiento sostenible de los recursos naturales; sujetas al régimen especial previsto en la citada Ley y en sus estatutos.

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4. Que la **ASOCIACIÓN TEJETEJE**, es una entidad no gubernamental sin ánimo de lucro, cuyo objeto principal es: "prestar servicios y asesorías mediante proyectos a la comunidad, buscando a su vez la integración y apoyo de los asociados para mejorar su calidad de vida y su desarrollo integral y sus fines específicos son: a) promover la solidaridad como una forma distinta de pensar, actuar y de transformar las potencialidades de los asociados. b) propender por el respeto a la dignidad humana. c) Producir bienes materiales o servicios mediante el trabajo personal y de otros miembros de la comunidad propendiendo por el crecimiento personal, cultural y financiero de la comunidad en general y de los asociados."
5. Que, desde su creación, la **ASOCIACIÓN TEJETEJE** viene adelantando proyectos para la pervivencia física y cultural de pueblo indígena **ETTE ENNAKA**, que de manera integral han aportado a su seguridad y soberanía alimentaria; a la garantía de sus derechos territoriales y ambientales; al fortalecimiento de sus procesos organizativos y productivos y al fortalecimiento de su patrimonio cultural.
6. Que en el marco del decreto -ley 4633 de 2011, el Juzgado Cuarto de Descongestión Civil del Circuito Especializado en Restitución de Tierras de Santa Marta profirió la sentencia número 004 del 20 de noviembre del 2018, en la cual se ordena Amparar y Restituir los derechos territoriales del pueblo indígena **ETTE ENNAKA**, ubicado en los departamentos de Magdalena y Cesar.
7. Que la mencionada sentencia tuvo como insumo el documento "**CARACTERIZACIÓN DE AFECTACIONES TERRITORIALES DE GRUPOS ÉTNICOS EN EL CASO DEL PUEBLO ETTE ENNAKA (CHIMILA)**", investigación realizada por la **ASOCIACIÓN TEJETEJE** con el apoyo de la Unidad Administrativa Especial para la Gestión de Restitución de Tierras Despojadas de Colombia y la Organización de las Naciones Unidas para la Alimentación y la Agricultura – FAO.
8. Que la mencionada sentencia, en sus numerales 15 y 27 ordena a las Corporaciones Autónomas Regionales de Magdalena y Cesar lo siguiente:
15. **ORDENAR a las CORPORACIONES REGIONALES AUTÓNOMAS DEL MAGDALENA y DEL CESAR - CORPAMAG y CORPOCESAR, que previa concertación y participación del pueblo indígena amparado, proceda en el término perentorio de DOCE (12) siguientes a la notificación de la presente providencia a: (i) IMPLEMENTAR, un Plan De Manejo y Ordenamiento de las Cuencas Hidrográficas que benefician al territorio colectivo ETTE ENNAKA; que incluya el manejo de los bosques naturales protectores del agua y de la biodiversidad; (ii) EFECTUAR un diagnóstico de flora y fauna en los territorios del Pueblo ETTE ENNAKA, particularmente sobre las especies nativas y amenazadas de extinción de su territorio ancestral; (iii) REALIZAR un plan de recuperación ambiental para el territorio colectivo ETTE ENNAKA, de acuerdo con los resultados encontrados en los Planes de Manejo y Ordenamiento de las Cuencas Hidrográficas y el diagnóstico de flora y fauna, y con base en los bancos de semillas nativas de los territorios pertenecientes al pueblo ETTE ENNAKA; (iii) IMPLEMENTAR con la intervención del MINISTERIO DE MEDIO AMBIENTE Y DESARROLLO SOSTENIBLE, en el territorio ETTE ENNAKA zonas ambientales denominadas "corredores ambientales y espirituales" los**

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MINISTERIO DE MEDIO AMBIENTE Y DESARROLLO SOSTENIBLE, en el territorio ETTE ENNAKA zonas ambientales denominadas "corredores ambientales y espirituales" las cuales permitan la conservación y protección de los sitios sagrados y la biodiversidad del territorio del referido pueblo étnico. El diseño de estos corredores deberá considerar las divisorias de aguas y los drenajes de las cuencas hidrográficas, considerados "caminos de YAAO".

-
27. **ORDENAR a las CORPORACIONES REGIONALES AUTÓNOMAS DEL MAGDALENA y DELCESAR - CORPAMAG y CORPOCESAR, a las GOBERNACIONES DEL MAGDALENA y CESAR y a las EMPRESAS DE SERVICIO PÚBLICO DE AGUA DE LOS ANTERIORES DEPARTAMENTOS** que, garanticen de manera INMEDIATA el derecho fundamental al agua, para así evitar perjuicios irremediables a la población ETTE ENNAKA en el RESGUARDO ISSA ORISTUNNA y la parcialidad de ETTE BUTTERIYA, NARA KAJMANTA, ITTI TAKKE y DIWANA. Todo esto a partir del cumplimiento de los estándares mínimos de disponibilidad, cantidad y calidad del agua potable, la implementación de acciones que contribuyan a la instalación y correcto funcionamiento de sistemas de abastecimiento, almacenamiento y distribución de agua, en concertación con el Pueblo ETTE ENNAKA y con el acompañamiento de un manejo integral y gestión del recurso hídrico.

OBJETO: El objeto del presente Memorando de Entendimiento es trabajar en cooperación aportando las experticias técnicas y científicas de las dos entidades, en el marco de sus funciones, para la garantía de los derechos territoriales y ambientales del pueblo indígena **ETTE ENNAKA**.

ÁREAS DE COOPERACIÓN: Las actividades a llevarse a cabo en el marco del presente Memorando de Entendimiento comprenden, entre otras:

- Reconocimiento de la potencialidad ambiental de los sitios sagrados priorizados, conforme a la cartografía existente.
- Realizar jornadas de restauración de la cobertura vegetal en sitios sagrados priorizados por las partes.
- Acompañamiento técnico en la formulación de estrategias tendientes a garantizar el derecho fundamental al agua del pueblo **ETTE ENNAKA**
- Articulación de las acciones priorizadas en el Plan de Ordenación de la Cuenca Hidrográfica con actividades de educación ambiental que contribuyan al fortalecimiento de la gobernanza en el territorio.

Duración: El presente Memorando de Entendimiento tendrá una duración de tres (3) años, contados a partir de la fecha de su perfeccionamiento. Este término, podrá ser prorrogado por mutuo acuerdo de LAS PARTES, si así lo manifestaren por escrito, un (1) mes antes de su vencimiento. En caso de finalización anticipada, independientemente del motivo de la

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terminación, las actividades que se estén realizando en ese momento continuarán hasta la fecha programada de terminación.

Acuerdo entre las partes:

- Desarrollar las acciones necesarias para cumplir el objeto del presente documento.
- Aportar sus conocimientos y experticia técnica para la realización de las actividades que del presente Memorando de Entendimiento se deriven.
- Aportar recursos técnicos para el logro de los objetivos planteados.
- Propiciar la realización de actividades conjuntas con equipos formados por colaboradores o personal de las dos entidades.
- Las actividades surgidas del presente Memorando de Entendimiento son de carácter institucional y por lo tanto LAS PARTES no asumen compromisos individuales de orden laboral con los funcionarios o contratistas de la otra parte que participen durante el desarrollo del mismo.

Propiedad intelectual y derechos de autor: Sin perjuicio de los derechos de los que sean titulares los pueblos indígenas en materia de propiedad intelectual, Los derechos de autor y derechos de propiedad intelectual sobre los resultados de investigación obtenidos con ocasión a la suscripción de convenios específicos se regularán por las siguientes reglas; a) Las partes respetaran los derechos morales de autor de todas y cada una de las personas que intervengan en el desarrollo proyecto determinado en el Memorando de Entendimiento específico.

a) Las partes quedan en libertad de distribuir su porcentaje de beneficios entre los funcionarios, empleados e investigadores que participen en el proyecto de acuerdo a sus políticas internas. b) Cualquier acuerdo de licenciamiento, cesión, transferencia, o en general cualquier modalidad de explotación económica de los resultados del proyecto deberá contar con el visto bueno de ambas partes, en virtud de esto, las partes se comprometen a comunicar a la otra parte, cualquier negociación que se efectué sobre dichos resultados. c) Las partes aceptan que, dado el carácter científico e investigativo de las actividades a desarrollar en el marco de este Memorando de Entendimiento, los investigadores participen con publicaciones, ponencias en eventos científicos y en general en actividades académicas utilizando los productos del proyecto, siempre y cuando se respete la información susceptible de protegerse por medio del mecanismo de propiedad intelectual más conveniente.

Parágrafo 2. LAS PARTES reconocen que la ejecución de este Memorando de Entendimiento y el trato de la información que derive del mismo, deberán hacerse con total respeto a los derechos de los pueblos indígenas, y cuando haya lugar, a la propiedad conjunta de información entre LAS PARTES y el pueblo indígena **ETTE ENNAKA**.

Confidencialidad

Las partes acuerdan que la información entregada por cada una de ellas para la realización del objeto del presente Memorando de Entendimiento es de carácter confidencial, en consecuencia,

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se obligan recíprocamente a guardar absoluta reserva sobre el conocimiento y la información adquirida, generada o procesada por el personal involucrado en el proyecto, de tal suerte que no revelarán directa o indirectamente la información que se llegare a conocer en virtud del mismo,

Comité coordinador: Las partes acuerdan conformar un Comité Coordinador el cual tiene como finalidad velar por el logro de los objetivos y la ejecución de las actividades que de ellos se deriven. Dicho comité estará conformado así:

Por Corpamag, un profesional adscrito a la Oficina Planeación.

Por la Asociación TejeTeje: la representante legal, quien suscribe este documento delega a Cesar Rozo, Director de la entidad.

1. Las decisiones técnicas para el logro de los objetivos del presente Memorando de Entendimiento, se tomarán de manera conjunta entre LAS PARTES.

2. Los cambios en las personas delegadas al Comité, deberán ser notificados a la otra parte.

- **Corpamag:** Carrera 32 # 32 – 201, Avenida Libertador, Santa Marta, Magdalena. Teléfono: 6054380200 Correo: contratos@corpamag.gov.co
- **Asociación TejeTeje:** Carrera 2 # 29 – 144, Playa Salguero - Rodadero, Santa Marta, Magdalena. Teléfono: (576) 422 05 20 / 314 588 90 42. Correo@: asociacion@teteteje.org

Para constancia se firma en Santa Marta a los 24 días del mes de septiembre de 2024.

ALFREDO RAFAEL MARTÍNEZ GUTIÉRREZ

Director General CORPAMAG

Revisó: Carol Márquez – Jefe OC

MARIA FERNANDA ALZATE RODRÍGUEZ

Representante Legal Asociación TejeTeje



**TRADITIONS
POUR DEMAIN**

ANNEX 6

Asociación Teje Teje,
Carrera 2ª N° 29-144
El Rodadero, Santa Marta
Colombia

RECIBO

Hemos recibido de la organización Tradiciones para el Mañana, Rolle, Suiza, la suma de **21'410 USD**, equivalentes a 102.018.650 COP, como primer aporte para el proyecto de "Establecimiento de corredores ambientales y espirituales en el territorio ancestral Ette-Ennaka", según nuestro Convenio del 13 y 27 de febrero del 2023.

El Rodadero, Santa Marta, Magdalena, en marzo 22 del 2023.

"Asociación Teje Teje"

Señora María Fernanda Alzate Rodríguez
Presidenta y Directora Ejecutiva

Señor Cesar Rozo Montejó
Coordinador General del Proyecto

Señora Angélica Melo
Tesorera



**TRADITIONS
POUR DEMAIN**

Asociación Teje Teje ,
Carrera 2ª N° 29-144
El Rodadero, Santa Marta, Magdalena
Colombia

RECIBO

Hemos recibido de la organización Tradiciones para el Mañana, Ginebra, Suiza, la suma de **7'137 USD**, equivalentes a 28.476.630. COP, como segundo aporte para el proyecto de "Establecimiento de corredores ambientales y espirituales en el territorio ancestral Ette Ennaka", según nuestro Convenio firmado por Ustedes el 13 de febrero 2023 y por Tradiciones para el Mañana, el 27 de febrero 2023.

Santa Marta, Magdalena, el 4 de diciembre del 2023.

"Asociación Teje Teje"


Señora María Fernanda Alzate Rodríguez
Presidenta y Directora Ejecutiva


Señor Cesar Rozo Montejo
Coordinador General del Proyecto


Señora Angélica Melo
Tesorera



**TRADITIONS
POUR DEMAIN**

Asociación Teje Teje,
Carrera 2ª N° 29-144
El Rodadero, Santa Marta, Magdalena
Colombia


RECIBO

Hemos recibido de la organización Tradiciones para el Mañana, Ginebra, Suiza, la suma de 21'410 USD, equivalentes a 81.679.150. COP, como tercer aporte para el proyecto de "Establecimiento de corredores ambientales y espirituales en el territorio ancestral Ette Ennaka", según nuestro Convenio firmado por Ustedes el 13 de febrero 2023 y por Tradiciones para el Mañana, el 27 de febrero 2023.

Santa Marta, Magdalena, el 15 de mayo del 2024.

"Asociación Teje Teje"


Señora María Fernanda Alzate Rodríguez
Presidenta y Directora Ejecutiva


Señor Cesar Rozo Montejo
Coordinador General del Proyecto


Señora Angélica Melo
Tesorera



**TRADITIONS
POUR DEMAIN**

Asociación Teje Teje,
Carrera 2ª N° 29-144
El Rodadero, Santa Marta, Magdalena
Colombia

RECIBO

Hemos recibido de la organización Tradiciones para el Mañana, Ginebra, Suiza, la suma de 7'135 USD, equivalentes a 31.679.400. COP, como cuarto y último aporte para el proyecto de "Establecimiento de corredores ambientales y espirituales en el territorio ancestral Ette Ennaka", según nuestro Convenio firmado por Ustedes el 13 de febrero 2023 y por Tradiciones para el Mañana, el 27 de febrero 2023.

Santa Marta, Magdalena, el 03 de diciembre del 2024.

"Asociación Teje Teje"


Señora María Fernanda Alzate Rodríguez
Presidenta y Directora Ejecutiva


Señor Cesar Rozo Montejo
Coordinador General del Proyecto


Señora Angélica Melo
Tesorera