

Building Water Resilience in Bogotá and the Region

ANNEX 6.1 INDIGENOUS PEOPLES PLAN

JULY 2026

**CONSERVATION
INTERNATIONAL**



**CI-GEF/GCF AGENCIES
Indigenous/Traditional Peoples Plan**

SECTION I: Project Information

PROJECT TITLE:	Building Water Resilience in Bogotá and the Region		
COUNTRY(IES) OF THE PROJECT(S):	Colombia		
GCF PROJECT ID:	TBD	PROJECT DURATION:	60 months
EXECUTING ENTITY:	Conservation International -CI		
IPP PREPARED BY:	Ruby Botero Pulgarin / Social Specialist IDOM		
DATE OF (RE)SUBMISSION TO CI-GCF:	March 27, 2026; April 23, 2026. Jul 20, 2026		
IPP APPROVED BY:	<i>Ian Kissoon, Senior Director, CI-GEF/GCF Agencies</i>		
DATE OF APPROVAL OF THE CI-GCF:	<i>May 08, 2026</i>		
DATE OF IPP DISCLOSURE:	<i>TBD at least 30 days before Council</i>		
WHERE THE IPP WAS DISCLOSED:	<i>TBD</i>		

The Building Water Resilience in Bogotá and the Region project strengthens climate resilience in Bogotá and parts of Cundinamarca through integrated green and gray infrastructure, ecosystem restoration, improved water governance, and ecosystem-based adaptation. These actions help secure regional water, decrease climate risks, and encourage ecological and social sustainability.

This Indigenous Peoples Plan (IPP) is mainly focused on Project Component 1, which covers ecological restoration, watershed management, and climate-resilient practices. Component 2 is mentioned only where its activities may overlap with Indigenous territories, cultural practices, or FPIC requirements, but it is not a central part of the IPP.

The project conducts environmental, social, and gender assessments, along with the safeguards instruments mandated by CI-GCF, including the Indigenous Peoples Plan (IPP). The presence of indigenous communities and traditional populations in the intervention area—including the *Los Hijos del Maíz Resguardo Indígena* in Sesquilé, which has been declared subject to Prior Consultation by the Ministry of the Interior, triggering the ESS4 Standard regarding Indigenous Peoples during the Concept Note stage.

Accordingly, the project is committed to implementing culturally appropriate Free, Prior and Informed Consent (FPIC) procedures, facilitating meaningful participation, acknowledging cultural practices, respecting ancestral territories, and addressing mitigation and differentiated benefit measures. The

Indigenous Peoples Plan (IPP) will guarantee alignment of project activities with the worldview, priorities, and governance structures of the *Resguardo Indígena Mhuysqa Chuta Fa Aba – Los Hijos del Maíz*, thereby reinforcing their active engagement throughout all phases of the project cycle.

Supporting documentation from the PPF stage—including attendance records, photographic evidence, and results from the participatory social cartography workshop—is included as annexes to this Indigenous Peoples Plan. These annexes provide detailed evidence of the engagement activities carried out and the inputs that informed the formulation of the IPP and are presented in a single consolidated document (“Annex6.1_Appendix”) for reference purposes. Together, the IPP and its annexes reflect a coherent and traceable engagement process aligned with conservation outcomes, Indigenous Peoples’ rights, and applicable CI–GCF safeguard requirements.

Clarification on the scope of the IPP under the PPF phase:

This Indigenous Peoples Plan (IPP) serves as a preventive and strategic safeguards instrument developed within the framework of the Project Preparation Facility (PPF) for the “*Building Water Resilience in Bogotá and the Region*” project. The IPP does not constitute the formal execution of the Free, Prior, and Informed Consent (FPIC) process with the *Resguardo Indígena Mhuysqa Chuta Fa Aba – Los Hijos del Maíz*, nor does it substitute the legal obligations of the Colombian State or the Executing Entity. It does describe the process that has been and will continue to be followed to seek FPIC. The IPP recognizes that FPIC is a process, not just a single point in time, and records the measures undertaken during the PPF phase to prepare for the FPIC process. These measures include early project disclosure, socio-cultural characterization, participatory preliminary identification of impacts, risks, and culturally appropriate benefits, as well as the development of key inputs for the pre-consultation stage. The project will align both the GCF’s requirements on FPIC and the Colombian Law’s previous consultation process, which includes several stages coordination, pre-consultation, consultation, and follow-up—and will be taken at the start of project implementation under the guidance of the Ministry of Interior, in compliance with Presidential Directive 08 of 2020 and ILO Convention 169.

The objective is to assess risks, impacts, management strategies, and pathways for intercultural participation, and to establish the guidelines and activities required for the subsequent project phase should the Green Climate Fund (GCF) approve the funding proposal.

As stated above, the formal process for FPIC will be completed in the next stage of the project and before the project starts implementing any activity in the areas neighboring the indigenous community. To ensure full compliance with ESS4 and the principles of Free, Prior and Informed Consent (FPIC), the project will not implement any activity that may affect Indigenous territories, cultural practices, sacred sites, ceremonial routes or other culturally significant areas until the FPIC process has been completed and the corresponding agreements have been reached with the Indigenous authorities. Should consent be withdrawn at any stage of project implementation, the relevant activities will be immediately suspended and reviewed in coordination with the Indigenous authorities and the Ministry of the Interior. Adaptive management measures will then be applied, and project implementation will remain conditional upon the agreements reached through the FPIC process.

Conservation International (CI), or a party appointed by CI, will carry out this process, working together with and under the direction of the Ministry of Interior. This will be done in accordance with Presidential Directive 08 of 2020, ILO Convention 169, and relevant national laws.

As a result, the IPP provided here creates an action framework for the FPIC process. It lays the groundwork so that these pending stages can be properly developed during the project's implementation phase.

SECTION II: Legal and Institutional Framework

The " Building Water Resilience in Bogotá and the Region " project operates within both national and international regulatory frameworks designed to safeguard indigenous peoples rights and ensure adherence to the principles of Free, Prior and Informed Consent (FPIC). These frameworks support the implementation of the Green Climate Fund's (GCF) ESS4 – Indigenous Peoples, as well as Conservation International's (CI) Environmental and Social Management Framework (ESFM).

Within the context of relevant international instruments and national legal provisions, ST-2003 dated November 25, 2025, issued by the Ministry of Interior, serves as a binding administrative act that officially acknowledges the intersection between project activities and the cultural, spiritual, and territorial practices of the “*Resguardo Indígena Mhuysqa Chuta Fa Aba – Los Hijos del Maíz*”. This resolution establishes the requirement for Prior Consultation and mandates the development of an Indigenous Peoples Plan (IPP) and the implementation of the Free, Prior and Informed Consent (FPIC) process for any project activity likely to generate direct impacts.

Relevant laws and institutional frameworks applicable to Indigenous Peoples

International standards

Type of standard	International instrument	Key Content / Purpose	Observations / Applicability
Binding treaty	ILO Convention 169 (Law 21 of 1991)	It regulates territorial rights, cultural rights, participation, FPIC and customary uses.	It requires prior consultation for the direct impact recognized by the MI (Res. ST-2003/2025).
UN Declaration	UNDRIP (2007)	It recognizes self-determination, cultural protection, consent.	Mandatory standard for GCF: ensures cultural focus and protection of sacred sites.
Regional declaration	American Declaration on IP Rights (OAS, 2016)	Cultural and territorial rights, participation.	Strengthens the interpretation of Indigenous Peoples rights related to participation, territorial integrity and cultural protection, and reinforces the application of FPIC requirements under ESS4.
UN Compacts	International Covenant on Civil and Political Rights (ICCPR, 1966) and International Covenant on Economic, Social and Cultural Rights (ICESCR, 1966)	Protects the right to cultural identity and participation in cultural life (Art. 27 ICCPR), as well as economic, social and cultural rights.	Guarantees the right to cultural identity and traditional practices, supporting the protection of Indigenous spiritual, water-related and territorial practices potentially affected by the project.
UN Protection Systems	OHCHR, UN Permanent Forum on Indigenous Issues (UNPFII), UN Special Rapporteur on the	Provides international standards, guidance and monitoring mechanisms for Indigenous Peoples' rights, including FPIC,	Provides international guidance and best practices on FPIC, Indigenous participation, protection of sacred sites and culturally appropriate

	Rights of Indigenous Peoples	cultural protection and participation.	engagement, informing the project's ESS4 implementation.
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The National Regulatory Framework Matrix applicable to projects with an impact on indigenous communities shows the existence of a solid legal framework in the country that recognizes and protects the collective rights of indigenous peoples, articulating the Political Constitution, specific laws and sectoral public policies.(DNP, 2024)

National Legal Framework

Type of Standard	Legal Instrument	Key content/purpose	Comments/applicability
Political Constitution of 1991	Art. 7, 8, 63, 246, 329, 330	Recognizes ethnic and cultural diversity, Indigenous territorial rights, autonomy, and participation of Indigenous authorities in decisions affecting their territories.	Provides the constitutional basis for Indigenous participation through their self-governance authorities ("Cabildo") and for the protection of ancestral territories and cultural practices potentially affected by the project.
Statutory Law	Law 21 of 1991 (ILO Convention 169)	Establishes the legal obligation to conduct Prior Consultation with Indigenous Peoples for projects that may cause direct impacts on their territories, culture or livelihoods.	Applies due to the recognition of direct impacts on sacred sites, ritual routes and traditional practices, as determined by Resolution ST-2003/2025; forms the legal foundation of the FPIC process under Colombian law.
General Environmental Law	Law 99 of 1993 – Art.76	Requires Prior consultation for environmental projects that may affect Indigenous Peoples and their territories.	Relevant to project activities under Components 1 (ecosystem restoration, water management and sustainable livelihoods), which may intersect with the Indigenous "territorio amplio"
Cultural Law	Law 1381 of 2010 (Native Languages)	Protects Indigenous languages and associated cultural expressions and knowledge systems.	Requires culturally appropriate communication, materials and engagement methods during project activities and the FPIC process, respecting Mhuysqa cultural forms of expression.
Environmental Decree	Decree Law 1275 of 2024	Recognizes Indigenous environmental competencies and promotes co-management in environmentally sensitive territories.	Supports the need for coordinated environmental governance and Indigenous participation in water and ecosystem-related activities affecting sacred and culturally significant areas.
Institutional decree	Decree 0488 of 2025	Functioning of Indigenous Territorial Entities and recognizes Indigenous governance structures	Confirms that decisions affecting the <i>Resguardo</i> must be validated through its legitimate self-governance authority ("Cabildo"), especially within consultation and decision-making processes.

Specific National Regulations applicable to the Resguardo Indígena Mhuysqa Chuta Fa Aba– Los Hijos del Maíz

Type of Standard	Legal Instrument	Key content/purpose	Comments/applicability
Administrative Act – Indigenous Territorial Planning	ANT Agreement 247 of 2022	Constitutes the <i>Resguardo Indígena Mhuysqa Chuta Fa Aba– Los Hijos del Maíz</i> , recognizing 207 ha of collective land and its governing authorities.	It determines the legal existence of the <i>Resguardo Indígena</i> and the validity of its broad customary territory.
Administrative Act – Admissibility of Prior Consultation	Resolution ST-2003 of November 25, 2025 (Ministry of Interior)	Determines that Prior Consultation is required due to the presence of Indigenous cultural, spiritual and productive practices in project areas.	Constitutes the binding administrative act that triggers the obligation to conduct Prior Consultation under Colombian law and to prepare this IPP prior to project implementation.
State procedure	Presidential Directive 08 of 2020	It defines the 5 stages of Prior Consultation: certification, coordination, pre-consultation, consultation and follow-up.	It guides the complete FPIC process that the project must comply with the accompaniment of the MI.

State institutions relevant to the Project

Institution	Relevant competencies	Applicability to the Project
Ministry of the Interior – Directorate of Prior Consultation (DANCP)	It certifies indigenous presence, determines origin, directs the Prior Consultation process and supervises agreements.	It guarantees the legal validity of FPIC for this project.
National Land Agency (ANT)	Indigenous territorial planning, titling and recognition of <i>Resguardo Indígena</i> .	It constituted the <i>Resguardo Indígena</i> (Agreement 247/2022).
Mayor's Office of Sesquilé	Territorial management, logistics, institutional coordination.	It supports the local articulation of the project.
Secretariats of Culture and Environment (Cundinamarca Department)	Heritage protection and intercultural accompaniment.	Relevant to environmental and cultural measures.

Internal policies and procedures of the Executing Entity

CI Policy / Standard	Key Content / Purpose	Observations / Applicability
ESS4 – Indigenous Peoples	Environmental and Social Safeguards Standard under Conservation International's Environmental and Social Management Framework (ESMF). Establishes FPIC, culturally appropriate engagement and protection of Indigenous rights.	Fundamental standard governing Indigenous Peoples engagement, FPIC, identification of impacts and culturally appropriate mitigation measures.

Policy 3 – Stakeholder Engagement	Intercultural dialogue, continuous consultation and culturally appropriate engagement.	Applies through Indigenous dialogue spaces (circles of word, <i>Qusmhuy</i>) and ritual calendars, informing FPIC implementation.
Policy 4 – Accountability Mechanism	Accessibility, cultural diversity, complaint resolution.	Requires implementation of an intercultural Grievance Redress Mechanism (project level and CI route).
CISS Safeguards System (CI)	Procedures to ensure compliance with CI and GCF safeguards standards.	Define roles, monitoring, reporting, and culturally appropriate mitigation and follow-up measures.

Specific FPIC requirements (integrate CI-GCF and Colombian framework)

Principle	Operational Definition	Application in the project
FPIC Framework	International standard under ESS4 implemented through national procedures.	FPIC is implemented through the Colombian Prior Consultation process, led by the Ministry of Interior in accordance with Presidential Directive 08 of 2020.
Free	No coercion, or external pressure.	Autonomous participation through <i>Qusmhuy</i> circles and collective decision-making.
Prior	Before any intervention or decision.	Activities in sensitive areas require agreements through pre-consultation and consultation stages.
Informed	Clear, sufficient and culturally appropriate information.	Use of visual materials, cultural maps and accessible language.
Consent	Collective decision according to own protocols.	Required for interventions in sacred sites, ritual routes or culturally significant areas.

Obligations of the Bill to curb the Legal Framework

The project must:

- Fully comply with the Prior Consultation – FPIC, with the accompaniment of the MI.
- Respect the governance structures: Cabildo, Council of Poporeros, Mayores and Mayoras.
- Protect three sacred sites and two ceremonial routes, declaring non-intervention zones.
- Align decisions with the *Mhuysqa "Güeta" Life Plan*.
- Adjust schedules to cultural times (fires, ZHA, planting, ritual baths).
- Guarantee differentiated participation of women, young and old.
- Apply the cross-cultural Grievance Redress Mechanism described in this IPP.

Stages of the FPIC process (according to official regulations)

According to information from the Ministry of the Interior, the Prior Consultation Process is carried out through **Five main stages**, recognized by Presidential Directive 08 of 2020, and aligned with international standards:(Presidencia de la República, 2020).

Stage 1. Determination of the admissibility of the Prior Consultation/Certification	The request is filed with the Directorate of Prior Consultation.
	Documentary, legal and geographical analysis is carried out.
	Field verification is done if necessary.
	Formal certification is issued.

Resolution ST-2003 of 2025 corresponds exclusively to Stage 1 (determination of the applicability of Prior Consultation). Subsequent stages of the FPIC process (coordination, pre-consultation, consultation and follow-up) have not been conducted and will be implemented during the next phase of the project, under the leadership of the Ministry of Interior	
Stage 2. Coordination and preparation	The executing entity and the ethnic authority coordinate appropriate logistics, methodology, timetable and cultural mechanisms.
	The representative body of the indigenous people is identified
Stage 3. Pre-consultation	Topics, methodology, scope, expectations, cultural protocols and actors are agreed upon.
	Information materials are defined in their own language if applicable.
Stage 4. Prior Consultation	It is the process of intercultural dialogue to analyze impacts, management measures and agreements.
	It must be carried out before executing the project (pre-empt).
	Participation must be free (without coercion) and informed (access to clear, truthful and timely information).
Stage 5. Follow-up and closure	Agreements are documented in a final act.
	The executing entity must comply and report progress.
	State and community verify compliance through committees or agreed mechanisms.
FPIC stages differ in length due to cultural, territorial, and logistical factors. In Colombia, coordination and preparation can last weeks, while pre-consultation and consultation may take months. Final timelines are set during coordination with the Ministry of Interior and Indigenous authority.	

SECTION III: Characteristics of IPs/TEs at Project Sites

Introduction

This section provides a thorough characterization of the *Mhuysqa Chuta Fa Aba Resguardo Indígena – Los Hijos del Maíz*, an indigenous community intrinsically involved in the project due to territorial overlap between the project's intervention zones and the broader ancestral territory (territorio amplio). The *Mhuysqa Chuta Fa Aba* community continues to engage in cultural, spiritual, and productive activities throughout this ancestral territory, even when certain areas lie outside the legally recognized *Resguardo*. This overlap was determined through participatory social mapping, cartographic analysis, and Indigenous insights collected during the workshop held on March 16, 2026.

The characterization was elaborated by:

- Documentary review (Agreement 247/2022; MI Resolution ST-2003/2025; *Plan de Vida Güeta*; Ethnological Study 2006)¹.
- Intercultural participatory workshop was held on March 16, 2026, applying social cartography, word circles, assisted touring and spiritual dialogue.
- Geospatial analysis provided by CI.
- Validation of the information was conducted during the participatory workshop through collective dialogue and review of the mapping results and subsequently confirmed with the Cabildo and the Council of Poporeros.

The purpose is to ensure that the IPP incorporates:

- The cultural identity of the people,
- Its link with the wide territory,
- The relevant risks and vulnerabilities and
- The basis for the FPIC process.

The characterization of the Indigenous Peoples and their relationship with the project area was informed by a combination of documentary review, participatory methods and early engagement activities carried out during the Project Preparation Facility (PPF) stage.

As part of these early engagement efforts, Conservation International (CI) held a face-to-face community assembly with authorities and members of the *Resguardo Indígena Mhuysqa Chuta Fa Aba – Los Hijos del Maíz* in Sesquilé, Cundinamarca, on 6 February 2026. This engagement was conducted following a formal invitation addressed to the Indigenous authorities and took place in accordance with the *Resguardo's* governance protocols.

The assembly was attended by community leaders, men, women and youth, as well as representatives of CI-Colombia, and included a traditional ceremony requesting permission from the ancestors prior to the technical dialogue. During the meeting, the project team shared preliminary information on the status of the project formulation, its climate rationale, geographic scope and indicative timeline,

¹ The community's Life Plan ("Plan de Vida Güeta") is an internal Indigenous governance document produced by the *Mhuysqa Chuta Fa Aba* community. It is not publicly available online and may be consulted only with authorization from the Cabildo, in accordance with the community's cultural protocols.

emphasizing the links between climate change, water scarcity and water security challenges in the Bogotá Region. At the time of the engagement, the project was presented according to its formulation status during the PPF stage.

Although the *Resguardo* is officially situated beyond the boundaries of the "San Francisco River" priority watershed, spatial information was provided to illustrate that the community continues to engage in cultural, spiritual, and productive activities that link them to the surrounding landscape across multiple territories.

As an outcome of the assembly, the community expressed interest in continuing the dialogue to further explore the relationship between its multi-territorial practices and the project's intervention areas. Both parties agreed to hold a follow-up information exchange meeting, for which the project committed to sharing a proposed methodology to be reviewed by the community assembly. This initial engagement established the basis for continued good-faith dialogue during project preparation and potential implementation, without constituting or replacing any formal stage of the Prior Consultation or Free, Prior and Informed Consent (FPIC) process led by the Ministry of the Interior.

Supporting documentation from this engagement, including attendance lists, photographic records and summary notes, is included as annexes to this Indigenous Peoples Plan.

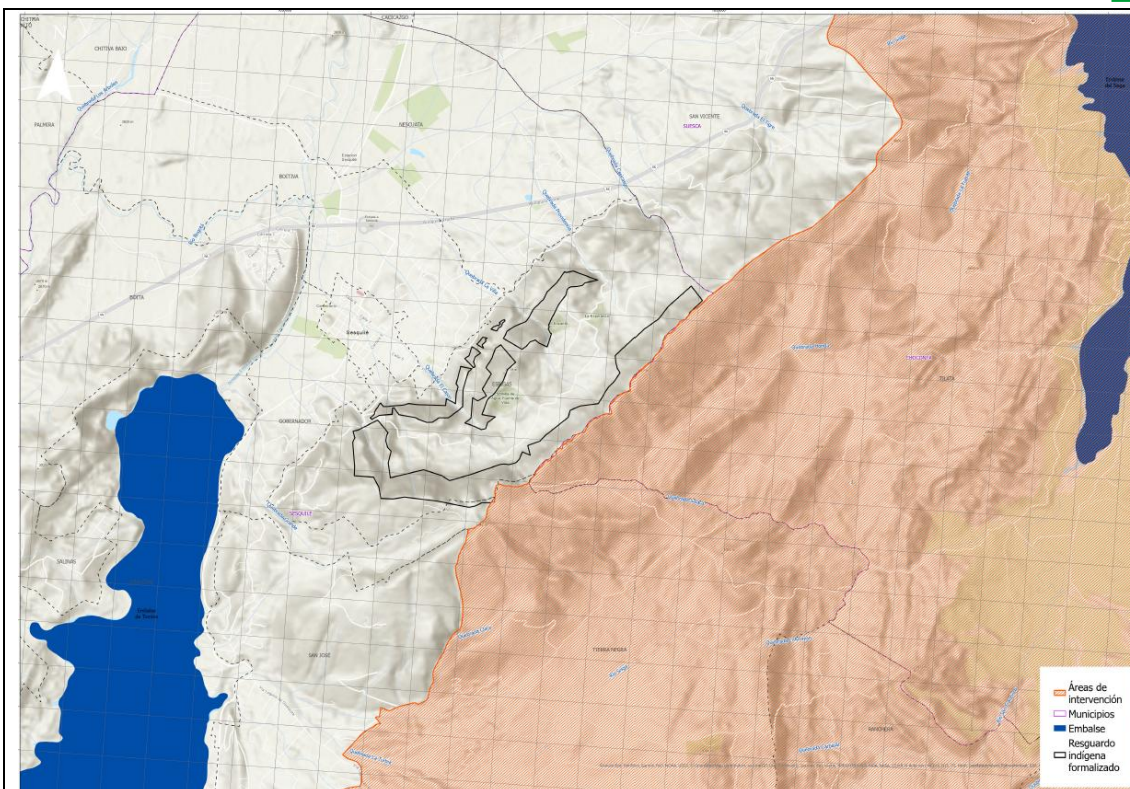
Ethnic identity and territorial presence

The community belongs to the Mhuysqa (or Muysca) Indigenous People, one of the historical indigenous peoples of the *Cundiboyacense* Highlands. This indigenous group has been in a process of cultural resurgence since the late 1990s, including the recovery of practices, memory, rituals, language, agricultural processes, symbolic weaving and forms of self-governance.

The *Resguardo Indígena* was formally constituted through Agreement 247 of 2022 issued by the National Land Agency (ANT) which recognizes 207 hectares of collective territory in Sesquilé, Cundinamarca, and grants legal recognition to the Cabildo, as the political, spiritual and organizational authority.

Location

The *Resguardo Indígena* is located in the village of La Espiga, municipality of Sesquilé, Cundinamarca. Although its titled territory does not overlap with the project's operational polygon, the community maintains traditional, spiritual, ceremonial, and productive uses in areas of the broad territory that do coincide geographically with the project's areas of intervention.



In line with the current scope of the project, activities under Component 1 are concentrated in the Guandoque, Villapinzón and Tominé intervention landscapes, within prioritized watersheds located in the municipalities of Cogua, Tausa, Zipaquirá, Villapinzón, Chocontá, Guasca, Guatavita and Sesquilé. Only those project activities carried out within these watersheds that intersect with the community's broad or customary territory are considered under this IPP (to specify Tominé intervention landscape in Sesquilé municipality).

This was verified by the Ministry of the Interior in Resolution ST-2003 of November 25, 2025, which declares the Admissibility of Prior Consultation by:

- Presence of sacred sites within project areas
- Active use of ritual paths in intervention areas
- Existence of potentially affecting cultural and spiritual practices

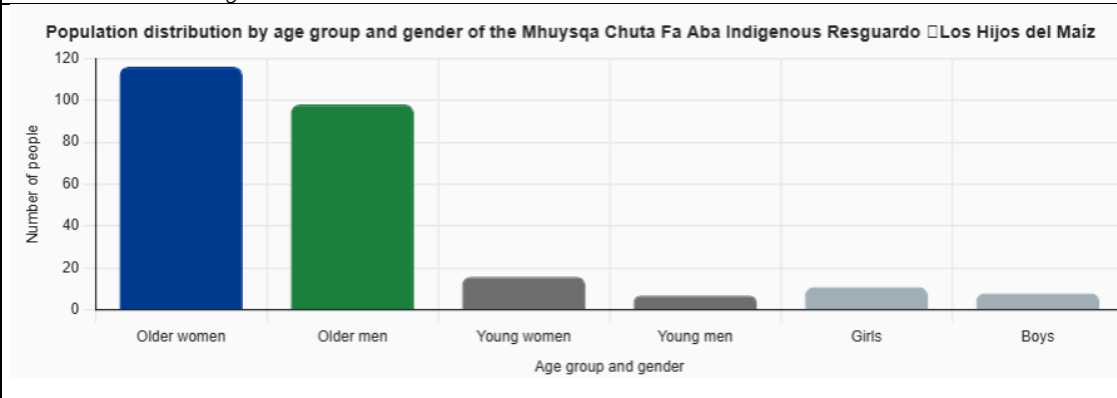
Population size and composition

The *Resguardo Indígena Mhuysqa Chuta Fa Aba “Los Hijos del Maíz”* has a total population of 256 people, organized into 88 families. The population is distributed according to gender and age groups, reflecting the community's cultural and traditional classifications:

Demographic distribution of the Resguardo Indígena

Category	Quantity
Total population	256 people
Number of families	88
Women (all age groups)	140
Men	116

The demographic distribution presented in the following figure corresponds to the data summarized in Table and is disaggregated by age group and gender based on information provided and validated by the Indigenous authorities of the *Resguardo*.



Gender distribution (Female 54.7% - Male 45.3%)

The population of the *Resguardo Indígena Mhuysqa Chuta Fa Aba "Los Hijos del Maíz"* is predominantly composed of women, who represent the statistical and functional majority of the community. This demographic pattern is reflected in the gender distribution (women = 140; men = 116).

According to the *Plan de Vida Güeta*, women are recognized as caretakers of water, food, medicine and "soft speech", playing essential roles within the Mhuysqa territorial fabric. The numerical predominance of women reinforces their centrality in cultural transmission, seed conservation, ceremonial and family orchards, medicinal plants management and ritual practices related to water.

In addition, women actively participate in community decision-making spaces through the Cabildo and thematic leadership roles, particularly in matters related to water governance, food systems and cultural transmission. While women represent a demographic majority within the *Resguardo*, leadership and decision-making roles are exercised collectively through culturally defined governance structures, where women occupy key leadership positions alongside other authorities, particularly in areas related to water governance, food systems and cultural transmission.

The life plan recognizes **women as caretakers of water, food, medicine and soft speech**, essential roles within the Mhuysqa territorial fabric. The numerical overrepresentation of women confirms their **centrality as an axis of cultural transmission**, strengthens their role in **seeds, orchards, medicinal plants** and reinforces their role within the **ritual practices associated with water**.

In addition, women participate actively in community decision-making spaces through the Cabildo and thematic leadership roles, particularly in matters related to water governance, food systems and cultural transmission.

In short, demography confirms what the Mhuysqa worldview already pointed out: *the territory is sustained by feminine strength*.

Beyond the quantitative demographic distribution, interpreting population structure is essential for understanding culturally appropriate participation and engagement mechanisms.

Interpretation of demographic structure and participation

Age group classifications, including elders, youth, and children, are established according to the cultural and traditional standards of the community, as outlined in the *Mhuysqa Chuta Fa Aba Plan de Vida*. These definitions are not solely based on statutory age requirements under Colombian law. Instead, these categories reflect specific roles, responsibilities, and methods of knowledge transmission within the community.

These data were collected, validated and confirmed during the participatory workshop held on March 16, 2026, with the participation of the Cabildo, the Council of Poporeros, women water caretakers and young people from the *Resguardo Indígena*.

The demographic information highlights the central role of elders and women within the *Mhuysqa Chuta Fa Aba* community, particularly with regard to cultural transmission, territorial knowledge and spiritual practices. These characteristics are especially relevant for understanding differentiated participation requirements under ESS4 and ESS1, and for designing culturally appropriate engagement and benefit measures.

Within the *Mhuysqa Chuta Fa Aba* community, age groups are classified according to established cultural and traditional standards. These distinctions reflect roles, responsibilities, and methods of knowledge transmission unique to the community, rather than statutory age requirements. Age groups classification:

- **Children:** Individuals from birth to 12 years old are considered children. This group typically represents those in the early stages of learning, supported by family and community members in acquiring foundational knowledge and values.
- **Youth:** Youth are defined as those between 13 and 28 years of age. Members of this group are recognized as transitioning from childhood to adulthood, gradually taking on additional responsibilities and contributing to community activities.
- **Adults:** Adults comprise individuals aged 29 to 60 years. This group is characterized by active participation in community tasks, leadership roles, and the transmission of knowledge and cultural practices.
- **Elders:** Anyone older than 61 years is classified as an elder. Elders hold a central position within the community, serving as primary custodians of cultural wisdom, spiritual practices, and territorial knowledge.

These classifications are integral to understanding the community's approach to participation and engagement, as well as the design of culturally appropriate benefit measures.

The *Mhuysqa Chuta Fa Aba* community is led by elders who serve as custodians of ceremonial, agricultural and territorial knowledge. Elders play a central role in guiding cultural transmission and collective decision-making processes. According to the *Plan de Vida Güeta*, elders interpret spiritual and territorial signs related to water, sacred sites and ritual pathways, providing orientation for community decisions.

Given the central role of elders within the community, it is essential that the FPIC process and related participatory activities are tailored to culturally appropriate deliberative practices. This includes prioritizing collective reflection, dialogue and ceremonial traditions, in alignment with Indigenous governance frameworks and the community's own decision-making mechanisms.

Organizational structure of the *Resguardo Indígena*

The *Resguardo Indígena Mhuysqa Chuta Fa Aba "Los Hijos del Maíz"* has a consolidated and functional self-government structure, with clearly differentiated political, spiritual and administrative roles. This organizational structure ensures representative legitimacy for consultation and collective decision-making processes, including the Prior Consultation and Free, Prior and Informed Consent (FPIC) process.

Political, spiritual and administrative organization of the *Resguardo Indígena*

Position	Features
Governor /Governess	Highest political and representative authority of the <i>Resguardo Indígena</i> .
Council of Leaders or Counselors (8)	Accompaniment in decision-making, territorial liaisons, support in internal governance.
Education Leader	Liaison with their own and intercultural education; coordination with community schools.
Women's Leader	Representation of women caregivers of water and territorial practices.
Arts & Crafts Leader	Safeguarding weaving practices, handicrafts and symbolic transmission.
Youth and Children Leader	It strengthens intergenerational participation.
Job Leader	Organization of mingas, community work and traditional logistics.
Medicine Leader	Guardian of knowledge of medicinal plants and healing practices.
Internal Control Leader	Ensures compliance with internal rules and orientation of coexistence.
Treasurer	Community financial management.
Secretary	Administration and documentation of the Cabildo.

The positions of Governor and Governess refer to the same leadership role, which may be held by either a man or a woman, depending on the community's internal governance arrangements.

This organizational structure was identified and confirmed during the participatory workshop on March 16, 2026 and constitutes the legitimate governance arrangement for the Prior Consultation process, in accordance with Resolution ST-2003/2025 issued by the Ministry of the Interior.

Expanded Territory, Sacred Sites, and Coincidence with Project Area

The community recognizes two territorial scales:

1. Titled territory (Agreement 247/2022)

- 207 ha, La Espiga village. No direct overlap with project activities.

2. Broad or customary territory² (spiritual, cultural and productive)

- Ritual transit routes.
- Payment zones.
- Water care spaces and ceremonial baths.
- Medicinal plant collection areas.
- Places of teaching and memory.

The vast territory of the Mhuysqa Chuta Fa Aba Indigenous Reserve overlaps with specific areas within the project's intervention zone. The sacred sites and ritual paths described below were identified and validated by the community during the participatory social mapping workshop held on March 16, 2026, and were subsequently contrasted with spatial analysis conducted by Conservation International.

This territory does coincide with project areas in:

- Veredas Tilatá, Tierranegra, Ranchería and El Hato.
- Ecological restoration areas (Component 1).
- Possible areas of agroecological transitions (Component 1).
- Areas of the high Andean water system.

Identified Sacred Sites (in project area)

During the community workshop on March 16, the community identified three sacred areas:

1. Toadstone

- Place of ordering of thought.
- Space to deliver spiritual burdens.
- Energy balance site.

2. La Chorrera

- Place of purification,
- ritual baths,
- I work with water as a living being.
- Collective payments.

3. Camino del Cajón – Observatory

- Spiritual Learning Path
- Orientation
- Community Strengthening
- Transit to cosmological connection zones.

Active Sacred Paths

1. Ceremonial road to Piedra del Sapo

- Used to organize thought and make payments.

2. Ritual path to La Chorrera – Observatory

- Used for purification and teaching processes.

Both roads coincide with restoration areas proposed in Component 1.

² The term "broad or customary territory" refers to areas traditionally used and culturally recognized by Indigenous communities for spiritual, ceremonial, cultural and productive practices, which may extend beyond the legally titled Indigenous land. Under Colombian law and Indigenous customary systems, such territories are protected for the purposes of cultural integrity and prior consultation when project activities may affect traditional uses.

These findings are consistent with Resolution ST-2003 of 2025 issued by the Ministry of the Interior, which determined the existence of direct impacts on Indigenous cultural, spiritual and territorial practices and confirmed the applicability of the Prior Consultation process.

History and organizational trajectory

Consolidated timeline

Year	Historical Milestone
Seventeenth–eighteenth centuries	Existence of colonial <i>Resguardo Indígena Mhuysqa</i> in Sesquilé.
1960s	Dissolution of <i>Resguardo Indígena</i> and displacements associated with works on the Tominé Reservoir.
1999–2006	Community resurgence and reorganization, including the formation of spiritual authorities.
2006	Official recognition of the organizational process by the Ministry of Interior (Ethnological Study).
2010–2020	Recovery of agricultural, ritual and weaving practices; strengthening of Poporeros.
2022	Constitution of the <i>Resguardo Indígena Mhuysqa Chuta Fa Aba</i> (Agreement 247 issued by the National Land Agency - ANT).
2024	Beginning of territorial consolidation and implementation of the Cabildo.
2025	Ministry of Interior issues Resolution ST-2003 declaring the admissibility of Prior Consultation.

This historical and organizational trajectory provides essential context for understanding the Mhuysqa worldview, spirituality and relationship with the territory.

Worldview, spirituality and relationship with the Territory

The community conceives the territory as:

- Living being
- Balancing space
- Fabric that connects mountain–water–body–community

Central elements of the Mhuysqa worldview include:

- Water as a living being, endowed with agency and spirit.
- Deep spirituality, expressed in the belief that “*water thinks, feels, and guides.*”
- Ritual practices associated with bathing places, listening, and ceremonial offerings (“payments”).
- The Four Fires (March, June, September, and December), which structure the spiritual cycle.
- A spiritual calendar that organizes time and guides collective life.
- Temporal planning of activities, aligned with spiritual cycles.
- The ZHA (non-time) period, understood as a phase outside ordinary time.
- Periods of reflection, involving the suspension of invasive or external activities.
- Qusmhuy – the Ceremonial House of Water, which functions as a:
 - Political-spiritual center, and
 - Space for collective decision-making.

These elements of the Mhuysqa worldview shape the community’s relationship with the territory and inform culturally appropriate engagement approaches. In practice, they influence how time is

organized through ritual cycles, how water and sacred spaces are accessed and protected, and how collective decisions are made within ceremonial and community settings.

Understanding these elements is essential for designing Free, Prior and Informed Consent (FPIC) processes, project activities, and participation mechanisms that are fully compatible with the community's cultural and spiritual systems. In the context of this project, these cultural considerations may influence the sequencing and scheduling of FPIC activities during implementation, as certain periods require heightened reflection, ceremonial engagement, or temporary pauses in external interventions.

Governance Structure and Decision-Making Processes

The *Resguardo Indígena Mhuysqa Chuta Fa Aba "Los Hijos del Maíz"* is governed through its own traditional governance system, which integrates political, spiritual and collective decision-making roles. This system operates through the Cabildo, the Council of Poporeros, the General Assembly and the Qusmhuy (Ceremonial House of Water), each fulfilling complementary and mutually reinforcing functions.

Key decisions related to land, water, cultural practices and community activities are made through consensus-based processes carried out in culturally appropriate deliberative spaces, particularly within the Qusmhuy. These processes ensure differentiated and inclusive participation of women and men, elders, youth and children, in accordance with culturally defined roles and responsibilities.

The emphasis on consensus, collective reflection and ceremonial practice ensures that decisions are culturally legitimate, socially inclusive and aligned with the spiritual and territorial principles of the *Mhuysqa Chuta Fa Aba* community. This governance and decision-making framework constitutes the basis for the community's engagement in the Free, Prior and Informed Consent (FPIC) process.

Livelihoods, productive practices and the role of Component 1: Activity 1.2

Livelihoods and productive practices of the *Resguardo Indígena Mhuysqa Chuta Fa Aba "Los Hijos del Maíz"* are deeply embedded in the community's worldview, spiritual values and relationship with water and territory. These practices constitute not only sources of food and income, but also expressions of cultural identity, intergenerational knowledge transmission and spiritual responsibility.

Key traditional productive practices include native agriculture centered on traditional crops such as multiple varieties of maize, ibias, arracacha, native potatoes and quinoa; family and ceremonial gardens closely associated with women and traditional water caretakers; traditional weaving as a central activity for the transmission of symbolic and cultural knowledge; and traditional medicine based on the cultivation and use of medicinal plants. Native seedbeds function as community-based systems for the preservation, exchange and protection of sacred and native seeds, reinforcing food sovereignty and territorial continuity.

Within this context, Component 1 – Activity 1.2 of the project is designed to support climate-resilient productive practices and livelihoods in ways that are consistent with the community's existing systems and cultural priorities. Rather than introducing external models, Activity 1.2 is expected to strengthen and accompany ongoing productive practices through culturally appropriate processes, contributing to resilience while respecting spiritual values, traditional knowledge and governance structures.

To ensure cultural compatibility and long-term sustainability, activities under Component 1 – Activity 1.2 must be co-designed with community members, including women, youth, elders, Poporeros and other knowledge holders. Implementation shall respect ceremonial and family orchards, integrate native and sacred seeds, avoid alterations to ritual and spiritual calendars, incorporate medicinal plants and traditional health knowledge, and recognize differentiated roles of women, men, elders, youth and water caretakers within productive systems.

Findings of the participatory workshop (Social Cartography)

This section does not introduce new conceptual elements; rather, it consolidates and confirms the main findings identified during the participatory social cartography workshop.



Note: The figure documents the community-led identification of sacred sites, ritual paths and areas of cultural use.

1. Three sacred zones within the project area

- Toad's Stone
- La Chorrera
- Camino del Cajón – Observatory

2. Two active ritual paths

- Road to Piedra del Sapo
- Road to La Chorrera – Observatory

3. Identified practices

- Payments
- Ritual baths
- Medicinal plant harvesting
- Spiritual transits
- Water care activities by women

The risks listed below refer to potential adverse effects identified by the community during the participatory workshop, in relation to project activities that may intersect with sacred sites, ritual routes, ceremonial water sources and traditional practices.

In this context, potential effects on medicinal plants refer to the loss, reduced availability or restricted access to plant species used by the community for traditional medicine, healing practices and cultural purposes, as identified during the participatory workshop.

4. Identified risks (refer to Culture and environmental vulnerabilities section for further information)

- Accidental Intervention of Sacred Sites
- Disruption of ritual routes
- Restriction of access to ceremonial water
- Effects on medicinal plants
- Altering times of the spiritual calendar
- Community overload from outside activities

5. Community recommendations

- Perform permit ceremonies before entering the territory
- Adjust Schedules to the Mhuysqa Calendar
- Completely exclude sacred areas of intervention
- Incorporate women water caregivers in the design of Output 1.2
- Ensure stable presence of CI technical team
- Avoid audiovisual recordings without consent

Cultural and environmental vulnerabilities

The vulnerabilities identified below refer to cultural, spiritual, environmental and social conditions that increase the sensitivity of the *Resguardo Indígena Mhuysqa Chuta Fa Aba "Los Hijos del Maíz"* to potential project-related interventions and therefore require special consideration under ESS4 and ESS1.

The community has vulnerabilities that require consideration:

Dimension	Risk	Implications for the project
Cultural-spiritual	Project activities affecting sacred sites and ritual routes.	Indicates the need to avoid interventions in culturally sensitive areas and to ensure explicit consent through FPIC.
Spiritual Water	Interventions in ceremonial water sources, including springs and areas used for ritual baths.	Indicates heightened spiritual sensitivity and the need for culturally appropriate protocols.
Gender	Increased burden on women water	Indicates the need to consider

	caretakers; invisibilities of roles.	differentiated impacts and participation requirements under the Gender Action Plan.
Native seeds	Replacement or loss of native and sacred seeds.	Indicates vulnerability of traditional seed systems and agrobiodiversity.
Traditional medicine	Risks to medicinal plants and healing practices.	Indicates potential impacts on biocultural heritage linked to restoration or productive activities if not culturally adjusted.
Wide territory	Restrictions to ritual mobility across the broader territory.	Indicates sensitivity related to access and continuity of ritual practices across the territory.

Implications for the Project and for Prior Consultation

According to Resolution ST-2003 of 2025 and the findings identified through fieldwork and participatory engagement, the project is considered to generate direct impacts on the cultural, spiritual and territorial practices of the *Mhuysqa Chuta Fa Aba* community. As a result, the Prior Consultation and Free, Prior and Informed Consent (FPIC) process is formally required.

The analysis further indicates that project Component 1 requires specific cultural adjustments, particularly in areas where planned activities overlap with sacred sites, ritual routes, ceremonial water sources and traditional livelihood practices. The Indigenous Peoples Plan (IPP) therefore establishes the need for concrete measures to protect cultural heritage, ensure culturally appropriate engagement, and prevent adverse impacts.

Activities related to sustainable livelihoods under Output 1.2 must be co-designed with community members, including women, youth, Poporeros and other knowledge holders, in order to align productive interventions with traditional practices and governance structures. All relevant decisions must follow the community's own governance processes and be discussed and agreed upon in culturally appropriate spaces, such as the Qusmhuy, and in accordance with established ritual protocols.

As part of the Project Preparation Facility (PPF) phase, Conservation International conducted a face-to-face participatory workshop on cartography and socio-cultural characterization with the community on March 16, 2026. This activity contributed to the identification of sacred sites, ritual paths and areas of cultural use, and informed the preparation of this Indigenous Peoples Plan.

These cultural and environmental vulnerabilities inform the identification of potential project impacts and guide the design of culturally appropriate mitigation and management measures, as further analyzed in the following section.

In the event that individuals with Indigenous identity are identified within the municipalities in the project area, such presence should be understood within the context of broader territorial and socio-historical dynamics in Colombia. These include processes of displacement associated with different factors — including armed conflict— as well as migration, urbanization and other territorial transformations. As a result of these processes, Indigenous people may be present outside their ancestral territories, including in both urban centers and rural areas, in many cases without maintaining a collective territorial presence or holding formal recognition as a group.

As part of the fieldwork and engagement processes carried out during the project preparation phase, explicit inquiries were made to identify the presence of additional Indigenous groups, collective processes, or culturally significant sites within the area of influence. Based on these activities, no Indigenous groups other than the Resguardo Mhuysqa Chuta Fa Aba were identified, and no additional sacred or culturally sensitive sites were reported.

However, the project will adopt a precautionary approach during implementation. If previously unidentified or non-recognized Indigenous communities are identified, the IPP will be updated accordingly to ensure their effective participation and to guarantee the application of Free, Prior and Informed Consent (FPIC) in line with applicable standards.

SECTION IV: Capacity of EEs and Indigenous/Traditional Communities

Conservation International (CI), as the designated Executing Entity for the project " Building Water Resilience in Bogotá and the Region ", has a robust institutional framework, accumulated experience in intercultural dialogue and teams specialized in social, environmental and gender safeguards.

Institutional strengths:

- General Environmental and Social Framework (ESMF): CI Has internal policies that guide interaction with indigenous peoples:
 - SSE 4- today indigenous peoples. guidelines for FPIC, meaningful participation, cultural protection and recognition of traditional structures.
 - Policy 3 - stakeholder participation: which requires culturally appropriate consultation processes, differentiated engagement mechanisms and gender focus.
 - Policy 4 – Accountability mechanisms: Establishes clear and accessible processes for grievance management.

These policies ensure that the project meets GCF standards and adequately addresses cultural, environmental, and social risks.

- Technical and operational experience with indigenous peoples: CI has accompanied processes in:
 - Indigenous territories of the Amazon, Sierra Nevada, Andes and Orinoquía.
 - Ecological Restoration in High Andean Ecosystems.
 - Water management initiatives implemented with traditional communities.
 - Projects with a biocultural approach and participatory governance.

During the formulation phase of the project, Conservation International (CI) demonstrated its capacity to:

- Provide technical information to the Ministry of the Interior to support the certification of the origin and applicability of prior consultation.
- Conduct cartographic analyses of the broader territorial context and areas of spatial intersection relevant to the project.
- Adapt participatory methodologies to align with specific cultural protocols, ensuring culturally appropriate engagement processes.

Ability to develop the FPIC process.

Resolution ST-2003/2025 establishes the requirement to carry out the Prior Consultation and the FPIC process, as described in Sections I and II. In this context, Conservation International (CI) has the institutional and technical capacity to support and implement the process in coordination with the Ministry of Interior.

Organizational capacity to integrate safeguards into Components 1 and 2

CI today has teams in:

- Ecological Restoration (Component 1 – Output 1.1)
- Productive transition and livelihoods (Component 1 – Output 1.2)
- Water Governance (Component 2)
- Socio-environmental monitoring
- Gender and diversity
- Intercultural Communication

This ensures that the recommendations and guidance of the *Resguardo Indígena* can be incorporated across the board.

Conservation International limitations and measures to strengthen them

While Conservation International (CI) has extensive experience working with Indigenous Peoples and implementing environmental and social safeguards, certain limitations have been identified in relation to the specific cultural context of the *Mhuysqa Chuta Fa Aba* community. These include the need to further strengthen understanding of community-specific spiritual protocols, ensure sustained presence in the territory, and manage the complexity of coordinating FPIC processes involving multiple institutional actors.

To address these limitations, the project will implement strengthening measures such as internal training on Indigenous cultural protocols, designation of a CI project focal point for continuous engagement with the community, involvement of FPIC specialists and intercultural facilitators, and close coordination with the Ministry of Interior throughout the Prior Consultation process.

Limitation identified	Proposed strengthening measure
Need for greater understanding of Mhuysqa spiritual protocols	Internal training guided by Indigenous authorities and traditional councils, including permission and ceremonial protocols prior to project activities.
Limited technical presence in the territory	Assignment of a Conservation International (CI) project focal point for Sesquilé with demonstrated experience working with Indigenous Peoples, intercultural dialogue and FPIC processes. This requirement will be reflected in the relevant Terms of Reference.
Complexity of the FPIC (Previous Consultation) process involving multiple institutional actors	Recruitment of FPIC specialists and strict coordination with the Ministry of Interior.
Need to integrate intercultural approach into activities in component 2	Co-design of activities with women, elders, seed growers and medicine leaders.

Indicative professional profiles required for IPP implementation

Role / Profile	Main responsibilities within the IPP	Required experience / qualifications
Social and Environmental Safeguards Coordinator (CI)	Overall coordination of IPP implementation; compliance with ESS4, ESS1 and ESS8; coordination with CI-GCF; supervision of FPIC alignment, mitigation measures and reporting.	Demonstrated experience implementing IPP and safeguards frameworks; solid knowledge of FPIC processes and CI-GCF requirements.
FPIC / Indigenous Engagement Specialist*	Support design and implementation of culturally appropriate engagement processes; accompaniment during FPIC	Proven experience supporting FPIC or Prior Consultation processes with Indigenous Peoples, preferably in

	stages; advice on consultation protocols and community agreements.	Colombia or similar regulatory contexts.
Intercultural Facilitator(s)*	Facilitation of workshops, assemblies, monitoring activities and dialogue spaces using culturally appropriate methodologies.	Experience in intercultural facilitation and participatory processes with Indigenous Peoples or ethnic communities.
Social Monitoring and Evaluation Specialist	Coordination of participatory monitoring activities; integration of community monitoring inputs into the MER system; support to reporting and corrective actions.	Experience in participatory monitoring, community-based evaluation and safeguard-related M&E systems.
Legal Advisor (as needed)	Advice on Indigenous rights, FPIC legal requirements and collective intellectual property protection related to traditional knowledge.	Professional experience in Indigenous rights, FPIC legal frameworks and cultural heritage protection.
Environmental / Technical Team (including agroecological and restoration specialists)	Implementation of project activities ensuring integration of cultural, territorial and spiritual considerations defined in the IPP.	Technical experience in ecosystem restoration, water management or climate-resilient livelihoods, with prior exposure to work in Indigenous territories.
Gender Specialist (as needed)	Support gender-responsive implementation of IPP actions; monitoring of differentiated impacts and participation of Indigenous women.	Experience integrating gender approaches in Indigenous or rural community-based projects.

* A consultancy will be responsible for this role

Note: The professional profiles described above are indicative and reflect the types of expertise required for the effective implementation of the Indigenous Peoples Plan. Final staffing arrangements, contracting modalities and levels of effort will be defined during project implementation.

Capacity of the Mhuysqa Chata FA Aba indigenous community

The community has a consolidated organized structure, experience in state dialogue and clarity about its ancestral territory.

a) Self-governance

The *Resguardo* operates through the following governance structures:

- Governor's Council
- Council of Poporeros (Spiritual Orientation)
- Elders (Mayores and Mayoras)
- Area Leaders: Education, Women, Youth, Arts, Labor, Traditional Medicine, Internal Control
- General Assembly (highest authority)

This structure was confirmed through the workshop on March 16 and the attendance list signed by authorities. The attendance list confirms the participation of legitimate authorities and representatives designated by the Cabildo, validating the governance structure described above.

b) Experience in state dialogue

- Process before the National Land Agency (ANT) that culminated in agreement 247 of 2022 which constituted the *Resguardo Indígena*
- Resolution ST-2003 of 2025 determining the applicability of Prior Consultation
- Participation in local cultural and environmental governance processes at the municipal level

c) Technical and cultural knowledge relevant to the project

The *Resguardo Indígena* has solid capabilities in:

- Native agriculture and traditional orchards
- Medicine and sacred plants
- Community seedbeds
- Traditional spiritual water management and care practices
- Territorial and ancestral reading
- Biocultural monitoring
- Weaving and traditional arts

These capabilities are directly relevant to Output 1.2 and to the IPP measures.

Community constraints and proposed measures

Limitation	Involvement	Recommended actions
High organizational burdens of authorities and majorities	Risk of saturation in participatory processes.	Adjust schedules to the cultural calendar; advance meetings; Rotating participation.
Limited logistical resources	Difficulty in mobilization; Materials and space.	Project will finance transport, materials, logistics, food.
Need to strengthen technical capacities (agroecology, bioeconomy)	Risk of imbalance in co-design of Output 1.2	Field schools, technical support and strengthening of community seedbeds, implemented using a culturally sensitive approach based on Indigenous knowledge, community participation and the co-design of agroecological and bioeconomy practices.
Complexity of the FPIC process	Need for support in legal understanding.	Explanation sessions on Prior Consultation and provision of technical and legal support through qualified personnel or trusted consultants with experience in Indigenous Peoples' FPIC processes.

Public institutions and key organizations

The project must be articulated with:

- **Ministry of the Interior -DANCP**
 - Competent Authority for Prior Consultation
- **National Land Agency (ANT)**
 - Recognition of the *Resguardo Indígena* and territorial management
- **Municipal Mayor's Office of Sesquilé**
 - Logistics and territorial articulation
- **Secretariats of Culture and Environment of the Municipality of Sesquilé**
 - Protection of cultural heritage and sensitive areas

SECTION V: Potential impact of the project on IP/TCs

The impact analysis presented in this section examines the potential effects of the project on the *Resguardo Indígena Mhuysqa Chuta Fa Aba "Los Hijos del Maíz"*, drawing on the cultural and environmental vulnerabilities identified in Section III and on the activities defined in the current project Theory of Change.

The impact analysis prioritizes activities under Component 1, as these involve direct interventions in territory through ecological restoration, watershed management and climate-resilient productive practices. Activities under Component 2 are considered only insofar as they may intersect with Indigenous participation in water governance or financial mechanisms, and do not involve direct physical interventions in Indigenous territory.

The impact identification was constructed from:

1. Resolution ST-2003 of the Ministry of the Interior, which determines direct impact on the *Resguardo Indígena Mhuysqa Chuta Fa Aba "Los Hijos del Maíz"*.
2. The participatory workshop on March 16, 2026, where authorities and counselors identified sacred sites, routes, areas of traditional use and risks.
3. The analysis of project activities (Components 1 and 2).
4. The Life Plan "*Güeta: Plan of the Resurgence*", which establishes cultural, spiritual and territorial priorities.

The categorized impacts include negative effects, positive opportunities, and differentiated risks for women, young people, and the elderly, according to ESS4 and ESS1.

Preliminary results of the consultation/pre-consultation

According to Resolution ST-2003 of November 25, 2025, issued by the Ministry of the Interior – Directorate of Prior Consultation (DANCP), the "Building Water Resilience in Bogotá and the Region" project does directly affect the *Resguardo Indígena Mhuysqa Chuta Fa Aba "Los Hijos del Maíz"*.

Therefore, as previously established in Sections I and II, the project requires the implementation of the Prior Consultation and FPIC process for activities that may affect the ancestral territory, sacred sites, and cultural practices of the community.

During the PPF stage, CI developed preparatory actions and spaces for early dialogue to ensure that the future Prior Consultation is carried out with the required intercultural quality. These cultural and environmental vulnerabilities, as identified in Section III, inform the definition of potential project impacts and guide the development of culturally appropriate mitigation and management measures, as presented in the following section.

The potential risks identified above will be addressed and managed through the FPIC process during project implementation, including consultation, validation and adaptive dialogue, in accordance with Indigenous governance protocols and under the supervision of the Ministry of Interior, as reflected in the Action Plan (Section VI).

Main preliminary results obtained:

These results provide key inputs to identify and manage potential impacts on Indigenous cultural, territorial and spiritual practices.

1. Confirmation of the Resguardo's willingness to initiate the formal Prior Consultation process

The traditional authorities confirmed their willingness to participate in an FPIC process. Recognizing the need to address potential impacts on cultural and territorial elements identified during the dialogue.

2. Identification of sacred sites, ritual routes and areas of traditional use that must be considered in the pre-consultation

The workshop identified inputs that will be essential for the formal pre-consultation stage led by the MI. These elements were identified as critical components that may be affected by project activities and therefore require consideration during the FPIC process, especially in relation to:

- Sacred areas: Piedra del Sapo, La Chorrera, Camino del Cajón–Observatorio
- Active ritual routes
- Places where women practice water
- Medicinal plant and seedbed areas
- Areas where there must be absolute restrictions on intervention.

These elements will be officially delivered to the IF as input to define adjustments to the process roadmap.

3. Expectations and preliminary guidelines of the receipt

The authorities indicated that the future Prior Consultation should include:

- Recognition of the spiritual vision of water (water as a living being).
- Ritual validation prior to sensitive activities.
- Differentiated participation of women, young and elders.
- Incorporation of the *Güeta Life Plan* as a guiding framework.
- Safeguarding of the broader territory and its customary uses.

4. Prior agreements to ensure effective participation during the Prior Consultation

The *Resguardo Indígena* stated the need to:

- Conduct sessions in the Qusmhuy or spaces defined by ancestral authority.
- Ensure adequate logistics (transportation, materials, culturally appropriate food).
- Clear, visual and accessible documentation, avoiding technicalities.
- Participation of a stable IC team sensitized to intercultural methodologies.
- Maintaining confidentiality and protection of traditional knowledge.

5. Recommendations on how to structure the "Coordination and Preparation" phase with the IF

The receipt anticipated key elements that must be raised to the MI at the official meeting:

- ✓ Prioritizing a ritual opening space
- ✓ Adjust the schedule to the Mhuysqas cycles.
- ✓ Agree on the procedure for the protection of sacred sites.
- ✓ Define work paths for water, seeds and territory issues.
- ✓ Include an ongoing intercultural communication mechanism.
- ✓ Define who are the official spokespersons (Cabildo and Poporeros).

Preliminary nature and condition for the next phase

"These results are preliminary in nature and will be formally validated, expanded or adjusted during the Coordination and Preparation stage and the official Pre-consultation conducted by the Ministry of the Interior, in accordance with Presidential Directive 08 of 2020."

The draft fully recognizes that only the Ministry of the Interior, through the Directorate of Prior Consultation (DANCP), can formally lead the FPIC process. These actions are intended to ensure that the potential impacts and risks identified through the previous analysis and engagement process are adequately addressed through the FPIC process.

- ✓ Confirm the valid actors in the process.
- ✓ Define the methodological route of FPIC.
- ✓ Establish pre-consultation agreements.
- ✓ Schedule the Prior Consultation phase.

The information collected during the PPF will be delivered to the MI as technical input and evidence of early approach, without replacing any formal stage.

Monitoring and reporting during the PPF stage will provide the basis for adaptive management, ensuring that Indigenous participation, FPIC commitments and safeguard measures are effectively integrated into final project design and subsequent implementation phases.

The implementation of this Indigenous Peoples Plan during the Project Preparation Facility stage provides the foundation for continued engagement, adaptive management and compliance with Free, Prior and Informed Consent requirements during subsequent phases of the project, in coordination with the Indigenous authorities of *the Resguardo Indígena Mhuysqa Chuta Fa Aba "Los Hijos del Maíz"*.

Potential impacts identified by the community

During the social mapping and the dialogue table, impacts related to the following were identified:

- Sacred sites and ceremonial routes
- Wide territory and ritual transit
- Water Care Practices
- Medicinal plants and native seeds
- Traditional and ceremonial orchards
- Water supply sources
- Spiritual Calendar
- Practices of women water caregivers

- Community and Organizational Dynamics

Matrix of potential impacts

The potential impacts identified below are understood in relation to the cultural, spiritual, social and territorial vulnerabilities described in Section III.

The project recognizes that, while impacts are context-specific, activities may generate both positive and negative effects on Indigenous cultural, spiritual and territorial practices.

These impacts are further detailed in the matrix below.

COMPONENT 1 - Proof of concept to achieve the highest hydrological benefits at the Watershed scale. Output 1.1

Project production or activity	Impact (positive/negative) of activity for IPs/TEs	Likelihood	Scale (in terms of magnitude)	Duration	Mitigation measure/ Measures to promote culturally appropriate benefits
Restoration interventions in project areas	Negative: risk of intervening in 3 sacred sites (Piedra del Sapo, La Chorrera, Camino del Cajón -observatory).	High	High	Permanent	Establish agreed non-intervention zones through FPIC and validation with the cabildo; cultural signage, previous guided tours with members of the council of Poporeros; technical exclusion of sensitive areas within the project operational plan.
Mobilization of the technical team in the field	Negative: Risk of transit over two active ritual routes.	Medium	Medium	Temporary	Define protected ritual corridors, entry only accompanied by indigenous authorities.
Restoration with native species	Positive: recovery of medicinal plants and culturally important species.	Medium	Medium	Long term	Co-designing biocultural restoration with women and scholars; Prioritizing medicinal plants.
Management and water actions in micro-watersheds	Negative: spiritual risk associated with intervening in ceremonial water sources, including springs and other bodies of water used for ritual baths and payments.	Medium	High	Permanent	Permission ceremonies, exclusion of ritual baths and offerings, mandatory spiritual accompaniment.

In addition to potential risks, the project may also generate positive impacts for the *Resguardo Indígena* Mhuysqa Chuta Fa Aba “Los Hijos del Maíz” including the strengthening of traditional productive practices, the recovery of medicinal plant species, recognition of women’s knowledge and leadership roles, and reinforcement of Indigenous governance and territorial stewardship.

COMPONENT 1 - Proof of concept to achieve the highest hydrological benefits at the Watershed scale. Output 1.2

Project production or activity	Impact (positive/negative) of activity for IPs/TEs	Likelihood	Scale (in terms of magnitude)	Duration	Mitigation measure (negative impacts) / Measures to promote culturally appropriate benefits (positive impacts)
Agroecological transition and improvements	Negative: risk of substituting native seeds or altering ritual planting practices.	Medium	Medium	Long term	integrate seedbeds; respect ceremonial cycles; edit technological substitution; Participation of women seed producers.
Implementing sustainable gardens	Positive: strengthening ceremonial gardens and practices of women water caretakers.	High	Medium	Long	Co-design with women; include medicinal plants; Strengthen Ceremonial Gardens.
Value chains: handicrafts, medicinal plants	Positive: Strengthening of the cultural economy.	High	Medium	Temporary	Ensure protection of traditional knowledge; cultural use agreements; Training in culturally appropriate bioeconomy practices, ensuring protection of collective Indigenous intellectual property and subject to FPIC for any use of traditional knowledge.
Technical Training	Negative: cultural misalignment with Western methodologies.	Low	Low	Temporary	Conduct training in the Qusmhuy; adjust schedules according to the Mhuysqa calendar (four fires, ZHA); and involve Mhuysqa trainers or community knowledge holders to ensure culturally appropriate methodologies.
Actions in areas of traditional use	Negative: possible impact on places where women's practices are carried out (water, plants).	Medium	Medium	Medium	Differentiated routes; consultation with women leaders; Delimit sensitive areas.

CROSS-CUTTING ACTIVITIES RELATED TO COMPONENT 2 (Finance Mobilization and Scale-Up) WITH RELEVANCE FOR INDIGENOUS PARTICIPATION

Project production or activity	Impact (positive/negative) of activity for IPs/TEs	Verisimilitude	Scale (in terms of magnitude)	Duration	Mitigation measure (negative impacts) / Measures to promote culturally appropriate benefits (positive impacts)
Water Governance Roundtables	Positive: Strengthening the role of Indigenous authorities and community water guardians in decision-making processes related to water.	High	Medium	Long	Include a permanent seat for the Cabildo and Poporeros.
Water planning tools	Negative: Technical decision-making processes that do not recognize the spiritual significance of water	Media	High	Long	Incorporate Muisca vision of water, permit ceremonies, prior validation with the <i>Resguardo Indígena</i> .
Water monitoring	Negative Unauthorized Entry into Sacred Water Areas.	Medium	Medium	Temporary	Community monitoring; validated routes; Spiritual accompaniment.
Climate finance	Positive: access to resources for productive and territorial cultural initiatives.	Medium	Medium	Long	Indigenous criteria in the project's financial instruments.

5.3 Important technical observations

This matrix:

- ✓ Meet the structure required by CI-GCF templates for Indigenous Peoples Plans
- ✓ It is written in CI-GCF terminology
- ✓ Aligns impacts with Resolution ST-2003/2025
- ✓ It is consistent with the findings of the March 16 workshop
- ✓ It reinforces the role of women, older women, young people (ESS1 and ESS4)
- ✓ Integrates elements of spirituality (ESS8)
- ✓ Ready for CI-GCF safeguards review and technical validation

Potential impacts are not homogeneous across the community and may affect women, elders, youth and water caretakers in differentiated ways, given their specific cultural roles and relationships with water, territory and productive practices.

The identification of these potential impacts provides the analytical basis for defining culturally appropriate mitigation and management measures, which are presented in the Indigenous Peoples Action Plan in Section VI.

FPIC process timeline and implementation timeline

The FPIC process will be implemented as a structured and phased process aligned with national regulations and Indigenous governance systems. The indicative timeline is estimated at approximately 10 to 12 months during the initial phase of project implementation, considering the need to establish institutional arrangements, ensure culturally appropriate engagement and complete all required stages under the leadership of the Ministry of Interior. Following this stage, the project will continue to monitor agreements and engage with the indigenous governance to proactively seek feedback.

The process is expected to follow the standard sequencing defined by national regulations, including: (i) coordination and preparation, (ii) pre-consultation, (iii) formal consultation, and (iv) agreement and protocolization.

The FPIC process will be implemented sequentially over the initial phase of the project, with coordination and preparation activities during the first months, followed by pre-consultation and formal consultation stages, and concluding with the agreement and protocolization phase. This sequencing will be defined in detail in coordination with the Ministry of Interior and Indigenous authorities.

Project activities that may affect Indigenous Peoples will only be implemented in alignment with the outcomes of the FPIC process. Therefore, activities involving direct intervention in territory are expected to take place after the consultation process, primarily from Year 2 of the project onwards.

In the event that consent is not granted, the project will not implement activities that may affect Indigenous territories, cultural practices or sacred sites. Alternative implementation approaches, including adjustment of intervention areas or prioritization of other project locations, are considered in this scenario. In the event of withdrawal of consent, the project will immediately suspend activities and review their implementation in coordination with the Indigenous authorities and the Ministry of the Interior.

If consent is granted but later withdrawn, the project will stop in that specific territory and reassess its activities in coordination with Indigenous authorities and the Ministry of Interior, applying adaptive

management measures and suspending any actions that may generate impacts until a new agreement is reached or not.

To further clarify the sequencing of the FPIC process and its relationship with project implementation, the following figure presents the FPIC process and project implementation timeline.

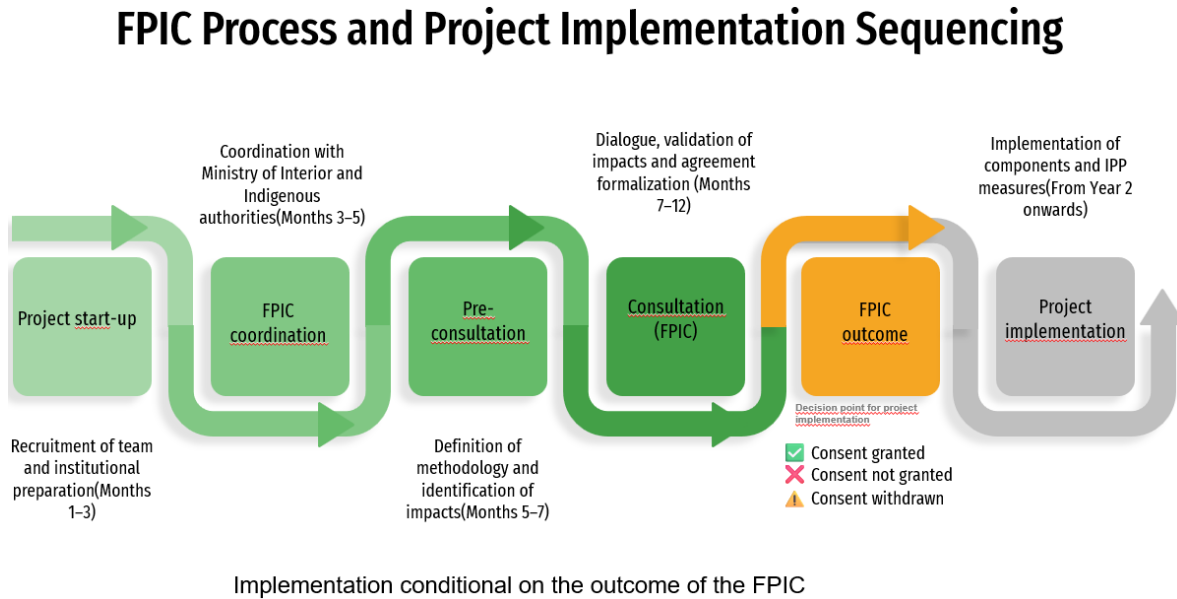


Figure 1. FPIC process and project implementation timeline.

The FPIC process will be operationalized during the initial phase of project implementation, in alignment with national regulations and Indigenous governance systems.

During this phase, the Ministry of Interior, through the Directorate of Prior Consultation (DANCP), will formally lead the FPIC process. Conservation International will provide technical, logistical and coordination support, while Indigenous authorities, including the Cabildo and traditional leadership structures, will play a central role in defining the methodological approach, validating impacts and co-defining culturally appropriate measures.

The process will be carried out following the recruitment and deployment of the project's core social and safeguards team, ensuring that adequate technical and institutional capacities are in place to support consultation activities and subsequent project actions.

Key decision points throughout the process include: (i) the definition of the consultation scope and methodology during coordination and pre-consultation, (ii) the validation of impacts and mitigation measures during the consultation phase, and (iii) the formalization of agreements that establish the conditions for project implementation.

The outcomes of the FPIC process will directly inform the Indigenous Peoples Action Plan (Section VI). The execution of these measures will be carried out by the project implementing team, in coordination with Indigenous authorities, and under the agreements reached during the FPIC process.

The identification, validation and implementation of mitigation and culturally appropriate measures follow an integrated and iterative process aligned with the FPIC framework and the project's safeguards system.

Risks and measures were initially identified through participatory processes conducted during the PPF phase, including social mapping, intercultural dialogue and analysis of cultural and environmental vulnerabilities, reflecting the priorities, risks and recommendations expressed by Indigenous authorities.

The validation of these measures will be reviewed, adjusted and formally agreed with Indigenous authorities during the FPIC process. The Ministry of the Interior will lead and oversee the formal FPIC process in accordance with Colombian regulations. The Cabildo and traditional Indigenous authorities will review, validate and formally agree on the final set of culturally appropriate measures, while the project team will provide the technical information, facilitate the consultation process, incorporate the agreements into project planning and ensure their implementation in accordance with the commitments reached. This includes key aspects such as the delimitation of non-intervention zones, protection of sacred sites, management of ritual routes and culturally appropriate implementation protocols.

Once formalized through FPIC agreements, these measures will be implemented by the project team in coordination with Indigenous authorities and under the oversight of the Ministry of the Interior, in accordance with the agreements reached during the consultation process. Their implementation will be subject to continuous monitoring and adaptive management to ensure their cultural appropriateness and effectiveness. The specific implementation roles and responsibilities of each participating actor are presented in Table 7.2 below.

Actor	Responsibilities within the MER
Project Executing Unit (CI)	Lead the implementation of the IPP and FPIC commitments; coordinate the execution of agreed culturally appropriate measures; consolidate monitoring reports; validate safeguard compliance; activate corrective actions; report progress to CI-GCF.
Social and Environmental Team	Coordinate day-to-day implementation of the IPP; facilitate engagement with Indigenous authorities; conduct field monitoring and safeguard supervision; document compliance with FPIC agreements; update the Action Plan and recommend adaptive management measures.
Cabildo and Council of Poporeros	Propose, review, validate and oversee the implementation of culturally appropriate measures; provide cultural and spiritual guidance; verify compliance with FPIC agreements; participate in monitoring of sensitive activities and authorize culturally sensitive interventions where applicable.
Indigenous Follow-up Committee (operating under the Cabildo and traditional governance structures)	Conduct community-based monitoring of FPIC commitments; identify implementation risks; document community observations; propose corrective actions; report findings to the Cabildo and Project Team.
CI –GCF Accredited Entity	Oversee FPIC compliance and implementation progress of the IPP; oversee compliance with the ESMF and GCF safeguards; verify implementation of agreed mitigation measures; provide oversight and recommendations for corrective actions
Ministry of the Interior (DANCP)	Lead and supervise the FPIC process in accordance with Colombian regulations; oversee compliance with FPIC agreements during implementation; participate in formal verification and follow-up when required.

Detailed FPIC process steps during project implementation

The FPIC process during project implementation follows a structured sequence of steps defined under the Colombian regulatory framework, ensuring that Indigenous communities are adequately informed, consulted, and able to make decisions regarding project activities that may affect them. The diagram

below outlines the key stages of this process, from the initial identification and certification of communities to the formalization of agreements and subsequent monitoring, providing a clear overview of the procedural pathway to be followed.

Key stages of the FPIC process



The following table provides a detailed breakdown of each stage of the FPIC process, including the main activities, responsible actors, and expected outputs. This structure serves as a practical guide for implementation, clarifying roles and deliverables at each step while ensuring alignment with national requirements and good international practices.

Detailed FPIC process table

Stage	Description	Key Actors	Expected Outputs
Identification and certification	Identification of potentially affected Indigenous communities and request for official certification of presence	Project EE, Ministry of the Interior	Certification of presence/absence of ethnic communities
Pre-consultation	Definition of consultation methodology, scope, timeline, and participation mechanisms	Communities, Ministry of the Interior, project team	Agreed consultation route and work plan
Information sharing	Presentation of project objectives, impacts, risks, and opportunities in culturally appropriate ways	Project team, communities	Informed communities with documented sessions in a culturally appropriate way

Consultation dialogue	Iterative dialogue to discuss concerns, proposed measures, and potential adjustments to project activities	Communities, project team, facilitators	Minutes of meetings, proposed agreements
Decision-making	Expression of consent or non-consent by the communities based on internal decision-making processes	Indigenous authorities, communities	Formal statement of consent or non-consent
Formalization	Documentation of agreements and commitments in official records validated by all parties	Ministry of the Interior, communities, project team	Signed agreements and official consultation records
Implementation and follow-up	Execution of agreed measures, monitoring compliance, and managing grievances	Project team, communities, oversight entities	Monitoring reports, grievance records, adaptive measures

Within this process, the Ministry of the Interior plays a critical institutional role as the authority responsible for overseeing and guaranteeing the proper conduct of FPIC. The paragraph below describes its core functions and responsibilities, highlighting its role in ensuring that the process is carried out in accordance with legal requirements and that the rights of Indigenous communities are fully respected.

In Colombia, the Ministry of the Interior plays a central role in the FPIC process as the competent authority responsible for guaranteeing that FPIC is conducted in accordance with national regulations and international standards. Its functions include certifying the presence of ethnic communities within the project's area of influence, convening and overseeing the consultation process, ensuring that it adheres to principles of good faith, cultural appropriateness, and transparency, and validating the formalization of agreements reached between the project and the communities. Additionally, the Ministry acts as a guarantor of rights, ensuring that the process is properly documented and that the outcomes—whether consent or non-consent—are duly recognized and respected within the project's implementation framework.

In case of non-consent or withdrawal of consent:

- (i) If consent is granted, they will be implemented in accordance with the agreements reached during the FPIC process; and
- (ii) In the event of withdrawal of consent, the project will immediately suspend activities and review their implementation in coordination with the Indigenous authorities and the Ministry of the Interior.

In the event of non-consent or withdrawal, the project—during the design phase—identified additional potential areas beyond the prioritized territories that meet the technical and strategic requirements. In this sense, it will be possible to relocate project activities and resources to some of these areas, subject to updating stakeholder engagement processes, as well as the identification of the presence of Indigenous groups, to determine whether an FPIC process is required.

SECTION VI: IP/CT Action Plan

This Indigenous Peoples Action Plan translates the findings of the impact analysis and participatory processes into concrete; culturally appropriate actions aligned with the current Theory of Change of the project. The Action Plan focuses primarily on activities under Component 1, where direct territorial interactions occur, and incorporates cross-cutting safeguards and FPIC requirements applicable throughout project implementation.

In line with the project design, the Action Plan is structured according to project components and outputs as defined in the approved Theory of Change. Actions related to Component 1 (Outputs 1.1 and 1.2) are detailed due to their relevance for Indigenous territories, while actions associated with Component 2 are addressed only where Indigenous participation or culturally relevant considerations apply.

COMPONENT 1 – Proof of concept to achieve the highest hydrological benefits at the Watershed scale

Activity	Scope of implementation	Timeline	Key deliverables
<i>Avoid affecting sacred sites and ancestral routes</i>	<i>Identification, validation and protection of sacred sites and ritual routes through participatory engagement with Indigenous authorities</i>	<i>Prior to any field intervention and maintained throughout project implementation</i>	<i>Maps of non-intervention zones; cultural validation records; site protection protocols</i>
<i>Biocultural restoration</i>	<i>Implementation of restoration activities using native species and traditional knowledge, co-designed with the community</i>	<i>Throughout Component 1 implementation</i>	<i>Restoration plans; lists of prioritized species; community co-design records</i>
<i>Protection of seeds, orchards and knowledge</i>	<i>Strengthening of traditional seed systems, orchards and associated cultural practices</i>	<i>Continuous throughout project implementation, aligned with Mhuysqa cultural cycles</i>	<i>Seed inventories; training records; agreements on traditional practices</i>
<i>Strengthening of ceremonial gardens</i>	<i>Support, strengthening and expansion of ceremonial and family gardens linked to cultural and spiritual practices</i>	<i>Year 2</i>	<i>Strengthened ceremonial gardens; incorporation of native and medicinal species; participation records</i>
<i>Alignment with the Mhuysqa Cultural and Spiritual Calendar</i>	<i>Adjustment of project activities to Mhuysqa spiritual cycles (Four Fires, ZHA) and ceremonial timelines</i>	<i>Continuous throughout project implementation</i>	<i>Adjusted work schedules; cultural validation records</i>
<i>Strengthening the cultural economy</i>	<i>Development of culturally appropriate value chains (medicinal plants, crafts, seeds)</i>	<i>Throughout Component 1 implementation</i>	<i>Training sessions; value chain strategies; participation records</i>
<i>Protection of traditional knowledge</i>	<i>Safeguarding Indigenous knowledge through FPIC-based agreements and documentation protocols</i>	<i>Continuous throughout project implementation</i>	<i>FPIC agreements; documentation protocols; records of consent</i>
<i>Protecting ritual water sources</i>	<i>Protection of ceremonial water sources through culturally appropriate protocols and access control measures</i>	<i>Prior to and during interventions</i>	<i>Ritual protocols; ceremony records; defined protection measures</i>
<i>Full participation of the Resguardo Indígena in water governance</i>	<i>Inclusion of Indigenous authorities in governance and decision-making platforms</i>	<i>Continuous throughout Component 2 implementation</i>	<i>Participation records; agreements; documented inputs</i>
<i>Intercultural</i>	<i>Design of culturally</i>	<i>Year 2-4</i>	<i>Financial criteria;</i>

<i>Financing</i>	<i>appropriate financial mechanisms aligned with Indigenous priorities</i>		<i>technical documents; consultation records</i>
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Project results	Activities (agreed with IPs) to ensure mitigation of identified risks, promote culturally appropriate benefits and ensure FPIC	Resources Needed	Implementation details and cultural considerations	Responsible person
Output 1.1 Strategic High Andean ecosystems restored and conserved to yield hydrological benefits				
Avoid affecting sacred sites and ancestral routes	➤ Delimitation of Non-Intervention Zones prior to any field intervention; cultural signage; previous tours with Poporeros. Coordination, implementation of safeguards measures and validation with Indigenous authorities	Signage, map printing, logistics, spiritual accompaniment. Implementation of field-based participatory activities with the community	\$7,592 (local consultant) *Implement and oversee Component 1 activities with the Indigenous people of Sesquilé by protecting cultural heritage, sacred sites, ancestral routes, ritual water sources, seeds, orchards, and traditional knowledge; advancing biocultural restoration; strengthening ceremonial gardens and alignment with the Mhuysqa cultural and spiritual calendar; documenting and safeguarding ceremonial practices; and supporting cultural economy initiatives, including all necessary community activities, rituals, transportation, and accommodation to ensure effective participation and protection of Indigenous biocultural values \$2,080 (hands-on workshop)	CI Safeguards Manager (implementation and coordination) with validation and cultural oversight by the Cabildo and Council of Poporeros

Project results	Activities (agreed with IPs) to ensure mitigation of identified risks, promote culturally appropriate benefits and ensure FPIC	Resources Needed	Implementation details and cultural considerations	Responsible person
			<i>*Avoid affecting sacred sites and ancestral routes</i>	
Biocultural restoration	➤ Selection of native species prioritized by women and traditional knowledge holders. Technical design and implementation aligned with Indigenous knowledge	Plant material, technicians, inputs. Participatory design and validation of restoration actions	\$7,592 (local consultant) <i>*Implement and oversee Component 1 activities with the Indigenous people of Sesquilé by protecting cultural heritage, sacred sites, ancestral routes, ritual water sources, seeds, orchards, and traditional knowledge; advancing biocultural restoration; strengthening ceremonial gardens and alignment with the Mhuysqa cultural and spiritual calendar; documenting and safeguarding ceremonial practices; and supporting cultural economy initiatives, including all necessary community activities, rituals, transportation, and accommodation to ensure effective participation and protection of Indigenous biocultural values</i> \$2.080 (hands-on workshop) <i>*Biocultural restoration</i>	CI Director of Component 1 (implementation), CI Social Coordinator informed by and co-designed with Women Leaders and Traditional Medicine Knowledge Holders

Project results	Activities (agreed with IPs) to ensure mitigation of identified risks, promote culturally appropriate benefits and ensure FPIC	Resources Needed	Implementation details and cultural considerations	Responsible person
Output 1.2 Climate-resilient transformation of productive practices to yield hydrological benefits and resilient livelihoods				
Protection of seeds, orchards and knowledge	➤ Co-designing productive transitions with female seed keepers and community seedbeds, including the use and strengthening of community-managed native seed systems (e.g. maize, native tubers, aromatics). ➤ Integrate native seeds (corn, aromatic tubers), ➤ Do not replace traditional techniques. Technical design and implementation aligned with Indigenous knowledge	Agroecological inputs, tools, technical assistance, transportation and materials. Community-based training and knowledge transmission	\$6,240 (local consultant) *Implement and oversee Component 1 activities with the Indigenous people of Sesquilé by protecting cultural heritage, sacred sites, ancestral routes, ritual water sources, seeds, orchards, and traditional knowledge; advancing biocultural restoration; strengthening ceremonial gardens and alignment with the Mhuysqa cultural and spiritual calendar; documenting and safeguarding ceremonial practices; and supporting cultural economy initiatives, including all necessary community activities, rituals, transportation, and accommodation to ensure effective participation and protection of Indigenous biocultural values \$4.680 (hands-on	CI Director of Component 1 (implementation), CI Social Coordinator with participation and guidance from Women Seed Keepers and Community Seedbeds

Project results	Activities (agreed with IPs) to ensure mitigation of identified risks, promote culturally appropriate benefits and ensure FPIC	Resources Needed	Implementation details and cultural considerations	Responsible person
			workshop) *Protection of seeds, orchards and knowledge	
Strengthening of ceremonial gardens	➤ Recognize ceremonial gardens as cultural areas. ➤ Integrating medicinal plants in Field Schools. ➤ Accompaniment of elders and water caretakers. Technical design and implementation aligned with Indigenous knowledge	Plant material, agroecological technicians, inputs. Plant material and culturally appropriate field support	\$8,112 (local consultant) *Implement and oversee Component 1 activities with the Indigenous people of Sesquilé by protecting cultural heritage, sacred sites, ancestral routes, ritual water sources, seeds, orchards, and traditional knowledge; advancing biocultural restoration; strengthening ceremonial gardens and alignment with the Mhuysqa cultural and spiritual calendar; documenting and safeguarding ceremonial practices; and supporting cultural economy initiatives, including all necessary community activities, rituals, transportation, and accommodation to ensure effective participation and protection of Indigenous biocultural values \$7,488 (indicative; plant material, agroecological inputs, logistics,	CI Director of Component 1 (implementation), Conservation Coordinator, with cultural guidance and participation of Ceremonial Garden Leaders and Water Caretakers.

Project results	Activities (agreed with IPs) to ensure mitigation of identified risks, promote culturally appropriate benefits and ensure FPIC	Resources Needed	Implementation details and cultural considerations	Responsible person
			travel and culturally appropriate accompaniment) *Strengthening of ceremonial gardens	
Alignment with the Mhuysqa Cultural and Spiritual Calendar	➤ Adjust project activities to the Mhuysqa cultural calendar (Four Fires and ZHA periods), avoiding interventions during ritual and reflection periods. ➤ Do not schedule activities on ritual dates. Facilitate participatory processes, workshops and cultural validation activities	Cultural Timelines.	\$1,040 (hands-on workshop) *Alignment with the Mhuysqa Cultural and Spiritual Calendar	CI Director of Component 1 (planning and implementation), CI Safeguards Manager. Aligned with cultural guidance and validation provided by the Cabildo and Council of Poporeros.
Strengthening the cultural economy	➤ Identify value chains in medicine, seeds, textiles and the arts. ➤ Training in cultural bioeconomy while respecting indigenous intellectual property. Develop culturally appropriate economic activities and value chains	Pedagogical material, facilitators, workshop materials. Materials and facilitation for community economic activities	\$8,112 (local consultant) *Implement and oversee Component 1 activities with the Indigenous people of Sesquilé by protecting cultural heritage, sacred sites, ancestral routes, ritual water sources, seeds, orchards, and traditional knowledge; advancing biocultural restoration; strengthening ceremonial gardens and alignment with the Mhuysqa cultural and spiritual calendar; documenting and safeguarding ceremonial practices; and supporting cultural	CI Director of Component 1 (implementation and coordination), with participation and cultural guidance from Women and Youth.

Project results	Activities (agreed with IPs) to ensure mitigation of identified risks, promote culturally appropriate benefits and ensure FPIC	Resources Needed	Implementation details and cultural considerations	Responsible person
			<i>economy initiatives, including all necessary community activities, rituals, transportation, and accommodation to ensure effective participation and protection of Indigenous biocultural values</i> <i>\$5,460 (indicative; pedagogical material, local products fair, logistics, travel and culturally appropriate accompaniment)</i> <i>*Strengthening the cultural economy</i>	
Protection of traditional knowledge	➤ Establish agreements on collective intellectual property ➤ Reinforce cultural guidelines for recording information. ➤ Any use of Indigenous traditional knowledge shall be subject to Free, Prior and Informed Consent (FPIC) and prior validation by the Cabildo, before any documentation, dissemination or commercial use. <i>Ensure protection of Indigenous knowledge and legal compliance</i>	Legal advice, intercultural communication materials.	<i>\$6,344 (indicative; legal advice, intercultural communication materials, facilitation and coordination)</i> <i>*Protection of traditional knowledge</i>	CI Director of Component 1 (implementation and safeguards), Social Coordinator, subject to prior validation and Free, Prior and Informed Consent (FPIC) by the Cabildo.
Protecting Ritual Water Sources	➤ Perform permit ceremonies before intervening in bodies of water. ➤ Exclude nativity scenes used for ritual	Spiritual logistics, transportation, ceremony materials.	<i>\$5,356 (local consultant)</i> <i>*Implement and oversee Component 1 activities with the</i>	CI Safeguards Manager implementation and coordination), with spiritual guidance and validation by the

Project results	Activities (agreed with IPs) to ensure mitigation of identified risks, promote culturally appropriate benefits and ensure FPIC	Resources Needed	Implementation details and cultural considerations	Responsible person
	<i>baths.</i> <i>Coordination, implementation of safeguards measures and validation with Indigenous authorities</i>	<i>Implementation of ceremonies and protection measures</i>	<i>Indigenous people of Sesquilé by protecting cultural heritage, sacred sites, ancestral routes, ritual water sources, seeds, orchards, and traditional knowledge; advancing biocultural restoration; strengthening ceremonial gardens and alignment with the Mhuysqa cultural and spiritual calendar; documenting and safeguarding ceremonial practices; and supporting cultural economy initiatives, including all necessary community activities, rituals, transportation, and accommodation to ensure effective participation and protection of Indigenous biocultural values</i> <i>\$6,344 (indicative; ceremony, signage, materials for protection of water sources)</i> <i>* Protecting Ritual Water Sources</i>	<i>Cabildo and Council of Poporeros.</i>

COMPONENT 2 – Finance mobilization and scale-up

Project results	Activities (agreed with IPs) to ensure mitigation of identified risks, promote culturally appropriate benefits and ensure FPIC	Resources Needed	Specifications	Responsible person
Participation of the Resguardo in sub-basin governance spaces related to Component 2				

Full participation of the Resguardo Indígena in water governance	➤ Participation in sub-basin water governance roundtables, applying culturally appropriate consultation protocols.	Logistics, transport, materials.	\$7,691 (indicative; logistics, transport, materials, coordination and culturally appropriate accompaniment, for assistance of Cabildo representatives to project's governance reunions) *Full participation of the Resguardo Indígena in water governance	CI Director of Component 1 (implementation and coordination), with participation and validation by the Cabildo in accordance with culturally appropriate consultation protocols.
Component 2 –Financial instruments with Indigenous relevance				
Intercultural Financing	➤ Design criteria that recognize cultural practices and community activities. These criteria will be incorporated into the project's financial instruments and funding mechanisms.	Facilitators, documents.	\$4,639.54 (indicative; facilitation services, technical documentation, coordination meetings and integration into financial instruments) *Intercultural Financing	CI Director of Component 1 and Finance Manager (implementation and coordination).

CROSS-CUTTING COMPONENT – SAFEGUARDS, PARTICIPATION AND GENDER

This cross-cutting component consolidates safeguards, participation, gender and FPIC-related actions that apply across all project components. These actions ensure compliance with ESS4 (Indigenous Peoples), ESS8 (Cultural Heritage), CI safeguards policies and the cultural protocols of the *Resguardo Indígena Mhuysqa Chuta Fa Aba “Los Hijos del Maíz”*. To operationalize the cross-cutting safeguards, participation and gender considerations described above, the following Action Plan table summarizes the key activities, resources, budget categories and responsible roles applicable across all project components.

Project results	Activities	Resources Needed	Implementation details and cultural considerations	Budget	Responsible
Ongoing FPIC during implementation	Continuation of the FPIC process prior to and throughout project	Facilitation services, logistical support, meeting	Implemented in accordance with FPIC principles, Indigenous governance	\$30,750 (3 local consultants): -15,750 (Safeguards and participation)	CI Safeguards Manager, with validation by

	implementation, as a prerequisite for all activities.	materials, interpretation and translation support. Implementation of FPIC process, participatory planning and safeguards compliance FPIC agreements and cultural knowledge protection protocols	protocols and coordination with the Ministry of Interior, respecting cultural calendars, decision-making spaces and ritual practices.	-10,500 (Social and gender local) -4,500 (legal documents and procedures) *Implement and oversee all aspects of FPIC by leading inclusive consultations and participatory workshops, managing community consent processes, and ensuring social, gender, and legal compliance through thorough analyses, agreements, safeguards, records, and reporting \$8,976 (logistics, transportation, reunions for FPIC) *FPIC	the Cabildo
Effective FPIC and safeguards implementation	Continuous application of social and environmental safeguards throughout project implementation. Continuous awareness and proactive identification of any indigenous communities (even not formally recognized ones) that were not identified during the design stage,	Safeguards specialists, coordination meetings, reporting tools, continues stakeholder engagement in all territories prioritized by the project.	Applied in line with FPIC principles, CI-GEF/GCF ESMF and Indigenous governance protocols.	No additional budget needed	CI Safeguard Manager and Social Coordinator

	<i>so that the FPIC process and adequate protections are extended to these communities.</i>				
<i>Strengthened community participation</i>	<i>Facilitation of culturally appropriate participation spaces with Indigenous authorities and community members.</i>	<i>Logistics, translation, meeting materials.</i>	<i>Use culturally appropriate dialogue spaces (Qusmhuy), respect ritual calendars and decision-making processes, including elders, women, youth and traditional authorities.</i>	<i>No additional budget needed</i>	<i>CI Project Social and Environmental / Safeguards Coordinator + Cabildo</i>
<i>Gender-responsive implementation</i>	<i>Implementation of Gender Action Plan (GAP) activities.</i>	<i>Gender specialist support, facilitation materials.</i>	<i>Designed and implemented respecting women-led practices related to water, seeds and traditional medicine.</i>	<i>No additional budget needed</i>	<i>CI Gender Manager + Women Leaders (Sesquilé community)</i>
<i>Grievance redress mechanism</i>	<i>Operation of a culturally appropriate grievance redress mechanism.</i>	<i>Communication materials, facilitation, follow-up tools.</i>	<i>Aligned with Indigenous conflict-resolution practices, customary norms, Indigenous governance systems and CI accountability mechanisms.</i>	<i>No additional budget needed</i>	<i>CI Safeguards Manager</i>

*Indicates how it is referred to in the budget.

The following table presents the indicators and means of verification that will be used to monitor the implementation and effectiveness of the cross-cutting safeguards, participation and gender actions described above.

Reporting of indicators during the PPF stage

Note: The indicators presented below are aligned with standard CI-GCF participation and FPIC indicators and have been formulated to reflect the scope and level of detail applicable to the Project Preparation Facility (PPF) stage. Additional context-specific indicators were included without replacing or excluding standard indicators, which will be fully applied and expanded during project implementation.

Indicator	Baseline	Result achieved during PPF	Frequency
1. Number of engagements with Indigenous/traditional communities present in the project sites during	0	2 formal collaborations achieved (1 socialization + 1 participatory workshop)	At the close of the PPF

PPF phase			
2. Percentage of indigenous/traditional communities present at the project sites that were involved in the design of the project	0% (there was no participation prior to the PPF)	100% achieved (the <i>Resguardo Indigena Mhuysqa Chuta Fa Aba "Los Hijos del Maíz"</i> participated in a meeting and workshop during the PPF)	At the close of the PPF
3. Percentage of indigenous leaders and authorities involved in dialogue and characterization processes during the PPF	0%	100% achieved (all participants were recognized indigenous authorities, advisors or legitimate leaders, totaling 7 participants).	At the close of the PPF
4. Participation of indigenous women in PPF activities	No prior registration	Achieved (direct participation of indigenous women in the participatory workshop, including at least one female leader, with participation validated through attendance records).	At the close of the PPF
5. Incorporating Community Inputs into IPP Design	0%	100% achieved (community inputs related to sacred sites, ritual routes, risks, cultural practices and orientations were incorporated into the IPP design during the PPF)	At the close of the PPF

Budget Summary

This is a compilation of budget information presented in detail in the "Implementation details and cultural considerations" of the action plan tables presented above.

Activity	Cost type	Budget (USD)	Description
Avoid affecting sacred sites and ancestral routes	Workshops and field validation	2,080	Implementation of field-based participatory activities with the community
Biocultural restoration	Workshops and validation	2,080	Participatory design and validation of restoration actions
Protection of seeds, orchards and knowledge	Training activities	4,680	Community-based training and knowledge transmission
Strengthening of ceremonial gardens	Inputs and field implementation	7,488	Plant material and culturally appropriate field support
Strengthening the cultural economy	Implementation of logistics and facilitation	5,460	Materials and facilitation for community economic activities
Protecting ritual water sources	Cultural ceremonies and materials	6,344	Implementation of ceremonies and protection measures
Full participation in water governance	Participation logistics	7,691	Transport and facilitation for governance participation
FPIC (cross-cutting)	Logistics and meetings	8,976	Operational support for FPIC processes

The professional services presented below correspond to aggregated roles required for the implementation of the IPP. Specific allocations for FPIC-related activities are detailed in the cross-cutting component and are additional to these totals.

Role / Specialist	Scope of work	Activities supported	Budget (USD)	Description
Safeguards implementation and ESS4 compliance	Ensure compliance with ESS4, implementation of cultural safeguards and protection of sensitive sites	Sacred sites protection; ritual water sources; safeguards oversight	12,948	Coordination, implementation of safeguards measures and validation with Indigenous authorities
FPIC process design and implementation	Lead design and implementation of the FPIC process, including coordination with Indigenous authorities and the Ministry of Interior	FPIC (cross-cutting)	30,750	Implementation of FPIC process, participatory planning and safeguards compliance
Technical (culturally appropriate) support for agroecology and restoration	Provide technical support for restoration, agroecology and traditional production systems	Biocultural restoration; seeds; ceremonial gardens	21,944	Technical design and implementation aligned with Indigenous knowledge
Intercultural facilitation and participatory processes	Facilitate participatory processes, workshops and cultural validation activities	Workshops; training; cultural calendar alignment	9,880	Facilitation of dialogue processes and culturally appropriate engagement
Livelihoods specialist (value chains)	Develop culturally appropriate economic activities and value chains	Cultural economy	8,112	Design and strengthening of Indigenous-led economic initiatives
Legal support for FPIC and indigenous rights	Ensure protection of Indigenous knowledge and legal compliance	Traditional knowledge protection	6,344	FPIC agreements and cultural knowledge protection protocols

The budget allocated for the implementation of the Indigenous Peoples Plan (IPP) includes the resources required to support both the FPIC process and the implementation of culturally appropriate mitigation and benefit measures throughout the project lifecycle.

As presented in Section VI, the budget integrates specific allocations for key activities, including participatory processes, facilitation of FPIC stages, logistical support, community engagement, and the implementation of measures related to the protection of sacred sites, restoration practices, traditional livelihoods, and cultural heritage.

Resources for the FPIC process are incorporated within the cross-cutting safeguards and participation budget, including dedicated allocations for facilitation, legal and technical support, logistics, and community participation, ensuring that the process can be carried out in accordance with national regulations and ESS4 requirements.

The Action Plan also includes activity-level budget estimates for the implementation of measures initially identified at PPF stage, ensuring that financial resources are aligned with the scale and nature of identified impacts and with the commitments established with Indigenous authorities.

Overall, the budget presented in this IPP is considered sufficient to support the effective implementation of the FPIC process, the agreed mitigation measures and culturally appropriate benefits throughout the entire project lifecycle.

SECTION VII: Monitoring and Reporting

This section presents the Monitoring, Evaluation and Reporting (MER) framework that will be applied during the Project Preparation Facility (PPF) stage to track the implementation of the Indigenous Peoples Action Plan, ensure compliance with FPIC commitments, and verify the effectiveness of safeguards, participation and gender-related actions.

Given the preparatory nature of the PPF stage, the indicators presented below focus on participation, FPIC processes and the incorporation of Indigenous inputs into project design. These indicators are aligned with standard CI-GCF participation and FPIC indicators and will be further expanded and refined during full project implementation.

The MER combines technical project methods and cultural assessment methods from the *Resguardo Indígena Mhuysqa Chuta Fa Aba “Los Hijos del Maíz”*, ensuring compliance with GCF ESS4 and CI MGAS.

1.1. Methods and tools for monitoring activities and impacts

The project will employ a **mixed approach** that integrates:

A. Technical methods of the project

- Monthly and quarterly reports from the social and environmental team.
- Follow-up sheets of the Action Plan (Section VI).
- Risk matrices and verification of safeguards complemented by participatory and community-based monitoring approaches.
- Regular field visits with GPS georeferencing.
- GCF IRMF reports related to adaptation, livelihoods, and participation.
- Grievance Mechanism (MRA) compliance review.
- Consolidated annual reports for CI-GCF.

B. Culturally appropriate methods

- ✓ **Word circles** as a qualitative monitoring mechanism.
- ✓ **Territorial tours** guided by authorities, Poporereros, women and experts.
- ✓ **Biocultural monitoring**, especially in:
 - Water sources
 - Sacred sites
 - Traditional orchards
 - Medicinal plants

- Ritual routes

Biocultural monitoring activities will be implemented as part of the project's safeguards and participation actions and are included under the safeguards budget to be defined during project implementation.

- ✓ Community registration through notebooks, stories and social cartographies.
- ✓ Spiritual observation guided by Poporeros when appropriate.

7.2 Roles and responsibilities in monitoring and evaluation

Actor	Responsibilities within the MER
Project Executing Unit (CI)	Lead report consolidation; validate safeguard compliance; activate corrective actions; report to CI-GCF.
Social and Environmental Team	Monthly and quarterly monitoring; field visits; risk analysis; update of the Action Plan.
Cabildo and Council of Poporeros	Cultural and spiritual oversight; verification of sensitive activities; Ritual accompaniment when applicable.
Indigenous Follow-up Committee (operating under the Cabildo and traditional governance structures)	Community monitoring; risk identification; contributions for corrective actions; local registration.
CI –GCF Accredited Entity	Review of ESMS compliance.
Ministry of the Interior (DANCP)	Verification of compliance with FPIC agreements during formal supervisions.

7.3 Integration of indigenous community monitoring

The Indigenous Follow-up Committee is not a new governance structure; it is a community-agreed monitoring mechanism that operates strictly under the authority of the Cabildo and existing traditional governance arrangements.

The participation of Indigenous community monitors will be supported through project resources allocated under the safeguards and participation budget, including compensation for monitoring activities, in accordance with community agreements and FPIC principles.

Project resources allocated under the safeguards and participation budget explicitly include compensation for Indigenous community monitors, in line with FPIC principles and community agreements

7.4 IPP indicators for the implementation phase

Indicator	Baseline	Target	Frequency
% of indigenous communities where the FPIC has been requested and documented	0%	100%	Semi-annual
Number of indigenous communities involved in the project	1	1	Quarterly
% of women percentage of indigenous women involved in project decisions	No prior registration	50% approx.	Semi-annual
Number of actions implemented to protect sacred sites	0	100% of verified actions	Quarterly
% of culturally sensitive activities verified before execution	0	100%	Quarterly
No. of community monitoring trained (water, orchards, plants, roads)	0	4 monitoring	Semi-annual
Reported changes in the cultural/spiritual state	No prior registration	1 annual Community evaluation	Annual

Indicator	Baseline	Target	Frequency
of the water			
% of productive activities adapted to cultural practices	No registration	80% approx.	Semi-annual
No. of women-led economic initiatives supported	No registration	3 Approx.	Annual
% of FPIC agreements integrated into the project	0	100%	Quarterly
Number of cultural alerts identified and attended to	0	100% attended	Quarterly

Note: Baselines are 0 or "no prior registration" because PPF is the initial phase. The values will be adjusted once the implementation begins.

7.5 Evaluation mechanisms

Participatory Evaluation

The frequency and modality of evaluation activities are aligned with the project's technical evaluation cycles, and do not introduce parallel or additional evaluation timelines. Participatory evaluations are conducted only when relevant and agreed with the community, in order to avoid overburdening Indigenous authorities and community members.

Participatory evaluations are not mandatory at fixed intervals and will be conducted only when agreed through FPIC and when relevant for adaptive project management.

- Review of compliance with the Action Plan (Section VI).
- Cultural reading of the territory: water, sacred sites, routes and plants.
- Evaluation in a speech circle with women, young and old.
- Intercultural adjustments for the next semester.

Comprehensive Annual Reporting and Accountability

- Review of technical and cultural indicators.
- Validation of the state of the territory according to Mhuysqa's criteria.
- Update of risks and corrective actions.
- Integration into the annual report to CI-GCF.

7.6 Indigenous feedback and corrective actions

The project will implement a continuous indigenous feedback mechanism:

Receiving feedback

- ✓ Word circles.
- ✓ Meetings with the Cabildo.
- ✓ Written observations of the Indigenous Follow-up Committee.
- ✓ Grievance Mechanism (MRA).

Corrective actions

1. Identification of cultural or territorial risk.
2. Technical-social analysis of the CI team.
3. Validation of the corrective measure with authorities.

4. Immediate implementation (critical risks) or within a maximum of 30 days.
5. Recording the adjustment in the MER.
6. Quarterly report to the GCF.

Person responsible for implementing and overseeing the IPP:	Coordinator of Social and Environmental Safeguards – Conservation International Colombia. It will be responsible for coordinating the implementation of the IPP, compliance with ESS4–ESS1–ESS8 safeguards, supervising sensitive activities, validating actions with the Safeguard, and reporting progress to CI-GCF. The person will be formally presented to the receipt during the Coordination and Preparation stage of the FPIC.
Budget summary:	Total estimated budget for PPI implementation: USD 185,000 (initial projection, subject to once the FPIC process is completed).

The project will ensure transparent, timely and culturally appropriate information disclosure throughout the FPIC process and project implementation.

Information related to project activities, potential impacts, proposed measures and FPIC outcomes will be systematically shared with Indigenous authorities and community members at each relevant stage of the process. This will be done using culturally appropriate communication methods, including participatory workshops, word circles, Qusmhuay assemblies and visual support materials adapted to the community's context.

Disclosure of information will take place at key moments of the FPIC process, including pre-consultation, consultation and agreement stages, ensuring that Indigenous authorities have sufficient time and appropriate formats to review, discuss and respond to the information provided prior to decision-making.

All agreements, consultation results and FPIC-related decisions will be documented and made accessible to the community in formats consistent with Indigenous communication practices, ensuring traceability and collective understanding of commitments.

The Monitoring, Evaluation and Reporting (MER) system described in Section VII establishes regular feedback loops, participatory monitoring mechanisms and periodic reporting processes, ensuring that information on project implementation, safeguard compliance and FPIC commitments is continuously available to the community.

Additionally, the project includes a culturally appropriate grievance redress mechanism, enabling Indigenous authorities and community members to express concerns through culturally appropriate channels at any stage of the project lifecycle, thereby strengthening transparency, accountability and adaptive management.

The GRM will be implemented in a manner that ensures accessibility and cultural appropriateness for Indigenous Peoples, in alignment with their governance structures and communication practices.

While the GRM is formally managed through the CI Colombia PQRS system and associated institutional channels, it will be operationalized at the local level through culturally appropriate mechanisms, including community assemblies, dialogue spaces and coordination with Indigenous authorities such as the Cabildo.

In this context, concern intake and follow-up will be facilitated through existing community engagement spaces, including existing engagement spaces such as participatory workshops and meetings, and may include culturally recognized practices such as word circles and assemblies in traditional meeting spaces, where appropriate.

Project staff will play an active role in supporting community members in accessing the GRM, including assisting in the registration of concerns when required, and ensuring that oral, collective and non-written forms of communication are adequately captured and incorporated into the formal system.

The GRM will recognize and respect the customary norms, customary laws, Indigenous justice systems, governance structures, and traditional conflict-resolution practices of the Resguardo Indígena Mhuysqa Chuta Fa Aba – Los Hijos del Maíz. Where appropriate and agreed with Indigenous authorities, concerns may be addressed through culturally recognized dialogue and mediation mechanisms before or alongside their registration within the formal GRM process. The use of customary laws, Indigenous justice systems, and traditional dispute-resolution mechanisms will be voluntary, culturally appropriate, and without prejudice to the complainant's right to access the formal project GRM at any stage of the process.

When grievances involve culturally sensitive matters, including traditional knowledge, sacred sites, territorial rights, customary laws, Indigenous justice systems, or other issues requiring specialized cultural understanding, the project may seek the participation of independent Indigenous experts or advisors, identified in coordination with Indigenous authorities, to support culturally appropriate review and resolution processes.

This approach ensures that the GRM remains consistent with CI institutional procedures while being effectively accessible, culturally appropriate and aligned with Indigenous governance systems, in accordance with ESS4 requirements.