



“ We feel the State is closer to society and somehow we are relieved, after being unfairly expelled ”

Tulio Roberto Maza,
Victim in a process of collective reparation in Mampuján.

Today we build peace and seek reconciliation among communities

Some Afro-Colombian communities in Chocó department preserve a tradition consisting of burying the newborn's umbilicus, and keep it buried until that person's death. The exhumation is an important and necessary step for the spirit to reach the great beyond. Force disappearance, a common practice during the Colombian armed conflict, left many of the umbilicus in limbo.

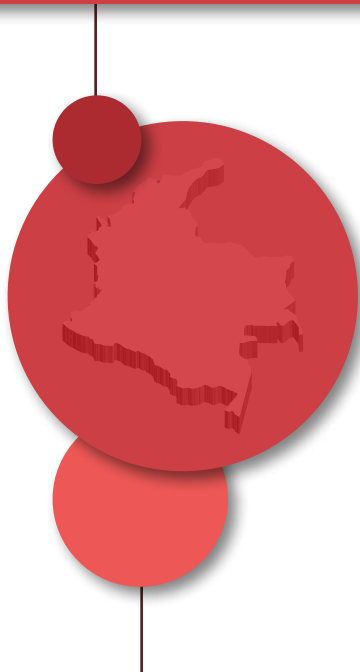
Repairing this and hundreds of communities affected by the conflict, where more than 2,000 massacres and 900 events of towns' destruction are documented, is not an easy process. Reparation implies rebuilding community and organization networks, establishing ways of reconstruction while facing serious collective impacts, rebuilding trust, identifying damages and economic, social, and cultural impacts; and implementing transforming actions so as wounds can heal, rights be restored, and progress can be made in the construction of a country where there is justice and peace.

We repair groups, communities, organizations, movements, trade associations and professionals in their material, moral and symbolic dimensions, according to the harm suffered and the characteristics of the victimizing events.

For example, we work in the collective reparation of: journalists, by guaranteeing the full exercise of their profession; trade unions, by defending their great work and conquests in favour of workers; human rights organizations that were stigmatized, by clearing their name; and whole communities that had been forcibly displaced, by accompanying and facilitating the return to their territories under security and sustainability conditions.

These measures come with collective rehabilitation programs, productive projects development, and employment and education opportunities, among others. All these elements help rebuild social networks and allow reconciliation, thus becoming a bridge for a sustainable peace-building process.

Colombia as an example to the world



Even though in countries such as **Guatemala and Peru**, most victims were native peoples –Maya, Quechua or others–, violence suffered in a collective manner and indigenous peoples' rights have been little considered. **In Chile**, the CVR investigated the Mapuche victims' cases during the dictatorship as the rest of the cases, from an individual perspective, and some recommendations have not influenced the State policies. In **Paraguay**, it was only analysed the case of the Aché people, who suffered from racism and violence committed by State agents and landowners. In Ecuador, only one case related to the Kichwa community was included in the Truth Commission report.

Colombia, with its Victims' Law, sets an example, for it implements processes for the collective reparation of indigenous communities, by applying a differential approach and generating processes that seek the recovery of traditions and hereditary components. All this is done with the active participation of communities, according to Decree 4633, which focuses exclusively on victimized indigenous communities.

Nowadays, there is a specific route of collective reparation for ethnic people. In fact, several processes with indigenous, raizal, palenquera, and Roma communities are being implemented. Some of them are: Ette Ennaka people; San José de Uré; community councils of Alto Mira and Frontera, Bajo Mira and Frontera; Mariposas and Nazareth lanes, in indigenous reservation Pitayó; Cuatro Barrios and Campo Alegre lane, in Jambaló.

More than 60 subjects of collective reparation formed by farmer, urban, ethnic communities, who actively participate in the strategy of social network reconstruction called Entrelazando.

3,026

victims benefited from focused collective psychosocial attention during their processes of attention, assistance, or reparation.

300

symbolic events were carried out. They included the delivering of dignifying letters, performances, arts, culture, tools that helped us reunite people again.

135

households from the communities Embera Chamí returned to the reservations located in the municipalities of Mistrató and Pueblo Rico. Nowadays, there are schemes of support in order to achieve the sustainability of this return.

2,609

persons, 674 families and 2 communities (Mampuján in María La Baja, and Libertad in San Onofre) benefited by focused psycho-social attention, taking into account the emerging needs in the development of the process of attention to victims or the accompaniment of the implementation of individual or collective routes (exhumations and delivery of bone remains, collective reparation processes, sexual violence events, observance of judiciary sentences, among others).

Achievements 2014

- There are 302 collective subjects in different phases of the reparation route: 153 of them are ethnic communities (73 Afro-Colombians, 79 indigenous, and one Rrom); 131 non-ethnic communities; nine organizations and 'national cases', and nine women organizations.
- There are 77 collective subjects victims of the conflict with their reparation plans elaborated and supported.
- Collective reparations are and will be a powerful tool to restore the fabric of society, and the peace building process.

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