

CIVIC SPACE
MONITORING REPORT
IN COLOMBIA
2026



Civic Space Monitoring Report in Colombia 2026 © 2026 by Corporación Cambio Sostenible is available under the Creative Commons Attribution 4.0 International license [CC BY-SA 4.0](https://creativecommons.org/licenses/by-sa/4.0/). This material was prepared as part of the project “Connect, Defend, Act,” implemented by Hivos and funded by NORAD.

Disclaimer: This publication was produced with the financial support of Norway. The content of this publication is the sole responsibility of Cambio Sostenible and should not, under any circumstances, be interpreted as reflecting the views of the Government of Norway.

Civic Space Monitoring Report – Colombia 2026

Published by: Corporación Cambio Sostenible¹ e Hivos²

¹ Corporación Cambio Sostenible is a nonprofit established in 2020, committed to advancing sustainable development for social equity in Colombia and Latin America.

² Hivos is an international development organization that works to build fair, inclusive, and sustainable societies where people have equal access to opportunities, rights, and resources. Hivos focuses on practical solutions and strengthens movements for change by amplifying and connecting voices.



Team Cambio Sostenible

Kenny Stiven Espinoza – **Coordinator**
Yiniva Loango Sinisterra – **Social worker**
Francisco Javier Rigual Cótua – **Civic Space Specialist**
Laura Daniela Guzmán – **Project assistant**

Team Hivos

Ingrid Estrella – **CDA Project Officer**
Tanja Lubbers – **Regional Leader Hivos América Latina**
Veronica Reina – **Finance Team**
Gabriela Jiménez – **Operations Officer**
Elizabeth Rodríguez – **Project assistant**

April, 2026

Acknowledgments

Monitoring Civic Space in Colombia 2026 is the result of a collective effort led by Cambio Sostenible within the framework of the “Inclusive Voices” project, developed as part of the “Connect, Defend, Act!” program in collaboration with Hivos.

We deeply appreciate the commitment of Indigenous peoples, ethnic communities, and social organizations that took part in this process, contributing their knowledge, experiences, and perspectives from their territories. Their valuable input made it possible to build a comprehensive view of the state of civic space in Colombia, highlighting the challenges and opportunities to strengthen it.

We also extend our appreciation to Hivos for its technical and financial support, and to the experts at Cambio Sostenible who, through their dedication and hard work, carried out the nationwide information-gathering process. Finally, we express our gratitude to the organizations and communities that actively participated in this project, sharing their voices, stories, and realities to shape this document. Their commitment stands as a testament to the transformative power of collective action.

Our sincere gratitude goes to the participating and collaborating organizations whose support made this report possible:

- Asociación Unidos por el Baudó Fundación Juntos Florecemos
- Fundación Territorios Colectivos
- Cabildo Menor indígena de termoelectrica
- Fundación social una luz de esperanza
- Fundación Andino Amazónica para la conservación, el desarrollo social y sostenible del territorio.
- Uchullakunamanda kausai
- Sabahbinta contra la pobreza menstrual
- Cabildo Mayor Indígena de Cáceres
- Consejo comunitario Afrocolombiano Los Olivos del Corregimiento de Puerto Giraldo, Atlántico
- AFROFRONTERA
- Asociación emprendedores agropecuarios (Asodeavenar)
- Fundación Almendras
- Comunidad Indígena Zenú San Antonio
- Consejo Comunitario de Comunidades Negras de Rancho Largo
- Fundación Ecológica del Chocó
- Mi Pymes afroramon
- La Voz De La Juventud Orense
- FUNDALFEÑIQUE
- Mujeres Campesinas Urdiendo Caminos Konfianza mulata afro
- Corporación Aflora
- Fundación Corredor Cultural Andino "Corcuran"
- Asociación Juntanza de Mujeres (ASOJUMPLA)
- Fundación bajo tu bendición
- Cabildo Indígena el Palmar Severa pueblo
- Consejo Comunitario Voces Ancestrales y Raíces Negras
- Asociación comunitaria víctima y étnica de La Guajira
- Asociación de mujeres rurales emprendedoras del Consejo Comunitario La Fortaleza
- Hogar de la misericordia
- Fundación esperanza araucana
- Asociación comunitaria para el desarrollo integral Nuevo Horizonte
- Asociación de comunidades afrodescendientes de Abraham Agustin Romero Duarte
- Organización de mujeres víctimas del río Iro
- Corporación Artisen
- Asomalawi
- Fundación Escuela Notas del Manglar
- Asociación Afrodescendientes de Nuevo Tay
- Fundación intercultural HYLTRO
- Corporación Aquí Somos Vocesssss
- Fundación social mi territorio afro
- Kugabi
- Saberes Barriales
- Corporación Agencia Nacional Étnica ANET
- JAC Vereda Lomas de Hilarco
- Shagreritos Custodios de semillas el Talkal
- Asociación campesina del Alto Sinu
- Asociación Afrocolombiana y de víctimas Yemayá Hinojosa
- Fundación Afroguama
- Fundación Inclusión Polifacética
- Asociación afrocolombiana de Ciénaga de Oro
- Fundación Evapolo
- Fundación Guardianes CMDRA
- Yachakuna
- Asociación comunitaria víctima étnica agrícola de Colombia
- Asociación de agricultores del río Caunapi
- Corporación Para el Fomento del Ecoturismo y el Medio Ambiente "TAK NAKUET"

- Creciendo juntos y palabras con ritmo
- Centro de desarrollo integral Nuevo Amanecer
- JAC La Candelaria Baranoa, Atlántico
- Fundación Afro-artística y cultural almas de colores ASONARPON
- Cabildo indígena de Aranda pueblo Quillasinga
- Fundación Te Abrazo Colombia
- JAC corregimiento el Mamon
- Asociación Creaciones Amapiz
- Asociación Rayito de luz Mahates Bolívar
- Corporación deportiva juego limpio
- Fundación Jóvenes de Mi Tierra
- Asociación de mujeres y sabedores indígenas CAMBESACOSTA
- Corporación Manoy
- Fundación campesina Milagros de Amor
- Asociación de víctimas Ecos de Dignidad
- Consejo Comunitario Nueva Esperanza
- Cabildo indígena el Manantial Puerto Santo
- Consejo comunitario de Villa Gloria vereda de la Boquilla
- JAC Puerto santo
- Asociación de comunidades étnicas, negras, afrocolombianas, raizales y palenqueras de Colombia "ACENARPC"
- MUNAY sueños de vida
- JAC Olaya Herrera
- Resguardo Corozal

- Fundación de líderes comunitarios forjadores de paz (FUNFORPAZ)
- Asociación el jardín de Juan Chiles
- Corporación cultural son Afro Santanero
- Fundación Territorio, Paz y Vida
- Fundación social Barack Obama
- Consejo comunitario de San Pedro de Ingará,
- Afrosan
- Entretribus
- JAC Villas del Prado
- FCG GUAINIA
- Asociación de mujeres afrodescendientes de Zambrano (AFROMUZAM)
- Asociación de Etnoeducadores del municipio de Becerril,
- Cesar - ASOETBEC
- JAC La Libertad
- Fundación Saberes Ancestrales Manyulo Chanapicama - FUNSAMACH
- Asociación de pescadores Mahates Bolívar ASOPEMA
- Asociación Étnica de Campesino Proactivo
- Red de Derechos Humanos del Pacífico Colombiano
- JAC Tinto Redondo
- Asociación indígena agroecológica reviviendo el verde de nuestros campos PUMAMAKI.
- Consejo Comunitario Nueva Esperanza
- Fundación Ángeles Creando

- Asociación de emprendedoras Poder Sororo
- Asociación campesina de mujeres Manos Unidas
- Colectivo juvenil Tajuin talento juvenil indígena
- Fundación Horizonte de Esperanza
- Fundación Contextualidad Legal
- Asociación social negro soy
- Lengua de suegra del pacífico
- Asociación colectiva de mujeres por la paz Galapa
- Institución educativa Poblaciones Especiales de Sincelejo
- Asociación General de Universitarios y Profesionales de Colombia
- Fundación Rekata Ma Balore
- Consejo comunitario los Arapios
- Consejo comunitario Trébol de Pajonal
- Fundación Kallarii
- Asociación de Mujeres Campesinas Afrocolombianas
- Indígenas ASOCAIN
- BARU TECHNOLOGIES
- Estampas negras danza y tradición ASOAFROFOL.E.D.T
- Asociación de agricultores de cocotero de Siviru
- Asociación de Negros y Negras Afrodescendientes de la Ciénaga de la Virgen ASOAFROVI
- Asociación de Mujeres Víctimas Desplazadas de Zarzal - ASMUVIDEZAR
- JAC de Quinamayo

- Organización comunitaria asociativa de negritudes y afrocolombiano Prudencio Marín Quintero AFROMARQUIN
- Fundación Social Apoyarte del Pacífico
- Asociación de campesinas y campesinos retornados vereda Bajo de la Palma
- Mesa Municipal de Mujeres
- JAC Once de Noviembre
- Grupo ambiental Mohán
- Fundación Venezuela Aporta
- Corporación Fiesta de los Diablitos
- Consejo Comunitario Jaminton Balvin de Horta
- Asociación de Mujeres Afro Temblíquedas Funavic de víctimas de la Dorada, Caldas
- Red Matamba y Guasa
- Resguardo Indígena El Refugio
- Afros Residentes en Pitalito y el Sur del Huila
- Fundación Ama La Tierra Nukichinda
- Consejo Comunitario La Orquidea
- Asociación Afrodescendiente Colombia Unida
- El Cocuy Al Día
- Resguardo Indígena Villa Lucía
- Asociación Intercomunitaria Painu

- Asociación campesina del brazo de Mompox ASOCABM
- Fundación Rodrigo Valdez Asodecam
- Conoce Guapi
- Asocodear Asociación comunitaria de desplazados de Armenia Defensores de derechos Humanos
- Fundación sin ánimo de lucro de Personas con Discapacidad del Municipio de Timbiquí Nuevo Amanecer - FUNDISTIM.
- Fundación para el desarrollo social integral de las comunidades étnicas y campesinas de Córdoba y Antioquia
- Asociación Regocijo de Amor
- Fundación ciudadanos gestores de paz.
- Fundación Impacto Social
- Fundación Trasatlántico Teatro, memoria y raíz viva del Caribe insular
- Consejo Comunitario Benkos Bioho – Puerto Boyacá
- Fundación Cultural Kuri Pukuska
- Fundación Internacional Seres Operantes para el Desarrollo Local
- Dah Fiwi Maché
- JAC Veredas Caño Ezequiel y Vicarco

- Fundación Alborada Pacífico
- Fundación indígena multicultural casa de todos Discuvich
- Consejo Comunitario Ala Chanty
- Fundación Red de Mujeres
- Afroamazónicas – Ubuntu
- **Among several other Afro and Indigenous organizations that chose to remain anonymous in this document.**



Abstract:

This document, titled “Monitoring Report on the Civic Space in Colombia 2026,” offers a detailed analysis of civic space conditions at national and subnational levels, with a focus on Afro-descendant and Indigenous communities. Led by the Corporación Cambio Sostenible under the “Inclusive Voices” project and supported by Hivos, the report combines qualitative and quantitative methods to assess the current state of civic space, identify specific barriers, and propose strategies that strengthen these communities’ participation in defending their rights and autonomy. Its findings and recommendations aim to promote a more inclusive, safe, and participatory environment where Afro-descendant and Indigenous communities can influence decision-making processes and contribute to the strengthening of civic space in Colombia.

Keywords: Civic space, Afro-descendant, Indigenous, civil society

Resumen

El presente documento, titulado "Reporte de Monitoreo del Espacio Cívico en Colombia 2026", constituye un análisis detallado sobre las condiciones del espacio cívico a nivel nacional y subnacional, con énfasis en las comunidades afrodescendientes e indígenas. Liderado por la Corporación Cambio Sostenible, en el marco del proyecto "Voces Incluyentes" y con el apoyo de Hivos, este informe combina metodologías cualitativas y cuantitativas para evaluar el estado actual del espacio cívico, identificar barreras específicas y proponer estrategias que fortalezcan la participación de estas comunidades en la defensa de sus derechos y su autonomía. Los hallazgos y recomendaciones buscan promover un entorno más inclusivo, seguro y participativo, donde las comunidades afrodescendientes e indígenas puedan incidir de manera efectiva en los procesos de decisión y en el fortalecimiento del espacio cívico en Colombia.

Palabras clave: Espacio cívico, afrodescendientes, indígenas, sociedad civil





Content

- Acknowledgments 4
- Resumen 8
- Abstract: 8
- Introduction 11
- Methodology..... 13
 - 1. Definition of Measurement Criteria 13
 - 2. Data Collection 15
 - 3. Information analysis 15
- Analysis and Discussion of Results 17
- Context 17
- Dimensions of civic space 18
 - 1. National Result 18
 - 2. Results by dimension 21
 - 3. Resultados por región. 46
- TREND ANALYSIS 50
- National Overview: Three Years of Stagnation with Slight Improvements 51
- Department Trends: Who Went Up, Who Went Down, and Who Stayed the Same? .. 53
- Regional Trends: What Do the 2024–2026 Charts Reveal? 54
- Status of Local Afro-descendant and Indigenous Organizations 57
- Key Strategic Recommendations 60
- Conclusions 63
- Bibliography..... 66
- Annex 74



INTRODUCTION





Introduction

According to the Office of the United Nations High Commissioner for Human Rights (UN Human Rights), Colombia is facing a security crisis that severely impacts those who defend land, natural resources, and the rights of vulnerable communities. Between 2016 and 2025, the Office documented 972 killings of human rights defenders, averaging nearly 100 deaths per year (UN Human Rights, 2026; UN News, 2026). From 2022 to 2025 alone, 410 homicides and 2,018 threats and attacks were recorded, with more than 70 percent of perpetrators identified as non-state armed actors (UN Human Rights, 2026). High Commissioner Volker Türk warned that “it is heartbreaking that Colombia remains one of the most dangerous places in the world to be a human rights defender” (UN News, 2026).

Despite progress on peace efforts and the government’s “Total Peace” policy launched in 2022, violence remains widespread in the country, and attacks against human rights defenders increasingly target their lives as a definitive way to silence their efforts to stop illicit activities in their territories (Castillo, 2024). Although a slight decline in homicides was observed between 2022 and 2024, this trend reversed in 2025, with 99 documented cases, representing an increase of 10 compared to the previous year (UN Human Rights, 2026). Violence is concentrated in 28 departments and 184 municipalities, with the highest numbers in Cauca (84 cases), Valle del Cauca (37), Nariño (36), Arauca (36), and Putumayo (34) (UN Human Rights, 2026). After four years, by 2026 the country’s political situation calls for new strategies to protect the rights of those who lead local communities (Castillo, 2024).

The situation of Afro-Colombian and Indigenous communities in Colombia adds a distinct dimension to efforts to protect civic space (OHCHR, 2024). The UN Human Rights report shows a disproportionate impact on Indigenous peoples, who accounted for 23% of homicide victims between 2022 and 2025, despite representing only 4.7% of the national population (UN News, 2026; UN Human Rights, 2026). During this period, 95 killings of Indigenous human rights defenders were documented, including 21 traditional authorities, 14 ancestral knowledge keepers, and 22 members of Indigenous guard groups. Among Afro-descendant communities, 42 homicides were recorded, with particularly severe impacts in Nariño, Chocó, and Cauca (UN Human Rights, 2026). Community Action Boards were also heavily affected, with 137 homicides reported in the same period (UN Human Rights, 2026).



In this context, the “Connect, Defend, Act!” program, led by Hivos, seeks to strengthen the capacities of civil society to defend and expand civic space¹, with a special focus on communities facing greater barriers (Hivos, 2024). The program highlights the importance of inclusion, rights protection, and participation of the most vulnerable groups, promoting an intersectional approach that recognizes the diversity and specific needs of Afro-descendant and Indigenous communities. In line with recommendations from UN Human Rights—which call on the Colombian State to consolidate effective public policies, implement institutional reforms, and develop protection mechanisms suited to territorial realities (UN Human Rights, 2026)—this project contributes to generating evidence that supports advocacy and collective action.

The “Civic Space Monitoring Report in Colombia 2026” is developed within the framework of the “Inclusive Voices” project, an initiative of the Corporación Cambio Sostenible that seeks to highlight the conditions of civic space in eleven key territories across the country. Using a mixed methodology that combines qualitative and quantitative data collection, this report provides an annual analysis of the main challenges faced by Afro-descendant and Indigenous communities in their civic participation, identifying regulatory, geographic, digital, and sociocultural barriers.

This document aims to provide a tool for analysis and action that not only assesses the current state of civic space but also offers concrete recommendations to strengthen the influence, autonomy, and safety of these communities. Through a participatory and digital approach, the report highlights the voices and experiences of ethnic groups across the country, seeking to promote a more inclusive, safe, and resilient civic space in Colombia, in line with international calls to prioritize the protection of those who defend human rights in the country (UN Human Rights, 2026; UN News, 2026).

¹Civic space is understood as the environment that enables civil society to carry out its role. In particular, civic space allows people and communities to contribute to the development of policies that affect their lives under free, diverse, transparent, and rights-based conditions (OHCHR).



Methodology

The project adapts the monitoring methodology of the Oxfam group and the indicators from the CIVICUS Monitor and Freedom House, as well as the online data collection approach by Arias González (2020). This mixed methodology ensures the use of sequential information-gathering activities across different levels, followed by processing and analysis to produce a comprehensive report tailored to the specific context of Colombia and a target population (Indigenous and Afro-descendant communities). The process was divided into three phases.

1. Definition of Measurement Criteria

Nine dimensions of civic space were defined for the report: Regulatory framework; Access to funding; Administration and bureaucracy; Personal security and well-being; Freedom of expression and access to information; Freedom of assembly; Dialogue and consultation; Access to justice and legal services; and Civil society legitimacy and accountability. Five rating categories were then established for these dimensions of civic space: Open, Narrowed, Obstructed, Repressed, and Closed. Table 1 outlines the meaning of each category and its corresponding numerical range on a 0–10 scale, divided into intervals of two points per category.

Table 1. Civic Space Measurement Criteria. Source: Adapted from Oxfam (2019).

Category	Category Overview
Open (8 -10)	National and regional authorities enable and guarantee that everyone can enjoy space for civil society. Fear does not prevail, as people can freely associate, demonstrate in public places, and share information without formal or real restrictions. Press freedom exists, social media is not censored, and people have easy access to state information.
Narrowed (6 -8)	Although authorities allow individuals and civil society organizations to exercise their rights to freedom of association, peaceful assembly, and expression, violations of these rights still occur. People can form associations to defend a broad range of interests, but fully exercising this right is sometimes hindered by harassment, arrests, or attacks against those who criticize those in power. Protests are generally peaceful, although at times authorities deny authorization, citing security concerns.
Obstructed (4 -6)	Space for civil society is heavily challenged by authorities, who impose a combination of restrictions on fundamental rights. Although Civil Society Organizations (CSOs) exist, state authorities work to undermine them through methods such as illegal surveillance, bureaucratic harassment, and public smear campaigns.
Repressed (2 -4)	Civil society space is significantly constrained. Activists and citizens who dare criticize the authorities risk surveillance, harassment, intimidation, imprisonment, physical attacks, and even killings. Although some CSOs exist, their advocacy work is systematically obstructed, and they face the constant threat of being banned or shut down by authorities.
Closed (0 -2)	Civil society space is completely closed, both formally and in practice. An environment of fear and violence prevails, where state and non-state actors enjoy impunity as they imprison, severely harm, and even kill those who attempt to exercise their rights to association, peaceful assembly, and expression.



2. Data Collection

The quantitative stage involved administering one hundred eighty-seven (187) structured surveys to representative members of the participating communities, gathering information on civic participation, access to resources, and perceptions of rights. This data collection process focused on digital submission through a survey directed at organizations across the thirty-two (32) departments and the Capital District. In the qualitative stage, consultations and a literature review were carried out to examine the human rights situation in Colombia.

To ensure a rigorous analysis aligned with international standards, a literature review was conducted on the perceptions of local organizations regarding the state of civic space, drawing on official sources, online documentation from authorities, reports from human rights defenders from the 2026 cohort, and statements issued by representatives of national and international bodies. A legal and comparative review was also performed using monitoring reports from 2024 and 2025.

3. Information analysis.

Data processing was carried out using a categorical and longitudinal analysis matrix, organizing the information into categories aligned with the civic space dimension and applying a weighting by department. The final stage included mapping the weighted results, assigning colors to each category on national and departmental maps. Results were presented at the national, regional, and dimensional levels, along with a comparative analysis against the previous year and a review of the legal and regulatory context.



ANALYSIS





Analysis and Discussion of Results

Context

In 2026, Colombia faced uneven impacts on the enabling environment² for local organizations. According to the Ombudsman's Office, attacks, attempted censorship, and movement restrictions imposed by illegal armed groups on human rights organizations pose a serious threat to documenting rights violations, activating response pathways, and addressing obstacles created by armed actors that undermine access to justice—an especially fragile right in rural and remote regions. Beyond killings, human rights defenders experience a web of violence aimed at silencing them, discrediting their work, and limiting their participation in civic spaces. Between 2022 and 2025, the UN Human Rights Office recorded 2,018 cases of threats and attacks, though the agency warns this number represents only a fraction of the true scale due to underreporting and the absence of a unified state information system (UN Human Rights, 2026).

Of these cases, 1,325 targeted men, 608 targeted women, 29 targeted LGBTIQ+ defenders, and 56 targeted social organizations. The most common forms included threats (63%), of which death threats represented 6%; surveillance (6%)—including digital profiling and monitoring; physical assaults (4%); and accusations and stigmatization (4%) (UN Human Rights, 2026). These forms of violence do not occur solely in physical spaces. They have increasingly shifted to and intensified within digital environments. Profiling on social networks, digital surveillance, smear campaigns, and hate speech have become recurrent tools used to intimidate and delegitimize those who defend their communities and territories. This digital dimension—often invisible or underreported—disproportionately affects women defenders, LGBTIQ+ individuals, and ethnic leaders, whose voices are systematically targeted to limit their participation and foster self-censorship.

²Enabling development refers to the favorable conditions and safeguards that support civil society. It may include carrying out their work thanks to freedom of expression, access to information, freedom of association, or participation in public decision-making processes (CIVICUS, n.d.).



In this context, monitoring civic space cannot be limited to analyzing what happens in physical territory. It must rigorously incorporate the dynamics of violence, surveillance, and stigmatization that unfold in the digital environment, as this space also shapes the possibility of defending rights freely and safely.

These communities, historically marginalized, face significant barriers such as digital exclusion, lack of technological infrastructure, and unequal access to fundamental rights. Added to this are high levels of impunity: according to the Office of the Attorney General (2026), between 2016 and 2025, of the 800 homicide cases of human rights defenders under investigation, only 55 have resulted in convictions—just 6.87%. In the case of threats, the National Threats Unit has assisted 5,060 social leaders who were victims, but only 41 cases have reached a conviction (2026).

The Ombudsman's Office expresses its concerns about the rise in digital violence and structural discrimination against Afro and Indigenous communities, who continue to face systematic abuses and persecution by armed groups seeking to seize their territories through confinement³, restrict their movement in several regions of the country, and target human rights institutions (2022; Agencia EFE, 2026). This year has been particularly troubling, as digital violence linked to political discourse has fueled stigmatization of ethnic communities: racist attacks against Indigenous leaders⁴; discrimination based on ethnicity and gender against Afro leaders (Delgadillo Abello, 2025); threats against Indigenous women (Díaz, 2026); and negative reactions from ultra-conservative groups opposing geopolitical efforts to strengthen ties between African nations and Colombia⁵.

³Confinement refers to a condition of dispossession or abandonment of land (deterritorialization) in which restrictions are imposed on the use, enjoyment, and benefit of the territory. When a community is confined, it means that although it remains in its territory, it loses the freedom to move within it. Armed conflict and violence force the community to retreat into a limited area to protect the lives of its members, often depriving them of basic means of survival such as food and hygiene. (Victims Unit, 2023).

⁴Aida Quilcué, Indigenous vice-presidential candidate, and the racism sparked by the announcement (Volcanicas, 2026)

⁵The far-right leader María Fernanda Cabal criticized the diplomatic strengthening trips between Colombia and African countries (Rodríguez, 2026).



Dimensions of civic space

1. National Result

In Colombia, the average condition of civic space for local Afro and Indigenous organizations remains **REPRESSED**. Illustration 1 shows that some departments in the center of the country and the southern Amazon region fall within the Closed and Obstructed categories, while most of the country is classified as Repressed.

Compared to 2025, the average conditions of the **REPRESSED** category remain steady at four (4). However, this stability is due to shifts in civic conditions across different territories. Specifically, 15 departments improved their civic space (45%), while 11 deteriorated and 7 maintained their previous status, together accounting for 54% of the departments.

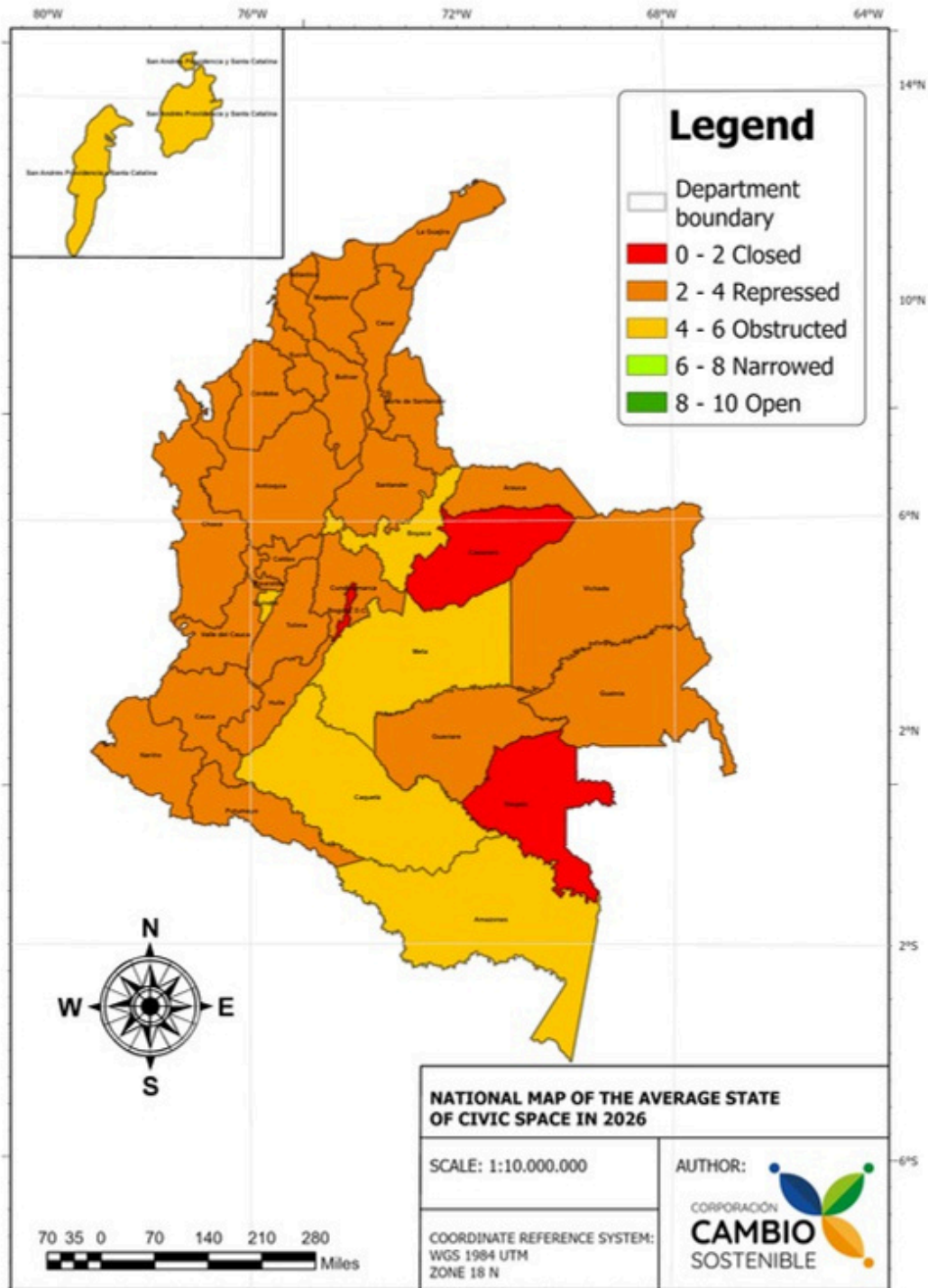


Illustration 1. National map of the average status of the civic space for the year 2026. Source: Authors, 2026

2. Results by dimension

In Illustration 2, the national results for each civic space dimension are shown, with significantly more restricted values in dimensions B, C, J, and H.

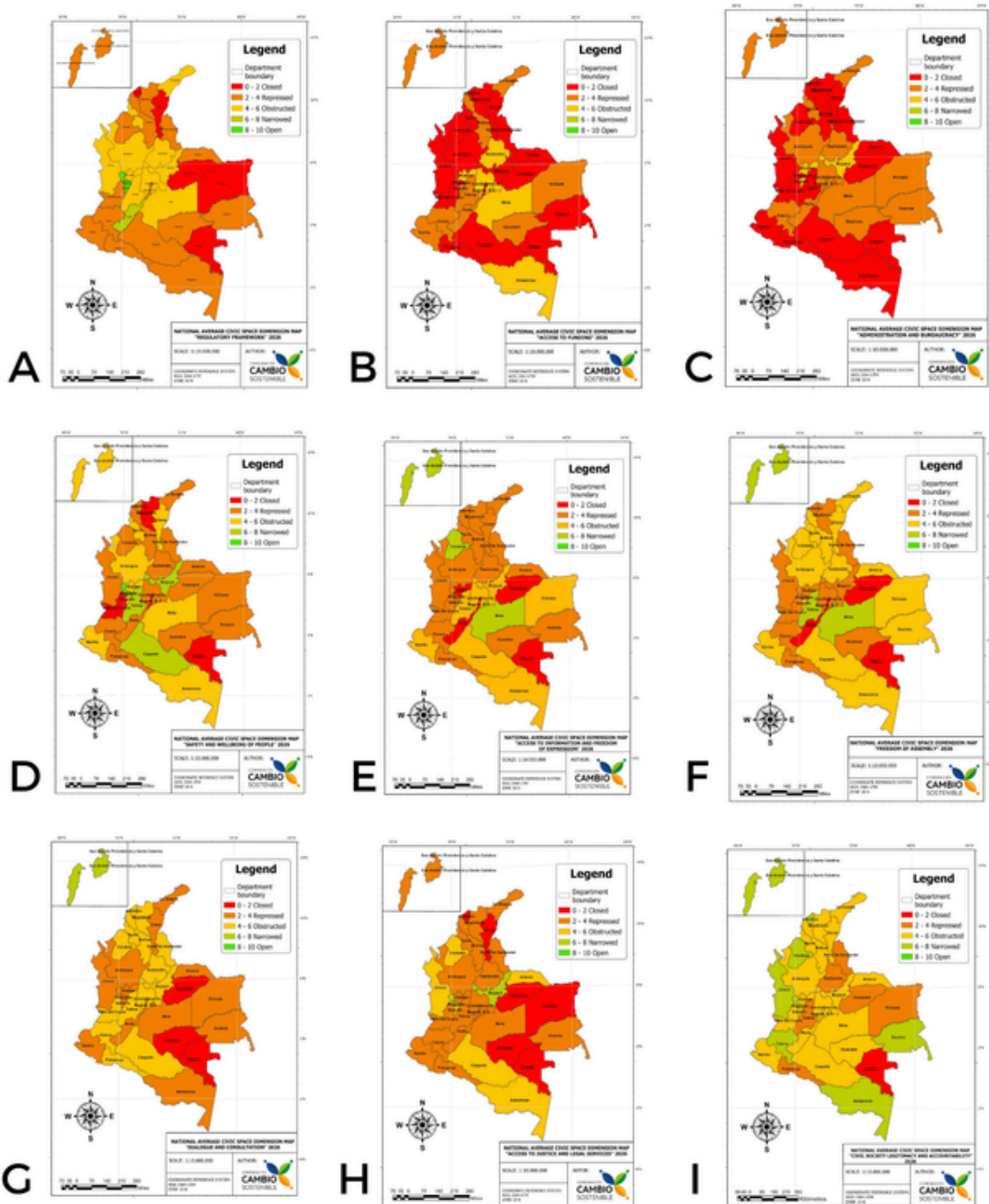


Illustration 2. National maps of the civic space status by dimension. Each map shows the results for one civic space dimension: A) Legal framework; B) Access to funding; C) Administration and bureaucracy; D) Safety and personal well-being; E) Freedom of expression and access to information; F) Freedom of assembly; G) Dialogue and consultation; H) Access to justice and legal services; I) Legitimacy and accountability. Source: Authors, 2026.



A. Dimension 1: Legal Framework

Despite progress in regulations protecting the collective rights of Afro-descendant and Indigenous communities⁶, implementation and rule-making remain slow. A clear example is the Indigenous Territorial Entities (ETIS), which waited three decades for regulation; only in December 2025 were eight ETIS formalized in the Amazon region (Silla Vacía, 2025). Tensions in these territories also arise from debates triggered by new legal and jurisprudential developments between Indigenous peoples and other groups that protect the land, such as rural farmers, who feel excluded from decisions on new territorial planning and management (Pascuaza Sánchez, 2025).

On the other hand, the regulations issued by public entities to oversee Afro and Indigenous organizations follow a different pace. Each year, new conditions and requirements emerge to verify transparency, accountability, and to scrutinize the accounting and financial management of these organizations (Reynoso, 2022). Driven by concerns such as precaution or their IVC-related⁷ responsibilities, these entities assume that organizations—whether reservations⁸, community councils⁹, or non-profit¹⁰ Afro and Indigenous entities—must provide increasingly complex documentation¹¹. Regarding their ability to respond effectively to these regulatory demands, Afro and Indigenous organizations reported feeling constrained, with an average score of 4. This may be due to limited knowledge of many administrative procedures and the lack of proper support, which together place their sustainability and legitimacy at risk when they are unable to meet these and other requirements.

⁶ Progress continues on building the public policy to eradicate racism and racial discrimination in Colombia (Ministerio de Igualdad y Equidad, 2026)


⁷ Inspection, Oversight, and Control.

⁸ Indigenous Reserve: A legal and sociopolitical institution of special status, composed of a indigenous community or group that, holding a communal land title, possesses its territory and governs the management of that territory and its internal affairs (SIAT-AC, 2026).

⁹ Community Council: Afro-Colombian Community Councils are ethnic entities with legal status, formed by a Black community. Their role is to manage the territory that the State has recognized as their collective property (Pogrebinschi, 2017).

¹⁰ Non-profit entities (ESALES) emerge from the development of the fundamental right of association established in Articles 38 and 39 of the Political Constitution, where the State guarantees individuals the freedom to gather and engage in shared activities without profit motives (Bogotá Legal Secretariat, 2017).

¹¹ Law 2195 of 2022 has introduced new annual requirements based on corruption risk for legal entities, including nonprofit organizations and other types of entities.



Now, if various organizations are not fully aware of their obligations, they are responsible for the consequences of failing to meet them. But do the authorities take on the duty of providing information with a differential ethnic approach, using all necessary channels to ensure that information is decentralized and reaches every setting? We found that they do not.

There are standardized procedures that fail to acknowledge cultural diversity, the languages spoken by communities, and the technological gaps faced by these organizations. This is confirmed by the responses gathered: 66% of organizations cite digital barriers as one of their main challenges, followed by 47% pointing to lack of Internet access, and 51% reporting limited knowledge of legal and administrative processes. As a result, they face unequal burdens when complying with mandatory requirements imposed by oversight entities.





The issue isn't the lack of rules, but the failure to follow them.

Organizations are clear in stating that the issue lies not so much in the lack of regulations, but in the systematic failure to enforce those that already exist. Colombia has, in theory, an advanced regulatory framework, yet in practice it does not materialize in ethnic territories.





A clear example is Law 2108 of 2021, which declared internet access an essential and universal public service. However, in territories such as Timbiquí (Cauca), Puerto Carreño (Vichada), or Guainía, to name just a few, this mandate remains an unfulfilled promise. Connectivity is still precarious, intermittent, or nonexistent, preventing organizations from meeting requirements that, paradoxically, the State demands be submitted exclusively through digital means. How can someone be expected to send digital documents if they have no signal, no internet, or live in an area where electricity is unreliable? The law is not enforced, and organizations are penalized for it.



B. Dimension 2: Access to funding






Based on the participation of the organizations, it became clear that Afro and Indigenous organizations face multiple limitations and restrictions when trying to access resources. In many cases, information arrives late, does not arrive at all, or the necessary tools to manage it are not available. This situation led to a score of 2/10 for this dimension, revealing a CLOSED level of access to financing. It was the lowest-rated dimension among the nearly 187 organizations that contributed information for this report.






The situation has worsened over the years, especially given the financial pressures experienced by the country and the wider Americas. Being a nonprofit organization in Colombia comes with significant challenges, which grow even greater for Afro-Colombian and Indigenous groups. Although there are legal and regulatory protections in place, these have not been enough to secure tangible gains that ensure long-term sustainability, keeping structural barriers in place. It is telling that only 8% of participants believe there is transparency in bidding and funding processes, while the rest highlight limited clarity and even high levels of corruption.




Gaps Between Indigenous Reserves and Afro Community Councils



A relevant finding from this monitoring process is the differing perceptions among various forms of ethnic organization. In several field visits to Indigenous communities organized under resguardos—where authority lies with the cabildos—their representatives expressed satisfaction with the funding received during the 2022–2026 national administration. Communities such as Genoy in Nariño even reported having self-sustaining productive projects that have given them a degree of economic autonomy.



This is not the case for Afro-descendant communities, which are generally organized into Afro Community Councils. Despite having an ethnic representative in the Vice Presidency during this national government period, Afro organizations have consistently reported a significant disadvantage in accessing funding compared with Indigenous reserves.



This gap shows that the political will expressed at the highest level of the Executive has not necessarily translated into fairness in resource allocation or in the development of dedicated funding lines for Afro-descendant communities.

The Outcry of Nonprofit Organizations: Lack of Transparency and Structural Corruption

The challenge posed by this dimension —the lowest-rated— emerges almost as a cry for help from the organizations that took part in the monitoring, most of which are Non-Profit Entities (cooperatives, foundations, associations, corporations). In the section for additional comments in the form, these organizations cite multiple reasons that explain their perception of a complete shutdown in access to funding:

- Lack of transparency: They report that public calls for proposals lack clarity in their selection criteria, and that information on funding opportunities is not shared in a timely or equitable manner.
- Biased calls for proposals: They point out that some public calls already have a predetermined winner before being announced, turning participation into a mere formality and discouraging smaller or newer organizations from applying.
- Awards tied to political favors: They state that access to public resources is conditioned on supporting political campaigns or aligning with current local and regional governments. This concern becomes even more relevant in the 2026 electoral context —a year of presidential and congressional elections— when pressure to instrumentalize social organizations for political purposes tends to intensify.
- Digital and connectivity barriers: Many organizations lack quality internet access, computer equipment, or digital skills to apply to calls for proposals that operate exclusively online, leaving them systematically excluded.
- Territorial and organizational bias: Selection processes often favor large, long-established organizations based in urban centers, overlooking the realities of community-based groups in remote areas.



International Cooperation: From Hope to Frustration

Organizations also pointed to international cooperation, which continues to recover from the severe impact caused by the withdrawal of the United States Agency for International Development (USAID) from the country. While they acknowledge that the agency left significant gaps in funding, they also note that even before its departure, USAID’s implementation model —built around consortia with large national organizations— relegated them to working with very limited budgets and subjected them to endless capacity-building processes that did not translate into effective or sustainable funding.


They stress that they have felt used: large organizations receive the resources, while Afro and Indigenous community-based groups are invited only to carry out specific activities. This does not lead to real institutional strengthening or future direct access to funds. They also warn that international cooperation seems to be learning to behave like the public sector, reproducing the same bureaucratic logics, slow timelines, and structural disadvantages for smaller organizations.

“Those same large national organizations are always present, sustaining their operations without us benefiting in any way. On the contrary, we are often used by these large entities that secure the funding.” — testimony from an Afro organization in the Colombian Pacific.

Social Entrepreneurship: A Journey Amid Limited Opportunities

Faced with the closure of traditional funding channels, many organizations have turned to social entrepreneurship as a survival strategy. They produce and market goods—food products, handicrafts, natural cosmetics, among others—to generate their own income and sustain their social mission. Some of these groups have been historically underrepresented within their own ethnic communities, including LGBTIQ+ people, migrants, and people with disabilities.

However, this path also brings challenges. Organizations report a lack of willingness from banks to offer accessible investment loans.



Even worse, many banking institutions deny them the very possibility of opening an account in the organization’s name, imposing disproportionate extra requirements and stigmatizing them as potential money-laundering entities. This deeply discriminatory barrier prevents organizations from formalizing their financial operations, receiving transfers, and building a credit history that could help them access other sources of funding in the future.

C. Dimension 3: Administration and bureaucracy

Not feeling heard and lacking local support is the common experience among Afro and Indigenous social organizations, which found themselves constrained and repressed within their territories.


From an analytical perspective, electoral contests appear to have acted as a filter that shapes and limits the level of participation of social organizations.

“No, dear, they don’t listen to us. Why waste time with them if it seems like we annoy them? I’m no longer willing to waste my time.” — Legal representative of a nonprofit organization in Colombia’s southern Pacific region.

These organizations are often compelled to align with political movements simply to ensure basic services for their beneficiaries or members for a limited period. In doing so, they risk compromising the principles, mission, and vision that originally defined them.

Accounting and Bureaucratic Burdens: A Structural Challenge

Beyond their relationship with local governments, organizations face a web of administrative and accounting requirements that are disproportionate to their size, technical capacity, and territorial realities. Oversight and control bodies—such as departmental and municipal authorities—request at least a dozen documents for Nonprofit Entities to certify their operations and remain in good standing.



This documentation includes: Statement of Financial Position, Statement of Comprehensive Income, Statement of Changes in Equity, Statement of Cash Flows, Notes to the Financial Statements, Certification of the Financial Statements, Minutes of Approval of the Financial Statements, Management Report, Book Registration Certificate, Report of Surpluses from the Previous Fiscal Year, Accountant’s Professional License and Disciplinary Background, Copy of the Tax Identification Register (RUT), Budget Proposal for the Next Fiscal Year, Income Tax Return, and Valid Certificate of Registration and Legal Representation from the Chamber of Commerce.

This set of requirements —which in the best-case scenario takes around six months to resolve in order to be fully compliant— demands significant time and financial resources. It is also essential for organizations wishing to apply for public calls or receive funds to implement initiatives and projects. In practice, this bureaucratic burden systematically excludes small, new, or remote organizations that lack continuous accounting support or the document-management capacity that is required.

New Requirements: Corporate Transparency and Ethics Program (PTEE)

The situation has worsened with the introduction of new regulations. The Secretariat for Transparency of the Presidency of the Republic, in fulfillment of Colombia’s commitments to the Organisation for Economic Co-operation and Development (OECD), has begun requiring social organizations to implement a Business Transparency and Ethics Program (PTEE). While no organization opposes the principles of transparency, most report lacking the technical knowledge and the human and financial resources needed to design, implement, and report this type of program. The regulation has not been accompanied by training processes, technical assistance, or tailored pathways that take into account the realities of grassroots community organizations, particularly those led by Afro-descendant and Indigenous communities.



Geography as a Barrier: Limited Connectivity and Lack of Tailored Approaches

All of this is compounded by a structural condition that worsens the situation: many of these organizations are located in areas with limited or no internet connectivity. The requirements, which have strict deadlines, must be submitted via formal email correspondence or, in many cases, delivered in person at the offices of oversight entities—usually governor’s or mayor’s offices located in departmental capitals. Reaching these places often requires journeys that can take days—by river, by rough overland routes through the jungle, or on infrequent state-operated flights—resulting in high financial and personal costs that no call for proposals or institution typically acknowledges or compensates.

This scenario reveals a complete lack of a differential approach in the design of administrative and accounting requirements. The geographic, cultural, and technological realities of Afro and Indigenous communities are not taken into account by oversight entities, turning the simple act of “legally existing” and “remaining up to date” into a privilege accessible only to a few organizations, generally those located in urban centers or able to hire specialized administrative staff.

D. Dimension 4: Safety and Well-Being of People

Without a doubt, this dimension continues to test whether individuals act as leaders and advocates for human and environmental rights through organized structures. A REPRESSED civic space (4) is increasingly evident, with declining perceptions of safety in departments such as Vaupés, Guainía, Bogotá, Casanare, among others.

Organized crime disregards the financial dynamics of social organizations and resorts to extortion calls that ultimately threaten their integrity and sustainability. Yet violence is not only physical; it is also digital, legal, environmental, and symbolic.



Digital Violence: Online Profiling and Threats

Criminal groups and non-state armed actors have adopted digital profiling as a tool to identify, track, and intimidate social leaders. Through social media, they monitor activities, follow movements, and create smear campaigns aimed at discrediting human rights work. Online threats, intimidating text messages, and fake accounts have become everyday methods of harassment.

Yet the problem does not end with the threat itself. When organizations dare to report these incidents to the Attorney General's Office, they face a bleak reality: a large share of complaints is dismissed almost automatically. The law exists, but access to justice remains out of reach for most.

The Escazú Agreement: A Promise of Protection Still Unfulfilled

Colombia ratified the Escazú Agreement — the regional treaty that protects environmental defenders and guarantees access to information, public participation, and justice in environmental matters. For Indigenous and Afro-descendant communities, who are the main guardians of the land and the first to confront the impacts of extractivism, illegal mining, deforestation, and large-scale projects, this agreement had represented a source of hope.

However, the organizations consulted for this report are clear: they feel nothing has changed. The Agreement has not translated into concrete measures that reduce the risks they face for safeguarding their territories. Attacks against environmental defenders continue, impunity remains the norm, and the State has not implemented specific guidelines with an ethnic lens to protect those who care for the country's strategic ecosystems. "Escazú exists on paper, but not in the territories." — Organization from the Amazonas Department.



Ethnic Discrimination: A Form of Violence Online and Offline

Racial and ethnic discrimination is one of the most common forms of violence faced by Afro and Indigenous organizations as they engage in civic spaces. Offline, it appears in derogatory comments, denial of services, public criticism for wearing traditional clothing or speaking their own languages, and even physical aggression motivated by ethnic origin. Online, it shows up through stigmatizing campaigns on social media, racist memes, hate messages, and systematic attacks on the credibility of ethnic leaders, often coordinated from anonymous accounts or fake profiles.

This symbolic violence, which takes place both in physical and digital environments, seeks to delegitimize ethnic voices and weaken their ability to influence public life, creating a hostile atmosphere that often ends up silencing those who defend their territories. Although the anti-discrimination law (Law 1482 of 2011, amended by Law 1752 of 2015) is technically advanced, its practical enforcement is almost nonexistent: legal cases involving ethnic discrimination rarely move forward, and victims face the same barriers to justice as those reporting threats.

Territorial Contrast: The Case of Nariño

Conversely, when consulting organizations in the department of Nariño, they report an improved sense of security due to the strong influence of the 360 Strategy, which has increased the police presence along key routes such as the Pan-American Highway—an area historically vulnerable to the activity of illegal armed groups. However, this positive example does not negate the broader reality: most territories inhabited by Afro-descendant and Indigenous communities continue to be perceived as unsafe for the exercise of social leadership.



E. Dimension 5: Freedom of Expression and Access to Information

Despite feeling REPRESSED (4), Afro and Indigenous organizations acknowledge that the use of social networks has helped strengthen their freedom of expression, allowing them to highlight complaints, connect with other regions, and partially overcome the information blockade imposed by traditional media.

However, this digital space—expected to serve as a platform for broader democratic participation—is not free of risks. Organizations report that fear of being monitored forces them to “watch their words,” especially when speaking out about irregularities in local administrations, exposing corruption, or expressing dissatisfaction with public policies that affect their territories. There is a widespread perception that voicing complaints may lead to being placed on exclusion lists for future funding opportunities or participation in advocacy spaces.

What the Numbers Reveal: Speaking Out in Colombia Remains Dangerous

This concern is not unfounded. According to the UN Human Rights report (March 2026), between 2022 and 2025, 2,018 cases of threats and attacks against human rights defenders were recorded, a significant share of which are directly linked to the exercise of freedom of expression: public statements, media appearances, and social media interventions. Peaceful demonstrations, the participation of spokespersons in local political advocacy spaces (Municipal Councils, Departmental Assemblies), and protests in support of marginalized communities remain the activities facing the greatest restrictions and obstacles.

Between 2016 and 2025, 972 human rights defenders were killed in Colombia. Behind each of these numbers is a voice silenced for speaking out at the wrong place and time. The country continues to be, in the words of High Commissioner Volker Türk, “one of the most dangerous places in the world to be a human rights defender” (UN News, 2026).



The U'wa Case: An International Standard the State Fails to Meet


The Inter-American Court of Human Rights, in its ruling on the Indigenous U'wa People v. Colombia case (July 2024), established a clear standard: the right to free, prior, and informed consultation is a fundamental right that protects the cultural, social, and economic integrity of Indigenous peoples. The Court found that the Colombian State violated the U'wa People's rights to collective property, participation, access to information, self-determination, a dignified life, and personal integrity, among others, by failing to carry out proper consultation processes for gas and oil extraction projects.

This ruling is relevant to freedom of expression and access to information because prior consultation is, at its core, a right to be informed and to speak before decisions affecting the territory are made. However, despite the ruling, Afro and Indigenous organizations consulted for this report state that, in practice, nothing has changed: extraction projects continue to advance, information does not arrive in a timely or culturally appropriate manner, and those who oppose or voice criticism continue to be stigmatized, threatened, or silenced.

2026 Electoral Context: Ethnic Representation as a Digital Battleground

The year 2026 is a decisive electoral moment for Colombia. The presidential and legislative elections have placed the political representation of Afro-descendant and Indigenous communities at the center of public debate. Political platforms prioritizing ethnic agendas have succeeded in positioning their own candidates for the Senate and the House of Representatives, sparking a powerful online discussion about the place that Afro and Indigenous voices occupy—or should occupy—in Congress.

However, what should be a democratic debate on ideas and proposals has often turned into a stream of racism and digital violence. When ethnic representation is at stake, racist undertones surface immediately: the abilities of Afro and Indigenous people to hold elected office are questioned, they are accused of being “puppets” of one party or another (right or left, depending on the aggressor's convenience), and they are denied both the right and even the capacity to have their own autonomous and diverse political positions—revealing that the issue is not party affiliation but the racialization of the debate.



Social media has been flooded with comments that, under the guise of neutral political critique, mask a deep contempt for the agency and independent thought of Afro and Indigenous people.

This is not a minor issue: digital violence targeting ethnic political expression is a form of restricting civic space. The intimidation is real, and many organizations have chosen to self-censor on political matters to avoid these attacks.

“If you dare to participate in politics, this is what awaits you.” — Afro organization from Valle del Cauca.

F. Dimension 6: Freedom of assembly


“Juntanza” as Cultural Resistance

There are growing shifts in how communities perceive opportunities to gather and engage in dialogue. “Juntanza”—an ancestral practice of coming together without formal calls—continues to flourish, as does “comadreo”, understood as active listening and trust-building, along with collective planning aimed at community well-being (National Center for Historical Memory, 2026). For Afro and Indigenous organizations, these gatherings are not merely functional: they are acts of cultural resistance, ways to preserve memory, language, and collective decision-making traditions that have survived centuries of exclusion.

This sense of freedom is felt more positively when meetings take place among peers: similar organizational levels, shared visions, and comparable social conditions. In these internal spaces, communities feel freer to speak openly, disagree, and build agreements.

When entering the public sphere, rules and restrictions emerge.

The problem arises when communities decide to take their demands into public spaces. There, perceptions shift dramatically. What was once a horizontal and respectful dialogue behind closed doors meets rules and restrictions outside. Organizations report that requesting permits for public meetings, marches, or gatherings becomes a process full of bureaucratic hurdles, unjustified refusals, and, in many cases, open criminalization of protest.



Over the years, community resilience has managed to debate and claim spaces with an ethnic focus—spaces that disrupt what is socially accepted as “well-spoken”—to enable genuine participation. But every time an Indigenous council or an Afro-descendant community council chooses to occupy a square, block a road, or stage a sit-in outside a mayor’s office, the State’s message is usually the same: public force as the response, stigma as the narrative, and criminalization as the threat.

The Regional Context: Authoritarian Practices in the Americas

This tension is not unique to Colombia. In December 2025, representatives of civil society organizations and independent media from across the Americas met in Bogotá and issued a joint statement warning of "a new wave of authoritarian practices in the region that is severely undermining the work of individuals, movements, and organizations that promote and defend people’s rights" (Amnesty International, 2025).

The document states that "alarmingly, we have identified that governments across the Americas are intensifying the adoption of authoritarian practices to concentrate and maintain power at any cost." It also recalls that "organized civil society has been essential to ensuring human rights across our continent; without it, the rule of law weakens and people are left defenseless against abuses of power" (Amnesty International, 2025).

This regional assessment echoes the reality faced by Afro and Indigenous communities in Colombia: the right to peaceful assembly is not only an individual right, but also a collective tool to protect territory, culture, and life. When it is restricted or stigmatized, it is not just a march that is being blocked—it is the ability of communities to influence the decisions that affect them.



Invisible Restrictions: Fear, Profiling, and Self-Censorship

Beyond formal legal or police restrictions, organizations face invisible constraints that act as preventive control mechanisms. The fear of being labeled as “conflict-prone organizations” or “aligned with armed groups” leads many communities to self-censor their public calls or avoid certain forms of mobilization. Meetings that were once open to the community have become discreet. Assemblies once held in public spaces now take place in private venues or within closed communities.

This climate of fear and mistrust is especially intense in areas with a strong presence of non-state armed groups, where gathering to discuss rights or report abuses can be interpreted as an act of “subversion” or “defiance.” In these contexts, organizations report that freedom of assembly is, in practice, nonexistent.

G. Dimension 7: Dialogue and consultation

Progress: an opening that acknowledges change but remains unsettled

Communities acknowledge that national, departmental, and local governments have created spaces to listen to and engage in dialogue with social organizations. However, there is still a need to continue recognizing, valuing, and strengthening these organizations based on their own identity, setting aside the idea of trying to “fix something that is broken.” These organizations have existed, worked, and endured without the presence of the State — or, at best, with military involvement that at times creates tension in the territories.

Moreover, even when there is some openness to dialogue, the failure to honor commitments reinforces a deep-rooted feeling: a sense of being wronged and used.



Access to Information: Petition Rights Met with Brief Replies and Bureaucratic Barriers


One of the main barriers organizations face when trying to engage in informed, well-grounded dialogue is access to public information. Through the constitutionally protected right-to-petition mechanism, communities request from state institutions the information they need to develop territorial assessments, design projects, and defend their rights. Yet the responses they receive are, in most cases, brief, incomplete, or delayed.

What stands out most in the testimonies of participating communities is the difference in treatment they perceive when a request is submitted by an individual compared to a social or ethnic organization. When submitted personally, responses tend to be faster and more complete. But when the same request is made on behalf of an organization—especially one with a history of advocacy or oversight—state institutions often reply with counter-questions: Why do you need this information? Why are you requesting it? What will you use it for? This requirement, which has no legal basis when dealing with public information, operates as a discouraging and controlling mechanism that limits organizations' ability to exercise their right to information and, in turn, to participate on equal footing in dialogue and consultation processes.

The Challenge of Securing One's Own Spaces: Costly Dialogues and Isolated Efforts

Finding or being invited to dialogue spaces is not an easy task. Organizations often depend on the State or private actors to call them together. But when it comes to creating their own broader or regional dialogue spaces that include other communities, they face a discouraging reality: logistical, travel, and time costs are high, and access to funding for these kinds of initiatives is extremely limited.

This situation creates, day by day, the perception that each organization's work in its community is an isolated effort with little room for replication. However, when they manage to attend large gatherings—congresses, national meetings, guarantee roundtables—they realize they are not alone. They discover they are aligned by mysterious forces that lead them in the same direction.



That mysterious force is nothing more than structural problems that are practically the same across all regions: lack of funding, insecurity, digital exclusion, discrimination, and government neglect. The issue is not the absence of a shared agenda; the issue is the lack of resources and institutional commitment to foster collaboration and coordination.

Photography and Instrumentalization: Inclusions That Exclude

A recurring concern among the organizations consulted is that they do not feel genuinely included in government decision-making at the national, regional, or local levels. Instead, they report being invited only when a photo is needed or when their ethnic representation helps fill a space. In many cases, inclusion is merely symbolic: they are asked to be present, but not given any real influence over the decisions being made.

Prior Consultation: A Fundamental Right Turned into an Inaccessible Ideal

The right to prior, free, and informed consultation—enshrined in ILO Convention 169 and in the case law of Colombia’s Constitutional Court—is one of the most important mechanisms for dialogue and participation for Indigenous peoples and Afro-descendant communities. However, organizations report that this right has become an “illusion”: something that looks good on paper but is difficult to access in practice.

The state office in charge of prior consultation is centralized in Bogotá. Securing its presence in the territories at the request of communities—especially when they oppose an extractive or infrastructure project—has not been easy. Procedures are slow, responses take months, and communities have almost no technical or financial capacity to sustain a consultation process on equal footing¹².

The contrast with companies is stark. When a company holds a license, concession, or extractive or infrastructure project, it has resources, legal teams, specialized consultants, and the ability to speed up timelines.

¹² The entity referred to is the Directorate of the National Authority for Prior Consultation (DANCP). (Ministerio del Interior, 2026)



Communities, by contrast, arrive with their own hands, ancestral knowledge, and limited resources. From the outset, the dialogue table is deeply unequal. And in many cases, the outcome is what organizations call a “paripé”: a mock consultation in which it has already been decided that the project will move forward.

This assessment is supported by recent international rulings. The Inter-American Court of Human Rights, in its judgment in the case Indigenous People U’wa v. Colombia (Hernandez Oviedo, 2025), determined that the Colombian State violated the U’wa People’s rights to collective ownership, participation, access to information, and self-determination by failing to carry out adequate prior consultation processes for oil and gas extraction projects. The Court stressed that it is the State’s duty—not that of Indigenous peoples—to demonstrate that consultation processes were effectively conducted. It also clarified that prior consultation must take place even when extraction projects lie outside Indigenous territory, if they have a direct impact on community rights. However, despite this landmark ruling, the organizations consulted for this report note that, in practice, nothing has changed.



H. Dimension 8: Access to justice and legal services

Justice as a privilege, not a right

When communities seek answers to restore a violated right, they are dissatisfied with the state’s actions to address their demands for justice. This has led social organizations to feel REPRESSED (4), as the pathways and procedures for accessing justice are not shared or explained in clear, culturally appropriate language that outlines the steps and protocols to follow when rights are violated.

Among Afro and Indigenous organizations, there is a widespread perception that accessing justice is a privilege, not a right. People living in remote rural areas, those unfamiliar with legal language, those without the means to hire a private lawyer, and those who belong to structurally discriminated ethnic groups all face extra barriers that turn justice into a distant and unattainable luxury.

Impunity as the Norm: What the Numbers Reveal

This subjective perception is supported by objective data. According to the Office of the Attorney General (2026), between 2016 and 2025, 800 homicide cases involving human rights defenders were investigated. Only 55 of these cases resulted in convictions, representing just 6.87%. In the case of threats—the most common offense against social leaders—the National Threats Unit has assisted 5,060 victims, yet only 41 cases have led to convictions (OAG, 2026). These figures are not the product of chance or the inherent complexity of the cases. They stem from structural impunity throughout the justice system: lack of prioritization, weak investigations, evidentiary challenges (especially for crimes committed in digital or rural contexts), and a lack of political will to hold perpetrators accountable, particularly when they wield economic or political power in the territories.



Justice does not monitor or follow up

Organizations report that once a complaint is filed, there is no follow-up. The justice system does not monitor cases, does not provide updates on their progress, and does not have the practice of offering sustained support to victims. This lack of information leads to secondary victimization: the human rights defender not only endures the rights violation (threat, assault, displacement), but also the uncertainty of not knowing what is happening with their case, whether anyone is investigating it, or if it has simply been closed without notice.

Geographic and Digital Barriers: Justice That Never Arrives

In territories such as the Amazon, the Pacific, or the Orinoquía, where there are no roads and internet access is virtually nonexistent, organizations are forced into silence—not because they do not want to report abuses, but because they have no way to do so. The State has not provided even the most basic digital tools (accessible platforms, virtual offices, alternative notification systems), and the only option—traveling for days to the nearest municipal or departmental center—is financially out of reach for most.

This gap creates what organizations describe as the distortion of real violation figures. What is not reported does not exist for the judicial system. And what does not exist is neither investigated nor punished. Underreporting is, therefore, a silent mechanism of impunity.

Structural Discrimination in Access to Justice

Organizations report that, in practice, structural discrimination persists in access to justice based on ethnic identity. Judicial actors—judges, prosecutors, public defenders—often lack knowledge of differential approaches, do not speak native languages, fail to understand worldviews and traditional forms of administering justice, and tend to delegitimize the evidence or testimony presented by communities.

Women human rights defenders, LGBTIQ+ individuals within ethnic communities, and leaders of Community Action Boards face even sharper intersecting barriers: they are discriminated against not only for being Indigenous or Afro-descendant, but also for being women, for their sexual orientation, for having a disability, or for their community role.



Local Government: The Weakest Link

Local governments (mayor's offices) have failed to meet their constitutional duty to provide all communities—especially those in remote rural areas—with the legal information needed to safeguard rights and prevent violations. Municipal prevention plans are insufficient, lack local relevance, and show minimal community participation. Municipal ombuds offices—meant to be communities' main allies in defending their rights—often lack resources, staff, and autonomy to act. In many regions, ombuds officials have faced threats and pressure from armed groups or corrupt local authorities, forcing them to self-censor or abandon their duties.

What Does Work (and How to Strengthen It)

Despite this bleak outlook, organizations identify legal tools that have proven effective in defending their rights, especially when they receive even minimal legal support.

- The right to petition: a constitutionally protected mechanism that, when used correctly, allows communities to obtain public information, demand administrative action, and expose government negligence.
- Constitutional actions such as tutela and popular actions: legal avenues that protect fundamental rights violated by the actions or omissions of authorities or private actors.
- Organizations emphasize the need to train community leaders in the use of these tools in clear, accessible, and culturally appropriate language. The goal is not to turn every leader into a lawyer, but to give them basic knowledge that enables them to respond immediately when their rights are violated, without having to wait for a legal professional to reach their territory—a process that can take months or may never happen.



I. Dimension 9: Civil society legitimacy and accountability


There is significant ambiguity in this area. On one hand, several Afro-descendant and Indigenous social organizations feel supported by their grassroots communities. These communities recognize their daily work, territorial presence, defense of collective rights, and the voice they provide to those without direct access to the state. This support is not accidental; it has been built over years of quiet dedication, of ‘being there’ when the community needs it, and of placing collective interests above individual ones.

However, this support is fragile and conditional. When organizations sit at the table with government bodies at different levels and negotiate commitments, the state’s failure to fulfill these commitments can erode community trust in the organizations themselves. Communities do not always distinguish between ‘what the state failed to do’ and ‘what the organization promised but could not achieve.’ Frustration is often directed at the most visible actors in the process: the social organization and its leaders.

Dual Accountability: To the Community and to Funders

Organizations live in constant tension between two forms of accountability: the one they owe their communities (using clear language, on community time, with cultural awareness) and the one they owe their funders (with standardized formats, rigid timelines, and technical language). Organizations grow weary of having to follow external formats and schedules—those that ignore when the tide goes out, when there is a *minga*¹³, when the community must prioritize a collective mourning process, or an assembly to resolve an internal conflict.

¹³ La Minga is a gathering of diverse actors, knowledge, and tools united around a shared purpose. In today’s context, it represents an act of resistance and peace aimed at defending the individual and collective rights of Indigenous peoples and nations. It is a space where dialogue flows, ideas take shape, and visions of collective well-being are built (ONIC, 2021).




This tension is significant. When an organization prioritizes funders' formats over community dynamics, it risks losing legitimacy with its own base. But when it prioritizes community dynamics over funders' formats, it risks losing funding and, with it, the ability to sustain even its basic operations. It is a tightrope that many organizations walk every day, without a safety net.

Who becomes marginalized within organizations themselves?

The question of legitimacy and accountability cannot be addressed without also asking: Who is included and who is excluded within organizations? The organizations consulted acknowledge, with honesty, that specific groups still have limited or marginalized participation in decision-making processes, even in organizations that describe themselves as “community-based” or “representative”.

- Women: although many organizations have visible women leaders, their presence in strategic decision-making spaces (boards, coordination committees) remains lower than that of men. Glass ceilings persist and, in some cases, cultural resistance to women's leadership continues.
- Young people: organizations recognize their difficulty in integrating new generations into decision-making processes. Young people are invited to operational tasks (logistics, digital communication, fieldwork) but rarely to define the organization's strategic direction.
- LGBTIQ+ people: within Afro and Indigenous communities, people with diverse sexual orientations and gender identities face additional barriers to being recognized as leaders. This double stigma — ethnic and gender-based — marginalizes them from both traditional community spaces and formal organizational spaces.
- People with disabilities: they remain largely invisible within organizational structures, despite being part of the communities.

- 
- Migrant and displaced populations: those who arrive in these regions fleeing violence or poverty are rarely integrated into existing organizations, which are often rooted in long-standing territorial identities. This assessment is not an external critique but a self-reflection voiced by the organizations themselves—one that must be addressed to build a truly inclusive, intersectional, and representative civil society.

Respect and Acceptance from the Wider Society: Between Recognition and Stigma

Outside their home communities, Afro and Indigenous organizations face a mixed landscape. On one hand, parts of society—especially those familiar with human rights, ethnic diversity, and environmental justice—recognize and respect their work. On the other hand, deep-rooted stigmas continue to undermine their efforts, labeling them as “conflict-driven organizations,” “linked to armed groups,” “obstacles to development,” or “defenders of narrow interests.”

This stigma intensifies in moments of political polarization and in regions where extractive or infrastructure projects are contested. Organizations that oppose a mine, a dam, or a road are routinely discredited by political and economic actors who accuse them of “holding back progress.” In the digital sphere, this discrediting spreads through smear campaigns, memes, fake news, and coordinated attacks.



The Economy of the Heart: Personal Contributions as Support and as Boundaries

One of the most revealing findings in this area is the “economy of the heart” that keeps many organizations going. The leaders consulted express their exhaustion from continuously relying on their personal resources to make everything work. They believe it is time for equal respect, reflected in sustainable and predictable funding, free from conditions that distort community work.

This exhaustion is not only financial; it is also emotional and symbolic. The lack of stable resources forces organizations to prioritize operational survival over political advocacy, to accept conditions that are not always appropriate, and to adapt to the timelines and formats imposed by those who provide the funds. Autonomy—a core value for any social organization—is seriously compromised.





3. Results by region.





For this report, Colombia was divided into five geographic areas, referred to as regions. Each region groups together different parts of the country. Illustration 3 presents the radial charts for each region.






Section 1. Caribbean and Insular Region (North)







Made up of the departments of Atlántico, Bolívar, Cesar, Córdoba, La Guajira, Magdalena, Sucre, and the Archipelago of San Andrés, Providencia, and Santa Catalina, this region has not shown major changes in its dynamics. Compared with areas such as the Pacific, the Caribbean displays a REPRESSED civic space – 4, mainly due to the actions of illegal armed groups.



According to the Electoral Observation Mission, there is a very thin line between violence against community leaders and the presence of illegal armed groups. More than 80% of attacks against leaders occurred in municipalities where these groups were actively operating.






Alarmingly, in less than a month, the region witnessed two massacres and clashes between the AGC and the Autodefensas Conquistadoras de la Sierra Nevada (ACSN). Communities in the Caribbean demand prompt and ongoing State presence, as recommendations aimed at protecting the lives and safety of women leaders, children, and the population at large have been largely ignored, minimizing risks and evading responsibilities.







In La Guajira, people feel respected, with fair opportunities to speak up, move safely through the territory, and access transparent procurement processes. Notably, 90% of respondents reported being primarily represented by Afro-Colombian communities. In contrast, in departments like Magdalena, conditions shift from fair to non-existent, especially for groups defending the environment, food security, and the rights of people with disabilities.





Section 2. Orinoquía Region – Eastern Plains



Composed of the departments of Arauca, Casanare, Meta, and Vichada. There are gaps when it comes to opening spaces where leaders and social organizations can raise their voices and demand their rights, with particular emphasis on municipalities in Casanare. When asked about Freedom of Expression and Assembly, they scored a two (2), which reflects a Closed civic space.






Additionally, those who manage to access advocacy spaces risk being labeled as enemies of the government and added to exclusion lists. This situation is recognized and confirmed by 81% of the organizations surveyed in the region. They call for respect, support, and legitimacy for the actions carried out by organizations, given the State's limited presence; in many cases, these organizations are the only support communities have. However, the State's demands overwhelm their capacity to operate, as seen in Arauca and Vichada.







An emerging trend identified in this 2026 monitoring process is the concern expressed by Indigenous communities regarding the purchase of land considered ancestral territory by Mennonite groups, who not only occupy and damage local ecosystems but also forcibly displace the established communities.



Section 3. Amazon Region (South)



It comprises the departments of Amazonas, Putumayo, Caquetá, Guainía, Guaviare, and Vaupés. Despite the region's vast environmental wealth, there is little tangible support from authorities for the ethnic communities fighting to protect it. Here, defending the land often means facing harassment and threats from illegal armed groups that continue to battle for control of large territories used for coca cultivation and trade.



This brutal violence is not evenly distributed across the region. Departments such as Amazonas saw no fatal attacks against social leaders in 2025, a trend that continued into the first month of 2026, allowing its civic space to be rated as 5, Repressed. Vaupés, on the other hand, reports a CLOSED civic space, where lingering violence combines with limited or nonexistent digital communication for social leaders and civil society organizations due to fuel shortages that disrupt electricity generation.



Section 4. Pacific Region (Western Area)

Comprising the departments of Cauca, Chocó, Nariño, and Valle del Cauca, this region faces significant limitations in fully carrying out organizational activities. On one hand, the national government is taking steps toward addressing the historical debt owed to the ethnic groups that inhabit the region¹⁴. However, communities perceive this path toward reparation as slow and overdue, believing that major strides are necessary to achieve genuine reconciliation. In contrast, the safety of Afro and Indigenous organizations remains at risk due to the persistent actions of various armed groups operating outside the law. These groups sow fear in several territories and seek to establish themselves as the sole authority, carrying out extensive criminal activities that severely impact small and medium-sized businesses, as well as social organizations, through practices such as extortion and intimidation. The power these groups have accumulated over time, enabled by the absence of the state, distorts the concept of representative democracy as it is understood in the country. In this context, democracy is coerced to serve the interests of the illegal economy and activities of these groups—a dynamic evident across the four departments in the region, which notably share a strategic geographic position exploited by narcotrafficking networks.

Section 5. Andean Region (Central)

Comprising the departments of Antioquia, Cundinamarca, Boyacá, Caldas, Bogotá D.C., Huila, Quindío, Risaralda, Norte de Santander, Santander, and Tolima. As of January 1, 2026, the Andean region continues its trajectory toward a ****repressed**** civic space, with signs of shifting toward a ****closed**** one. This is driven by rising violence, repression, and abrupt changes in oversight mechanisms in departments such as Bogotá, as well as the use of technological tools like drones to pressure communities in Norte de Santander. Antioquia faces similar challenges. The growing insecurity is alarming: within the first ten days of January, two massacres were reported. Social organizations are not exempt, with 67% reporting threats—physical, digital, or defamatory.

¹⁴ Through the implementation of strengthening projects for community-based organizations, which include technical assistance, the provision of supplies, and furniture to support their work, organizations and their communities gradually build confidence in the state.

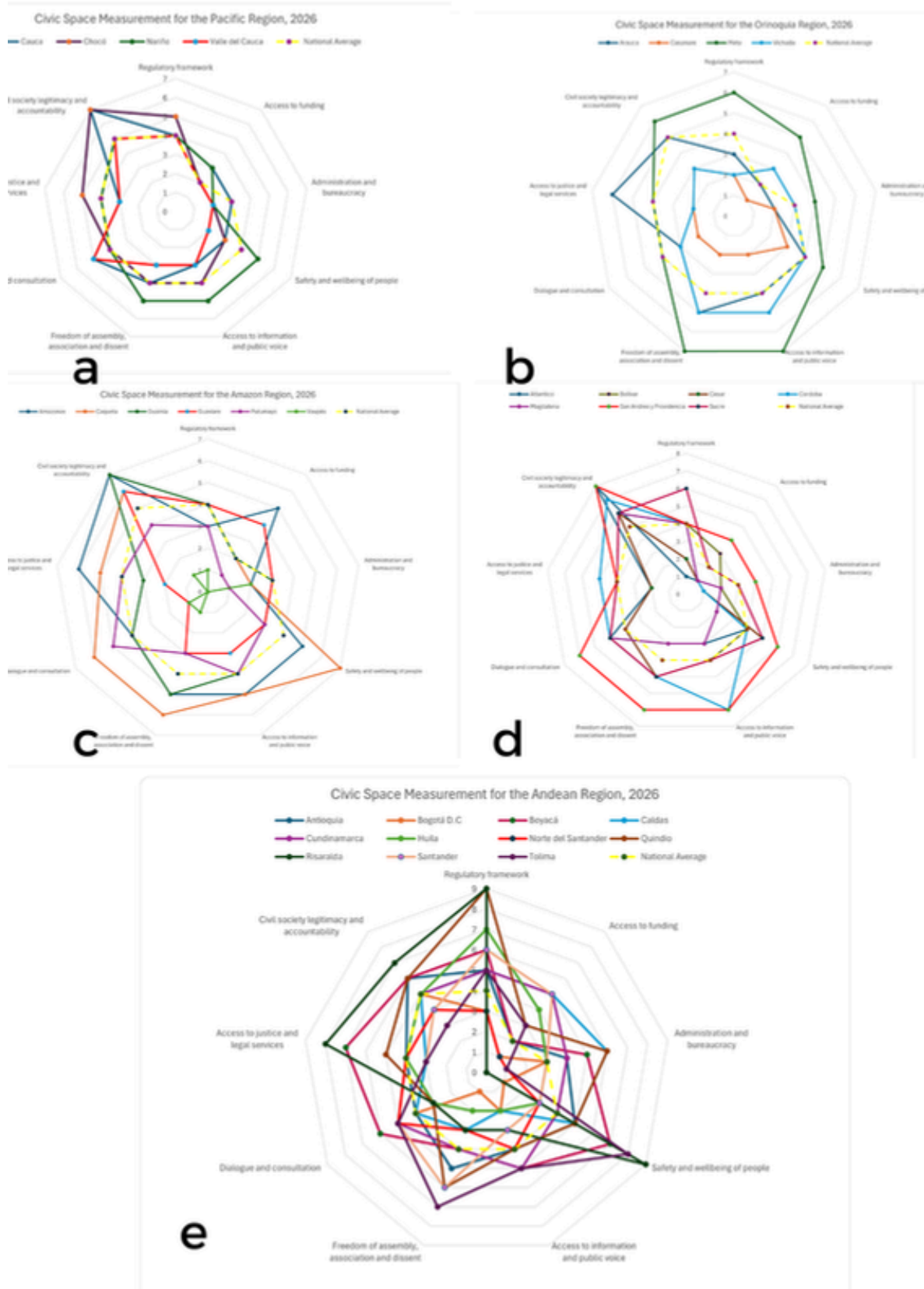


Figure 3. Radial charts by region: a) Pacific region; b) Orinoquía region; c) Amazon region; d) Caribbean region; and e) Andean region. Source: Authors, 2026.



TREND ANALYSIS



National Overview: Three Years of Stagnation with Slight Improvements

The national average of the civic space conditions for Afro and Indigenous organizations has remained between 3 and 4 out of 10 across the three years of monitoring (2024, 2025, and 2026). The rating remains REPRESSED, indicating that despite some isolated improvements, the structural conditions for exercising civic space have not significantly improved. Figure 4 presents a comparison of the dimensions for the 2024–2026 period.

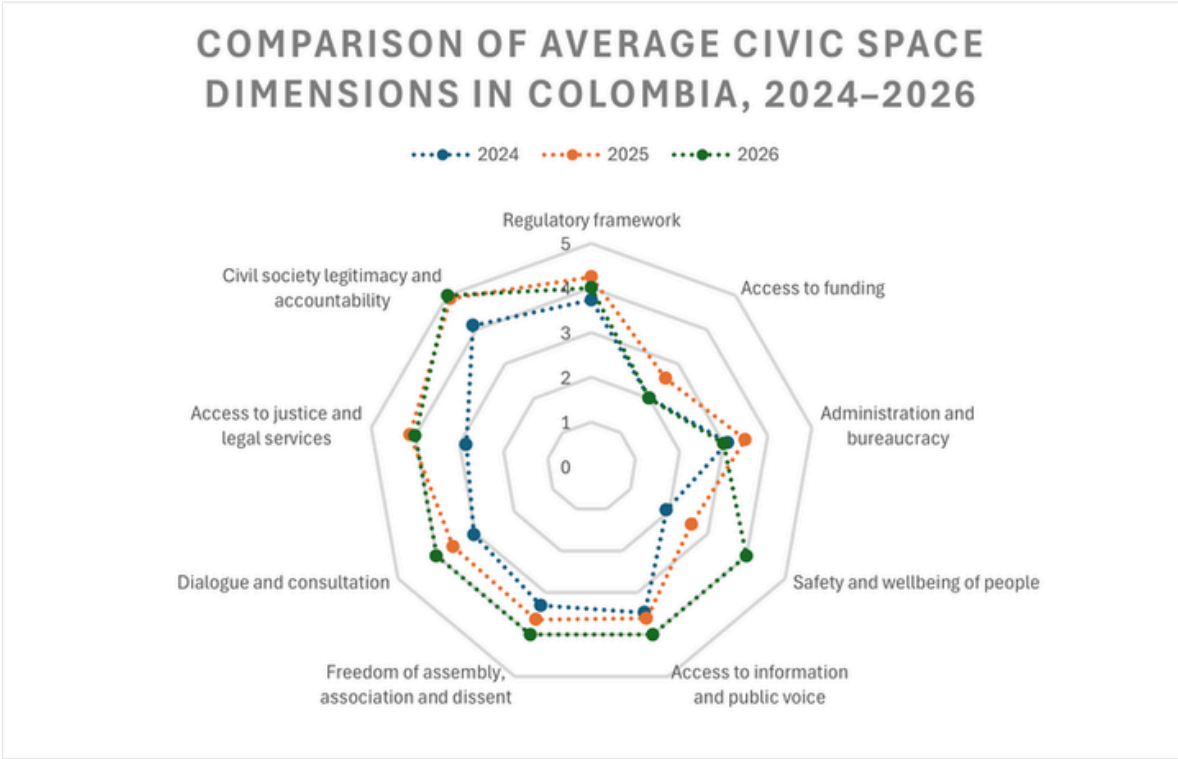


Figure 4. Radar chart comparing average civic space dimension scores. Source: Authors, 2025

Key finding: The only dimension that worsened between 2024 and 2026 was D2. Access to Funding (from 3 to 2, shifting from “restricted” to “closed”). This decline is explained by the withdrawal of USAID, cuts in international cooperation, and the structural barriers organizations face when trying to access public and private resources. All other dimensions remained stable, which is not good news: stability at such low levels amounts to a continued crisis.

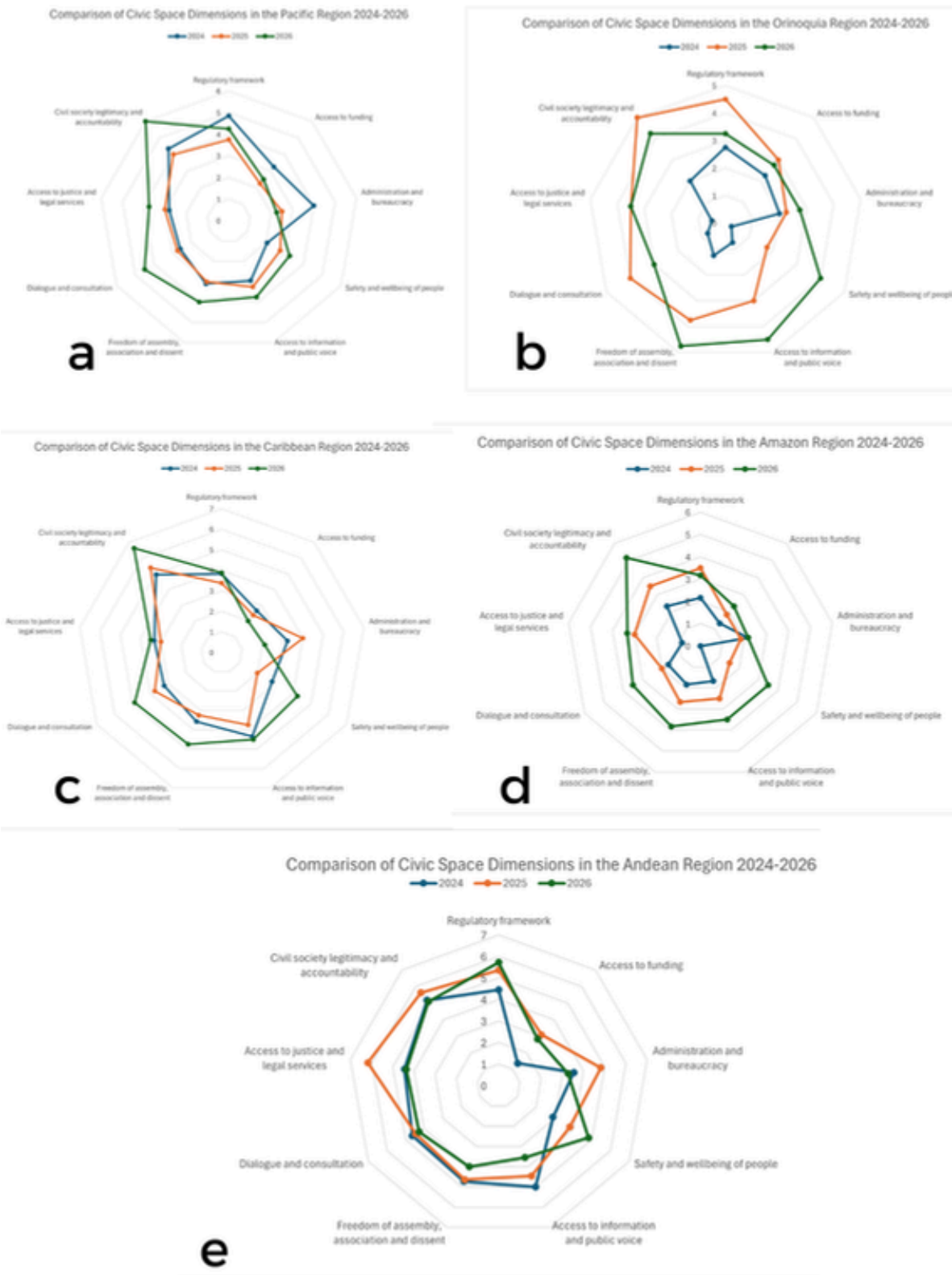



Figure 5. Radial charts comparing civic space dimensions for the 2024–2026 period by region: a) Pacific region; b) Orinoquia region; c) Caribbean region; d) Amazon region; and e) Andean region. Source: Cambio Sostenible, 2026.



Department Trends: Who Went Up, Who Went Down, and Who Stayed the Same?

Its perception of civic space increased (45% of departments): Amazonas, Atlántico, Antioquia, Arauca, Cauca, Caquetá, Chocó, Córdoba, La Guajira, Meta, Norte de Santander, Putumayo, Risaralda, San Andrés and Providencia, Sucre.











In Putumayo, Chocó, Cauca, Nariño, Risaralda and Antioquia, the legitimacy of ethnic organizations and communities is advancing through actions such as restitution, protection, and comprehensive reparation for peoples affected by the armed conflict. Rulings issued in this period (2026) will return 55,342 hectares to the Indigenous Reserves of Juan Tama, Inga de Aponte, Tssenene, Palma Alta, among others, and to the Community Councils of Piedras Bachichi and Bellavista Dubaza, according to the report from the Ethnic Affairs Directorate (DAE) of the Land Restitution Unit (URT).

Its perception of civic space decreased (33% of departments): Bogotá D.C., Boyacá, Caldas, Casanare, Cundinamarca, Guainía, Huila, Magdalena, Santander, Tolima, Vaupés.

Bogotá, the Capital District, is the epicenter where much of Colombia's cultural diversity converges. However, social organizations representing the interests of these ethnic groups perceive an intention by the State to strip them of their identity in favor of bureaucratic procedures that do little to reflect a genuine differential ethnic approach. This results in a constant struggle for survival.

Ethnic organizations are encouraged to register with the Ministry of the Interior to certify their existence and eventually gain access to benefits. But does the Ministry reach the territories where these organizations are located? Are its forms clear, accessible, and responsive to their specific needs and possible limitations? Evidence suggests it falls short. Such registration would provide greater opportunities to secure resources.

Without it—and as noted throughout the text—organizations are more likely to rely on their own resources, as many of those surveyed have indicated.








It remained at the same levels (21% of the departments): Bolívar, Cesar, Guaviare, Nariño, Quindío, Valle del Cauca, and Vichada.

This stagnation is a discouraging sign that once again reveals the State's lack of meaningful progress in supporting ethnic social organizations, with particular concern in dimensions D8 (access to justice) and D4 (security and well-being).



Regional Trends: What Do the 2024–2026 Charts Reveal?

Pacific Region (Cauca, Chocó, Nariño, Valle del Cauca):










The radial charts show slight improvement in areas such as D9 (legitimacy) and D7 (dialogue and consultation). However, the most critical areas—D4 (security) and D2 (funding)—remain very low (between 2 and 3). The increased security presence in Nariño (360 program) has improved perceptions of safety along certain routes, but it has not addressed the structural violence faced by defenders in the southern Pacific and Chocó.

Orinoquía Region – Eastern Plains (Arauca, Casanare, Meta, Vichada):
























The chart shows a modest improvement in D7 (dialogue) and D9 (legitimacy), but D2 (funding), D4 (security), and D8 (justice) continue to be the lowest-rated areas. Vichada remains the department with the most restricted civic space in the country, despite some isolated improvements.

Caribbean Region (Bolívar, Cesar, Córdoba, La Guajira, Magdalena, Sucre, Atlántico, San Andrés):



The chart shows uneven progress across several areas, but D3 (bureaucracy) and D2 (funding) remain the main bottlenecks. La Guajira continues to face persistent challenges in accessing justice and legal services, especially in the Upper Guajira area.



Andean Region (Antioquia, Bogotá, Boyacá, Caldas, Cundinamarca, Huila, Norte de Santander, Quindío, Risaralda, Santander, Tolima):

The chart shows a slight improvement in D9 (legitimacy) in some departments, while Antioquia and Norte de Santander show setbacks in D4 (security) due to rising violence linked to disputes among armed groups. Bogotá D.C. stands out for declines across several areas, particularly D3 (bureaucracy) and D5 (freedom of expression).

Amazon Region (Amazonas, Caquetá, Guainía, Guaviare, Putumayo, Vaupés):

The chart shows a slight improvement in D7 (dialogue) and D9 (legitimacy) in some departments (Putumayo, Amazonas), although D2 (financing), D4 (security), and D8 (justice) remain critical. The strong presence of illicit crops and ongoing disputes among non-state armed groups keep this region one of the most dangerous for social leadership.

Key concerns: D2, D3, D4, and D8

D2. Access to Funding (dropped from 3 to 2 between 2024 and 2026):

This is the only dimension that worsened during the period. The exit of USAID, cuts in international cooperation, lack of transparency in public calls, and bureaucratic barriers to accessing resources have deepened the sustainability crisis for organizations. Fifty-five percent rely on their own resources, and only eight percent believe procurement processes are transparent.

D3. Administration and Bureaucracy (remained at 3, but with high territorial variability):

This dimension showed the lowest levels compared to 2025. The accounting and documentation requirements imposed by Inspection, Oversight and Control entities—up to 16 minimum requirements—combined with limited connectivity in rural areas and the absence of a differential approach, make the simple act of “existing legally” a privilege. In Vichada, for example, the absence of a Chamber of Commerce in the capital forces organizations to travel hundreds of kilometers to process their legal status.



D4. Security and Well-Being (remained at 3, with setbacks in several departments):

The web of conflicts across the country has done little more than prolong the same—or even deeper—uncertainty and fear seen in previous years. As Llorente (2026) notes, “the total number of members of illegal armed groups has returned to levels similar to those of 2011,” with an added concern: the country and its organizations now face not only the FARC but also a diversification of illegal armed groups.

D8. Access to Justice (remained at 4, but with a stark gap between what is reported and what is sanctioned):

Organizations working to protect their communities continue to face coercion, violence, and threats, without real access to justice that restores their violated rights. The Attorney General’s Office recognized 1,372 cases of killings of human rights defenders between 2016 and 2024, of which only 38% (527) were prosecuted and less than 20% (227) resulted in convictions. In the case of threats—the most common crime—the National Threats Group has assisted thousands of leaders, yet only a very small fraction of cases has reached a verdict.

2026 Electoral Context: An Added Layer of Risk

That bleak outlook also extends to the electoral processes taking place in the current 2026 term. The Ombudsman’s Office issued an early warning for the elections, identifying potential rights violations within the electoral process and offering 20 recommendations related to conflict dynamics that limit participation—not only for candidates, pre-candidates, and political actors, but also for civil society (Ombudsman’s Office, 2025).

Meanwhile, the National Protection Unit (UNP) has yet to provide an updated report —by March 2026—on the number of protection requests received, nor has it offered the necessary and sufficient guidance for leaders and members of social organizations to recognize themselves as at-risk individuals within the population the institution is meant to serve. This is particularly troubling given that 67% of surveyed organizations reported having received threats related to their work.

Status of Local Afro-descendant and Indigenous Organizations

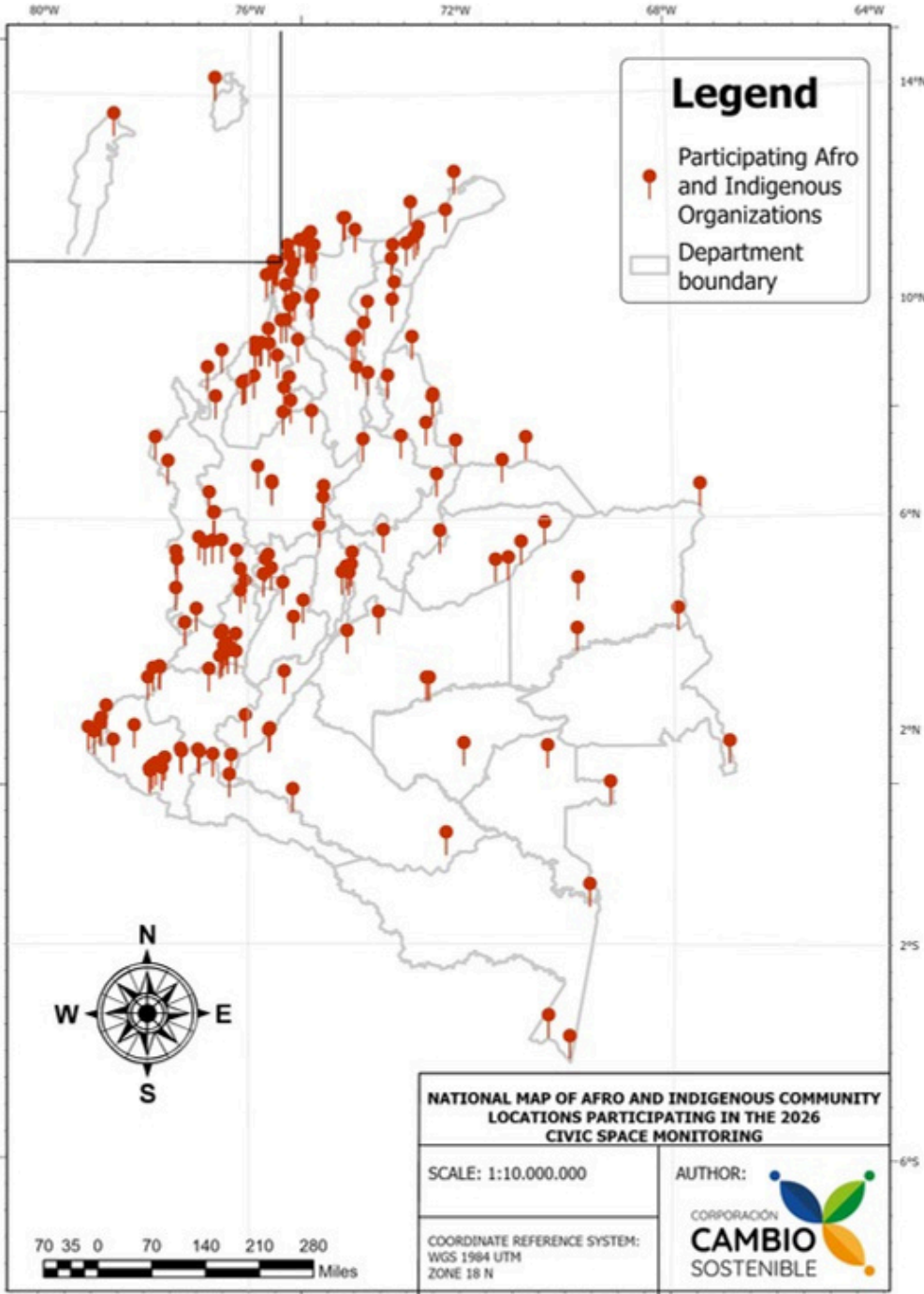



Figure 5. Map showing the georeferenced Afro and Indigenous organizations that participated. Source: Authors, 2026.



This information is based on responses from 187 Afro-descendant and Indigenous organizations that contributed to the report. Below are key insights related to the current situation of local Afro and Indigenous organizations:

- The sample was mainly composed of organizations that defend human rights, strengthen communities, support or include people with disabilities, and protect the environment.
- Of these, 48% primarily represent or serve Afro-descendant populations, while 52% focus on Indigenous groups.
- Among ethnic social organizations, 43% identified as human rights defenders; 34% as organizations of people with disabilities and caregivers; 22% as youth and rural organizations; and 11% as LGBTIQ+ groups.
- Regarding environmental participation, 44% identified themselves as promoters of environmental protection.
- In terms of scope, 60% of the organizations operate locally or municipally, 25% at the departmental level, and the rest at the national level.
- A total of 90% stated that requirements from various government entities can disregard their customs and capacities based on where they are located.
- Concerning direct restrictions tied to their mission, ethnic organizations noted that being a new organization (35%); having a mandate to protect social leaders and human rights defenders (27%); being led by Afro-descendant or Indigenous communities (53%); or having filed complaints against local or departmental administrations (23%) places them at higher risk of being monitored, restricted, and controlled by government authorities.
- From an intersectional perspective, organizations also noted that characteristics such as sexual orientation, living in rural areas, and working with victims of armed conflict increase their vulnerability in their social work.
- Looking back at 2025, when 60% of organizations believed that procurement processes lacked transparency, this figure has now risen sharply to 91%.
- Among their main challenges, the most common is limited funding, which may be closely linked to high levels of corruption in accessing these resources, as well as the lack of recognition of geographic barriers, Internet connectivity issues, and the technical, administrative, and legal capacities of organizations.



RECOMMENDATIONS





Key Strategic Recommendations

The recommendations are directed at stakeholders involved in the management, protection of rights, and promotion of social equity for Afro and Indigenous organizations, including human rights institutions, national authorities, local public entities, the private sector, universities, and non-governmental organizations.

1. Security that must be rethought with an ethnic, territorial, and digital focus:
 - Strengthen investigative capacities in the digital environment.
 - Ensure fast and effective channels for reporting online threats and acts of ethnic discrimination.
 - Acknowledge that racial discrimination is also a form of violence that limits civic space and, therefore, must be investigated and sanctioned with the same priority as other forms of violence.

2. Financially strengthen the sustainability of civil society:
 - The Colombian government and international cooperation actors must design funding streams with a differentiated approach, simplified and transparent processes, and real technical support for community-based organizations.

3. Processes that uphold administrative autonomy and freedom of association:
 - This dimension should encourage the State to promote effective local administration through the exercise of its constitutional and legal functions, enabling ongoing support and organizational strengthening without any bias.
 - It is urgent to design differentiated administrative pathways that acknowledge connectivity gaps, geographic distances, and the technical capacities of Afro-descendant and Indigenous community-based organizations.



4. Empower digital environments and freedom of expression:

- The Colombian state not only has the responsibility to ensure that there are no reprisals for exercising freedom of expression, but it must also actively protect those who choose to speak out, especially in high-tension contexts such as during elections.

5. Protect the right to assemble in both online and offline environments.

- Ensure safe and stigma-free environments for the exercise of the right to peaceful assembly. This not only means avoiding the criminalization of protest but also actively protecting those who gather to defend their territories, rights, and ways of life.
- Provide digital tools and resources to community organizations to enhance their influence in the civic arena.

6. Increase the effectiveness of intercultural citizen participation as a strategy for resolving socio-environmental conflicts:

- Establish open spaces where multiple stakeholders can gather to provide communities with the opportunity to attend, express themselves, consult, and co-create effective solutions. It is time to move beyond controversy and disputes with communities; decision-makers must be willing to collaborate with them to address their issues, rather than competing to justify their public management on the matter.

7. Ensure access to justice from an intercultural perspective:

- Decentralize justice: Bring legal services and accessible reporting routes to rural and remote areas.
- Ensure digital connectivity: Facilitate access to judicial systems in regions without internet through alternative methods such as radio, messaging, and mobile offices.
- Train judicial operators: Educate them in an ethnic and gender differential approach so that justice does not perpetuate structural discrimination.
- Strengthen municipal ombudsman offices: Ensure their autonomy and independence.
- Implement basic legal training programs: Train community leaders in the use of petitions, tutela actions, and other protection mechanisms.



8. Foster Autonomous, Assisted, and Technically Supported Accountability

The State and international cooperation should:

- Recognizing that organizations are legitimate: They don't need to "reformat" to be recognized; they already are within their communities. What they need is for the state to honor the commitments made at dialogue tables.
- Funding community times: It's crucial not to impose external schedules that ignore local dynamics (such as tides, mingas, and collective mourning). Also, it's important to strengthen intersectional participation within organizations with funding and training lines directed at women, youth, LGBTIQ+ people, people with disabilities, and migrant populations.
- Fighting stigma: Addressing the stigma faced by Afro and Indigenous organizations is essential, especially in digital environments and in territorial conflict contexts.
- Transitioning to the economy of dignity: Moving from the heart economy to one that offers sustainable and predictable resources without disproportionate conditions is necessary. This will allow organizations to focus on what they do best: defending their territories and rights without having to invest their own money to survive.
- Necessary conditions for legitimacy: Until these conditions are met, the legitimacy of organizations will remain a hard-earned asset, but one maintained by very thin threads that any state failure or funding crisis can break.



CONCLUSIONS





Conclusions

- Access to financing is undoubtedly the most critical dimension of the civic space for Afro and Indigenous organizations in Colombia. The barriers are not solely economic but also political, bureaucratic, digital, and cultural. Lack of transparency, corruption, electoral clientelism, gaps between Indigenous and Afro-descendant communities, digital and banking exclusions, and international cooperation that has yet to become truly inclusive create a bleak scenario for the sustainability of these organizations.
- The security of defenders cannot continue to be understood solely as the absence of physical violence. Digital profiling, the shelving of complaints, non-compliance with the Escazú Agreement, discrimination both online and offline, and stigmatization on social networks are real forms of violence that restrict civic space and leave those who defend human rights and the environment unprotected.
- Freedom of expression and access to information for Afro and Indigenous communities in Colombia exist but are fragile, conditional, and constantly under siege. Organizations can express themselves, but they are aware of the costs: surveillance, exclusion from calls for proposals, online threats, political stigmatization, and, in the most extreme cases, loss of life. As long as an Indigenous leader cannot express political opinions without being subjected to a barrage of online hate, or an Afro community council cannot denounce an extractive project without fear of reprisals, freedom of expression in Colombia will remain, for ethnic communities, a half-freedom, monitored and racialized.
- The freedom of assembly for Afro and Indigenous communities in Colombia is a continuous area of contention. On one hand, there is the power of gathering as an autonomous cultural and political practice. On the other, there are the obstacles, stigmas, and threats that arise when these meetings transcend private spaces and become collective public action. As long as an Afro community cannot set up a working table in a park without fear of eviction, or an Indigenous council cannot hold an assembly in their reserve without the threat of armed groups or the suspicion of authorities, the freedom of assembly will remain, for Colombia's ethnic peoples, a besieged freedom.



Conclusions

- Racism on the Internet Stemming from Stigmatizing Allegations without Consequences for Ultra-Conservative and Fascist Leaders: Stigmatizing Afro and Indigenous populations online under the pretext of freedom of expression and ideological statements protected by political immunities within the framework of electoral contests or legitimate pronouncements should serve as a social alarm for national authorities. It should urge the implementation of sanctions of all kinds against those who seek to silence the voices of traditionally excluded communities through social networks.
- Organizations not only need to be heard: they need their proposals to be considered, the information they request to be delivered without discriminatory barriers, dialogue spaces to be neither one-sided nor costly, and prior consultation to stop being an inaccessible "ideal" and become an effective right.
- Access to justice for Afro and Indigenous organizations in Colombia is currently more a nominal right than a real one. Structural impunity, geographical and digital barriers, ethnic discrimination, the weakness of local governments, and the lack of community legal training create a scenario in which defenders do not trust the judicial system and, in many cases, do not even attempt to access it.
- The legitimacy and accountability of Afro and Indigenous organizations in Colombia are generally high within their grassroots communities but fragile and conditional when considering society as a whole, especially when evaluating the organizations' ability to sustain themselves without solely relying on their leaders' personal contributions.



Bibliography

AgenciaEFE. (19 de Marzo de 2026). La Patria. Obtenido de

<https://www.lapatria.com/nacional/disidencias-prohiben-apoyo-de-organismos-internacionales-colombia-tomara-medidas-para>

Alta Comisionada de las Naciones Unidas para los Derechos Humanos sobre la Oficina en Colombia. (2000). E/CN.4/2000/11. Obtenido de <https://documents.un.org/doc/undoc/gen/g00/115/25/pdf/g0011525.pdf>

Amnistía Internacional. (2024). Colombia 2023/24. Obtenido de <https://www.amnesty.org/en/location/americas/south-america/colombia/report-colombia/>

Amnistía Internacional. (01 de Diciembre de 2025). Obtenido de <https://www.amnesty.org/es/latest/news/2025/12/americas-sociedad-civil-alerta-sobre-nueva-ola-de-practicas-autoritarias-que-aceleran-el-cierre-del-espacio-civico/>

Areizaga, M., & Perez de Armiño, K. (2006). Diccionario de Acción Humanitaria. Obtenido de <https://www.dicc.hegoa.ehu.eus/listar/mostrar/144.html>

Arias Gonzáles, J. L. (2020). Métodos de investigación online: herramientas digitales para recolectar datos. Concytec.

Cámara de Comercio Pereira. (2019). CamaraPereira. Obtenido de <https://www.camarapereira.org.co/es/preguntas-frecuentes-renovacion-matricula-mercantil-PG380#:~:text=%C2%BFQU%C3%89%20SE%20REQUIERE%20PARA%20RENOVAR,primer%20trimestre%20de%20cada%20a%C3%B1o.>

Cardenas, F. (01 de Noviembre de 2024). El Espectador. Obtenido de <https://www.elespectador.com/ambiente/que-se-logro-y-que-no-en-la-cop16-de-cali-sobre-biodiversidad/>

Carvajal García, L. (5 de Marzo de 2025). Donald Trump critica ayudas a indígenas y afrocolombianos. Obtenido de <https://redmas.com.co/mundo/Colombia-vuelve-a-ser-ejemplo-de-despilfarro-en-Estados-Unidos-Donald-Trump-critica-ayudas-a-indigenas-y-afrocolombianos-20250305-0001.html>

Castillo, D. (2024). INDEPAZ. Obtenido de <https://indepaz.org.co/la-paz-total-en-colombia-una-utopia/>



Centro Nacional de Memoria Histórica. (2026). Obtenido de https://centrodememoriahistorica.gov.co/micrositios/revista-conmemora_lideres-sociales/sanar-en-el-comadreo.html

CIVICUS. (s.f.). Glosario. Obtenido de https://www.civicus.org/documents/resilient-roots_glosario_es.pdf

CNTI. (20 de Mayo de 2025). Amenazas contra la periodista indígena Sandra Chindoy: Exigimos protección y garantías para el libre ejercicio de la comunicación. Obtenido de <https://www.cntindigena.org/amenazas-contra-la-periodista-indigena-sandra-chindoy-exigimos-proteccion-y-garantias-para-el-libre-ejercicio-de-la-comunicacion/>

Comisión Colombiana de Juristas. (23 de Enero de 2025). Violaciones al derecho a la vida de las personas defensoras, líderes y lideresas 2024. Obtenido de https://coljuristas.org/nuestro_quehacer/lideres.php

Congreso de la República. (2022). Ley 2195. Obtenido de http://www.secretariassenado.gov.co/senado/basedoc/ley_2195_2022.html

CONPA. (2025). Consejo Nacional de Paz Afrocolombiano. Obtenido de <https://www.conpa.org.co/juntanzas/juntanza-afrocolombiana-en-el-departamento-del-atlantico>


DAPRE. (2024). Situación Víctimas Minas Antipersonal en Colombia. Obtenido de https://www.datos.gov.co/Inclusi-n-Social-y-Reconciliaci-n/Situaci-n-V-ctimas-Minas-Antipersonal-en-Colombia/yhxn-eqqw/data_preview

Defensoría del Pueblo. (2022). Sobre Racismo y Discriminación Racial en Colombia "Afrodescendientes: reconocimiento, justicia y desarrollo". Bogotá D.C.

Defensoría del Pueblo. (04 de marzo de 2024). Obtenido de <https://www.defensoria.gov.co/-/defensor%C3%ADa-entreg%C3%B3-a-la-corte-constitucional-un-informe-sobre-desplazamiento-y-confinamiento-en-2023>

Defensoría del Pueblo. (2024). Sobre derechos étnico- territoriales de los pueblos étnicos en contextos de maritorio.

Defensoría del Pueblo. (Octubre de 2025). Obtenido de <https://www.defensoria.gov.co/-/defensor%C3%ADa-del-pueblo-presenta-alerta-temprana-electoral-2025-2026-para-fortalecer-garant%C3%ADas-democr%C3%A1ticas>

- 
- Delgadillo Abello, V. (14 de Abril de 2025). Obtenido de <https://www.portafolio.co/economia/gobierno/vicepresidenta-francia-marquez-alerta-sobre-el-racismo-en-la-ia-y-pide-abordarlo-en-foro-global-627964>
- DIAN. (2025). Obtenido de <https://www.dian.gov.co/impuestos/sociedades/Regimen-Tributario-Especial-RTE/Paginas/default.aspx>
- Díaz, D. (10 de Febrero de 2026). Obtenido de <https://elpais.com/america-colombia/2026-02-10/hombres-armados-secuestran-a-la-senadora-indigena-aida-quilcue-en-el-cauca.html>
- FGN. (2026). Obtenido de <https://www.fiscalia.gov.co/colombia/defensores/informes/>
- Freedom House. (2026). Obtenido de <https://freedomhouse.org/country/colombia>
- García Agudelo, M. (15 de octubre de 2024). En 2024 han sido amenazados 164 periodistas en Colombia, según la Fundación para la Libertad de Prensa. Obtenido de <https://www.eltiempo.com/politica/partidos-politicos/en-2024-han-sido-amenazados-164-periodistas-en-colombia-segun-la-fundacion-para-la-libertad-de-prensa-3390423>
- García Moreno, A., & Casallas Roza, C. D. (2022). Análisis comparativo entre el régimen de tributación simple, ordinario y especial: beneficios y oportunidades de mejoramiento para personas jurídicas en Colombia. Obtenido de <https://repository.uniminuto.edu/server/api/core/bitstreams/7e9a39f7-515a-4115-84e7-8619fec04191/content#:~:text=4.1.3.-,R%C3%A9gimen%20de%20tributaci%C3%B3n%20ordinario.,del%20impuest%20sobre%20la%20renta.>
- Hernández León, C. P. (2015). Concepto 4991 de 2015 Departamento Administrativo de la Función Pública. Obtenido de <https://www.funcionpublica.gov.co/eva/gestornormativo/norma.php?i=62618>
- Hernandez Oviedo, D. A. (17 de Marzo de 2025). Universidad del Externado. Obtenido de <https://medioambiente.uexternado.edu.co/corte-interamericana-de-derechos-humanos-condena-a-colombia-en-fallo-clave-para-la-defensa-de-los-derechos-del-pueblo-indigena-uwa/>
- Hivos. (2024). Obtenido de <https://hivos.org/program/connect-defend-act/>



Hivos. (Octubre de 2024). Estudio de Línea de Base Conect, Defend, Act -CDA-.
Obtenido de <https://america-latina.hivos.org/document/estudio-de-linea-de-base-conect-defend-act-cda/>

Human Rights Watch. (2025). Colombia. Obtenido de
<https://www.hrw.org/es/americas/colombia>

INDEPAZ. (15 de Mayo de 2025). Obtenido de <https://indepaz.org.co/lideres-sociales-defensores-de-dd-hh-y-firmantes-de-acuerdo-asesinados-en-2025/>

Knickmeyer, E., & Lee, M. (26 de Febrero de 2025). Gobierno de Trump recortará el 90% de los contratos de USAID para ayuda al exterior. Obtenido de <https://www.latimes.com/espanol/eeuu/articulo/2025-02-26/gobierno-de-eeuu-recorta-el-90-de-los-contratos-de-ayuda-exterior-de-usaid-segun-documentos>

Meneses, V. (25 de Noviembre de 2020). Cinep. Obtenido de <https://cinep.org.co/mujeres-rurales-afros-y-campesinas-aun-mas-violentadas/>

Ministerio de Igualdad y Equidad. (11 de Marzo de 2026). Obtenido de <https://www.minigualdadyequidad.gov.co/-/gobierno-avanza-en-la-construcci%C3%B3n-de-la-pol%C3%ADtica-p%C3%BAblica-para-erradicar-el-racismo-y-la-discriminaci%C3%B3n-racial-en-colombia>






















Ministerio del Interior. (2026). Obtenido de <https://www.mininterior.gov.co/direccion-de-autoridad-nacional-y-consulta-previa/>

MOE. (Marzo de 2025). INFORME DE VIOLENCIA CONTRA LÍDERES Y LIDERESAS POLÍTICAS, SOCIALES Y COMUNALES. Obtenido de Misión de Observación Electoral: <https://moe.org.co/wp-content/uploads/2025/03/20250331-Informe-Anual-de-Violencia-contra-liderazgos-2024-FINAL-Pub.pdf>

Mongabay. (9 de Junio de 2024). Obtenido de <https://es.mongabay.com/2024/06/colombia-pais-mas-violento-del-mundo-para-defensores-cinco-lecturas/>

OACNUDH. (12 de Julio de 2024). A/HRC/55/23 Situación de los derechos humanos en Colombia.

OACNUDH. (Febrero de 2024). COLOMBIA: Informe anual del Alto Comisionado de las Naciones Unidas para los Derechos Humanos - 2023. Obtenido de https://www.hchr.org.co/informes_anuales/informe-anual-del-alto-



comisionado-de-la-onu-para-los-derechos-humanos-sobre-la-situacion-de-derechos-humanos-en-colombia-durante-2023/

ONIC. (17 de Mayo de 2021). Organización Nacional Indígena de Colombia. Obtenido de <https://www.onic.org.co/comunicados-regionales/4269-la-minga-indigena-es-un-acto-de-vida-y-paz>

Oxfam Internacional. (Octubre de 2019). Obtenido de <https://oxfamilibrary.openrepository.com/bitstream/handle/10546/620874/gd-civic-space-monitoring-tool-041019-es.pdf;jsessionid=25B620C4891D93EEC32EE2C9561FADE4?sequence=2>

Pascuaza Sánchez, D. A. (2025). Zonas de Reserva Campesina y traslapes con territorios indígenas: análisis de la interpretación constitucional de los derechos sobre la tierra del campesinado en Colombia. Universidad del Externado. Obtenido de <https://bdigital.uexternado.edu.co/server/api/core/bitstreams/afbbaaed-fe7b-4b4e-a5c3-edbe3b570537/content>

Pogrebinschi, T. (2017). LATINNO Dataset. Obtenido de <https://www.latinno.net/es/case/5100/>

Quevedo, N. (18 de Noviembre de 2024). Infobae. Obtenido de <https://www.infobae.com/colombia/2024/11/18/miguel-polo-polo-se-fue-contra-la-jep-por-polemica-de-las-botas-no-han-sido-capaces-de-dar-los-6402-nombres/>

Ramirez, J. (8 de Febrero de 2023). Cambio Colombia. Obtenido de <https://cambiocolombia.com/poder/aldesarrollo-el-contratista-megadiverso-que-tiene-contratos-con-el-estado-por-medio-billon-de>

Reynoso, L. (06 de Octubre de 2022). Obtenido de <https://elpais.com/america-colombia/2022-10-06/la-burocracia-interminable-que-enfrentan-las-tierras-indigenas-en-colombia.html>

Rodriguez Sevilla, D. (15 de Abril de 2025). María Fernanda Cabal criticó a Francia Márquez por asegurar en la ONU que la IA es “racista”: “Buscando victimizarse”. Obtenido de <https://www.infobae.com/colombia/2025/04/16/maria-fernanda-cabal-critico-a-francia-marquez-por-asegurar-en-la-onu-que-la-ia-es-racista-buscando-victimizarse/>



Rodriguez, M. A. (23 de Febrero de 2026). María Fernanda Cabal lanzó duro sablazo a Francia Márquez por sus viajes a África: “Le hago resumen de sus tres años de ‘trabajo’”. Obtenido de <https://www.infobae.com/colombia/2026/02/23/maria-fernanda-cabal-lan-zo-d-uro-sabla-zo-a-francia-marquez-por-sus-viajes-a-africa-le-hago-resumen-de-sus-tres-anos-de-trabajo/>

Saavedra, F. (29 de Abril de 2025). Infobae. Obtenido de <https://www.infobae.com/colombia/2025/04/29/polemico-video-muestra-a-un-integrante-de-la-minga-indigena-en-presunto-estado-de-embriaguez-estos-personajes-son-los-que-quieren-llevar-a-las-calles/>

Sánchez, C. (19 de mayo de 2024). Los problemas de liquidez sofocan a las oenegés en Colombia. Obtenido de <https://elpais.com/america-colombia/2024-05-20/los-problemas-de-liquidez-sofocan-a-las-oeneges-en-colombia.html>

Secretaría Jurídica de Bogotá. (2017). Obtenido de <https://www.alcaldiabogota.gov.co/sisjur/normas/Norma1.jsp?i=83155>

SIAT-AC. (2026). Sistema de Información Ambiental Territorial de la Amazonia Colombiana. Obtenido de <https://siatac.co/resguardos-indigenas/>

Silla Vacía. (18 de Diciembre de 2025). Obtenido de <https://www.lasillavacia.com/silla-amazonia/amazonia-en-breve/asi-funcionaran-las-entidades-territoriales-indigenas-creadas-por-petro/>

Stacey, D. (17 de octubre de 2024). La ONU alerta del incremento de los homicidios de defensores del medio ambiente en Colombia. Obtenido de <https://elpais.com/america-colombia/2024-10-17/la-onu-alerta-del-incremento-de-los-homicidios-de-defensores-del-medio-ambiente-en-colombia.html>

Unidad de Víctimas. (2023). Decretos Ley Étnicos (Artículo 110 Decreto Ley 4635 y artículo 144 Decreto Ley 4633. Obtenido de <https://www.unidadvictimas.gov.co/especiales/Confinamientos/index.html#:~:text=En%20t%C3%A9rminos%20legales%2C%20los%20Decretos,disfrute%20y%20usufructo%20del%20territorio.>

Volcanicas. (12 de Marzo de 2026). Obtenido de <https://volcanicas.com/aida-quilcue-la-formula-vicepresidencial-de-ivan-cepeda/>

To consult other versions and reports you can scan the following QR code



You can also consult at www.cambiosostenible.org/espacio-civico



CORPORACIÓN CAMBIO SOSTENIBLE

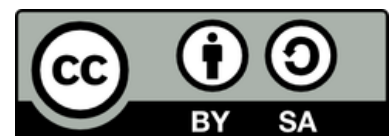
Bogotá D.C, Colombia

<https://www.cambiosostenible.org>

HIVOS

Costa Rica, América Latina

<https://america-latina.hivos.org/>





ANNEX

National Maps of Civic Space by Dimension

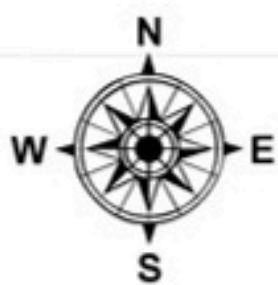
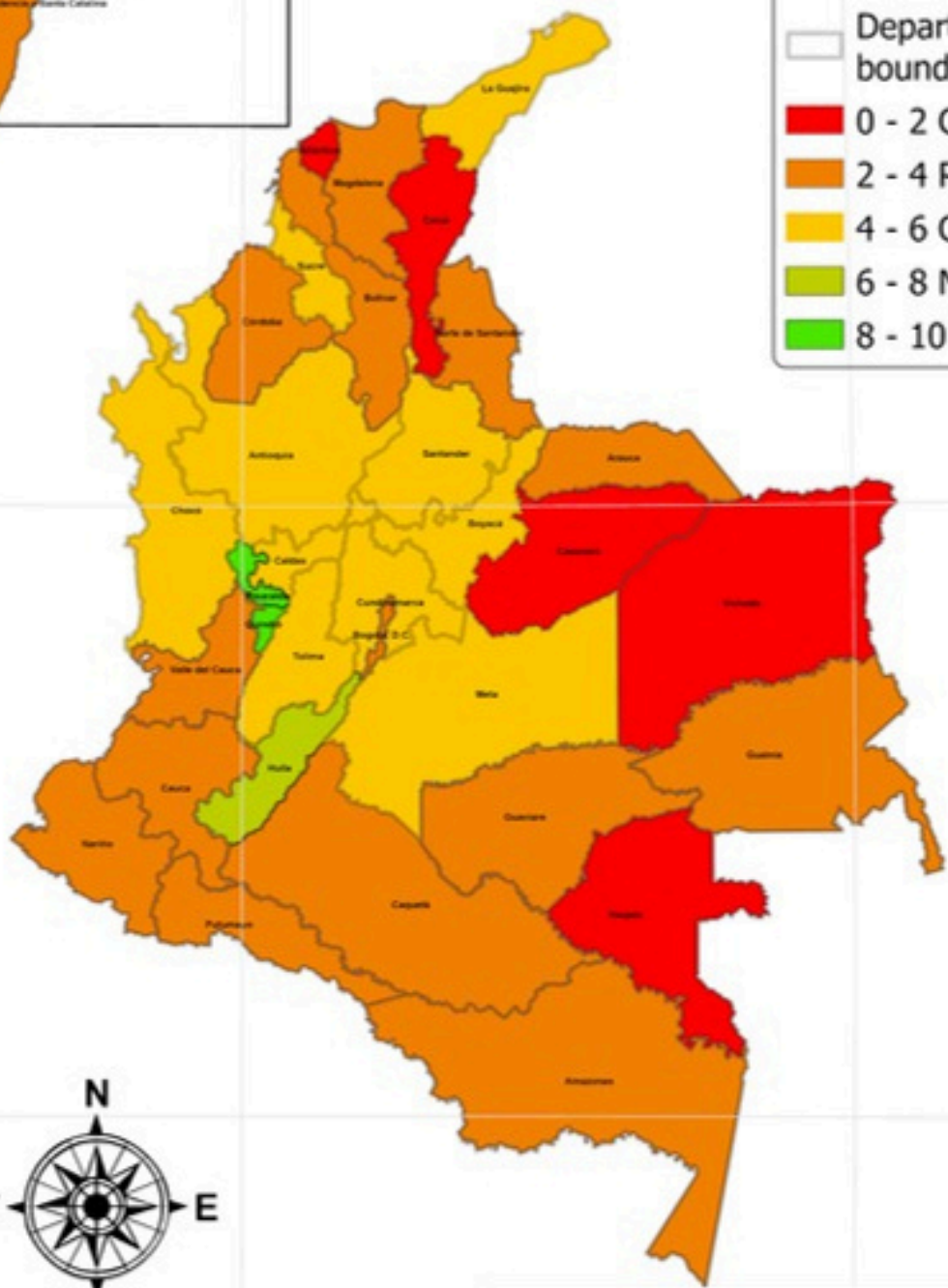


80°W 76°W 72°W 68°W 64°W




Legend

-  Department boundary
-  0 - 2 Closed
-  2 - 4 Repressed
-  4 - 6 Obstructed
-  6 - 8 Narrowed
-  8 - 10 Open



**NATIONAL AVERAGE CIVIC SPACE DIMENSION MAP
"REGULATORY FRAMEWORK" 2026**

SCALE: 1:10.000.000

AUTHOR: 

COORDINATE REFERENCE SYSTEM:
WGS 1984 UTM
ZONE 18 N



14°N
10°N
6°N
2°N
2°S
6°S

80°W 76°W 72°W 68°W 64°W

San Andrés Providencia y Santa Catalina

San Andrés Providencia y Santa Catalina

14°N

Legend

Department boundary

0 - 2 Closed

2 - 4 Repressed

4 - 6 Obstructed

6 - 8 Narrowed

8 - 10 Open

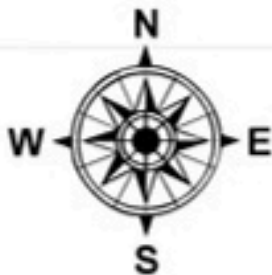
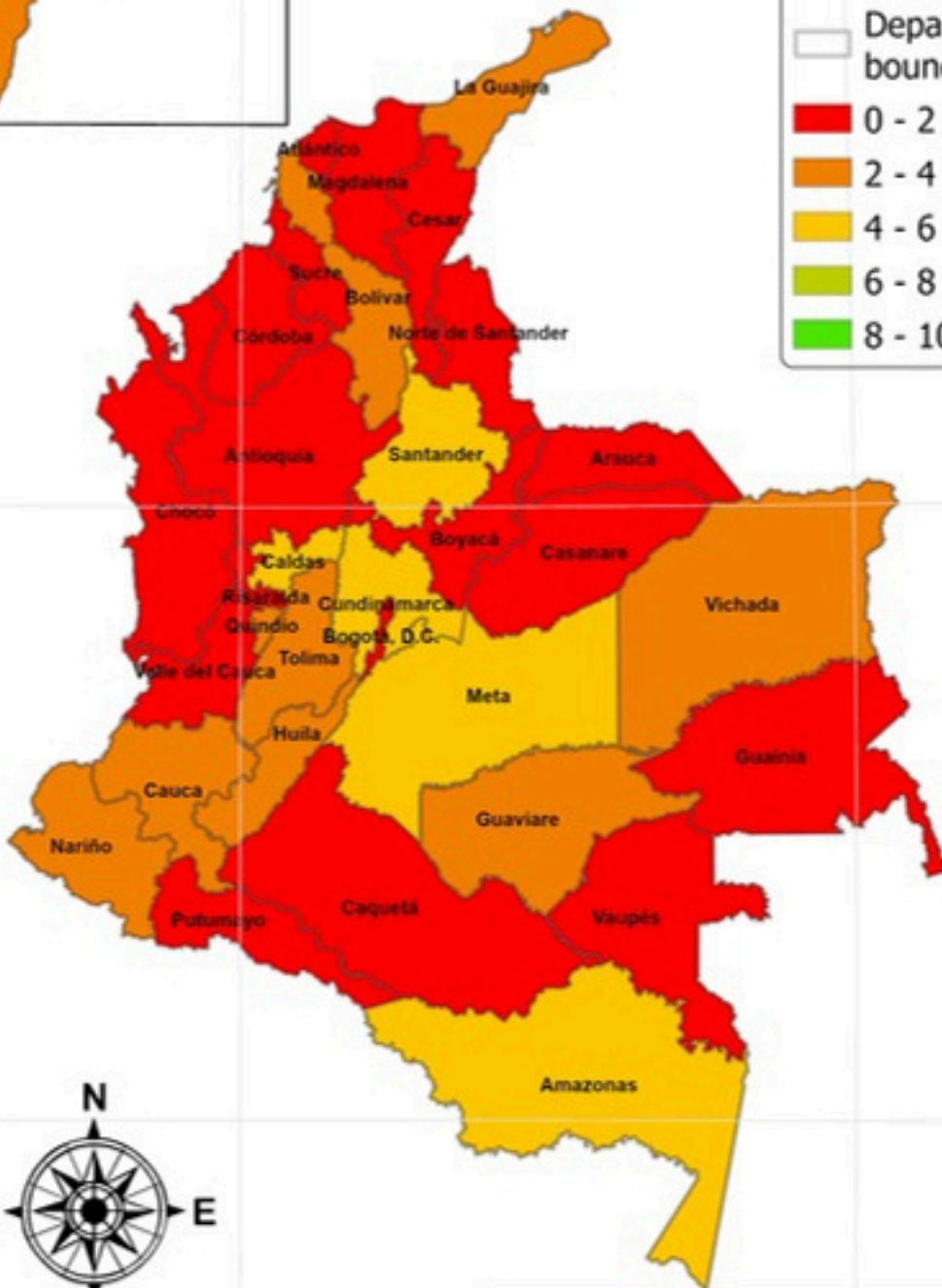
10°N

6°N

2°N

2°S

6°S



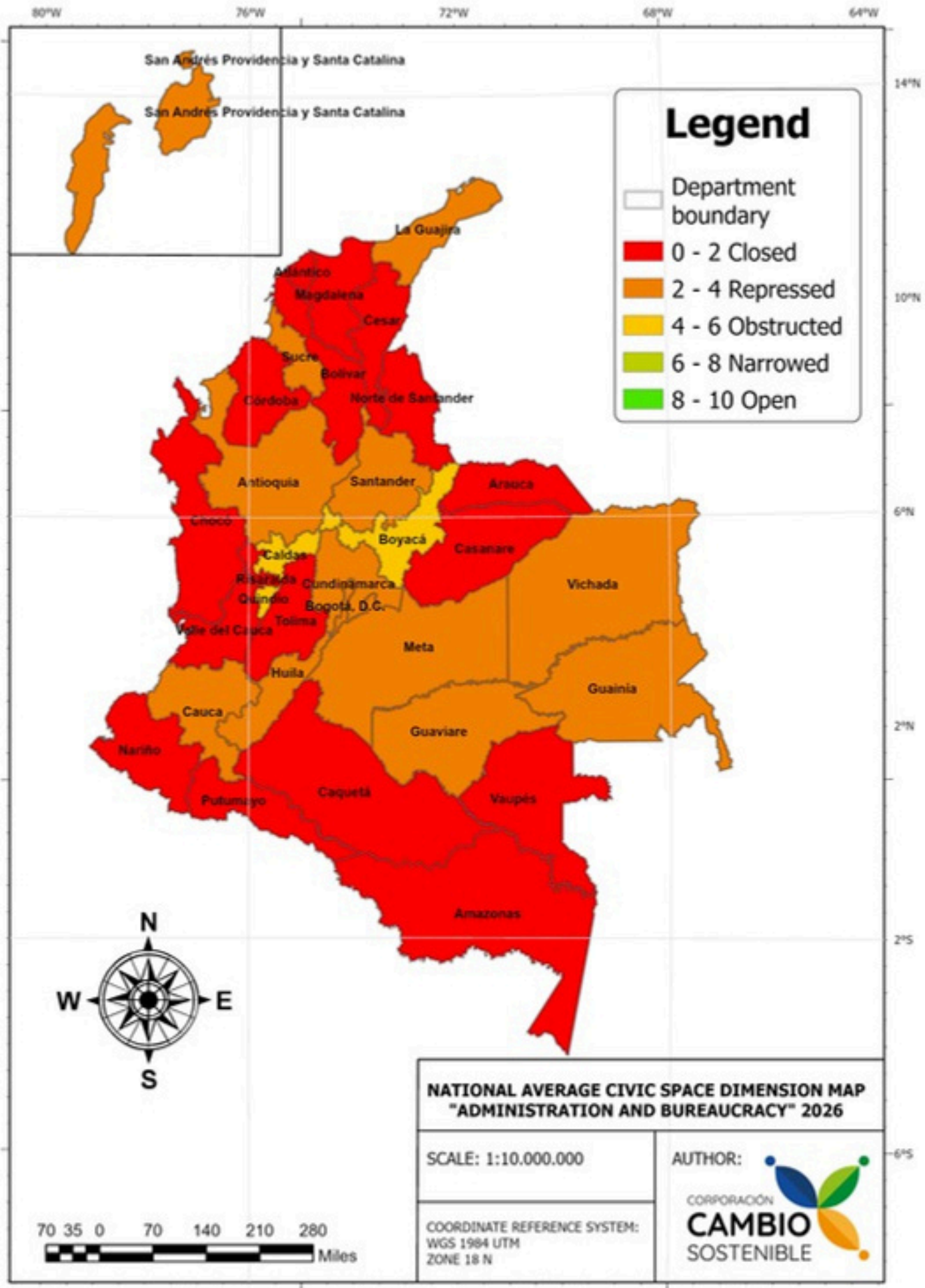
NATIONAL AVERAGE CIVIC SPACE DIMENSION MAP "ACCESS TO FUNDING" 2026

SCALE: 1:10.000.000

AUTHOR:



COORDINATE REFERENCE SYSTEM:
WGS 1984 UTM
ZONE 18 N



80°W 76°W 72°W 68°W 64°W



14°N
10°N
6°N
2°N
2°S
6°S



NATIONAL AVERAGE CIVIC SPACE DIMENSION MAP "ADMINISTRATION AND BUREAUCRACY" 2026

SCALE: 1:10.000.000

AUTHOR:  CORPORACIÓN CAMBIO SOSTENIBLE

COORDINATE REFERENCE SYSTEM:
WGS 1984 UTM
ZONE 18 N



80°W 76°W 72°W 68°W 64°W

San Andrés Providencia y Santa Catalina

San Andrés Providencia y Santa Catalina

14°N

Legend

-  Department boundary
-  0 - 2 Closed
-  2 - 4 Repressed
-  4 - 6 Obstructed
-  6 - 8 Narrowed
-  8 - 10 Open

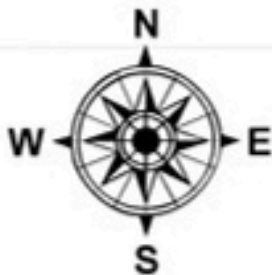
10°N

6°N

2°N

2°S

6°S



NATIONAL AVERAGE CIVIC SPACE DIMENSION MAP "SAFETY AND WELLBEING OF PEOPLE" 2026

SCALE: 1:10.000.000

COORDINATE REFERENCE SYSTEM:
WGS 1984 UTM
ZONE 18 N

AUTHOR:



80°W 76°W 72°W 68°W 64°W

San Andrés Providencia y Santa Catalina

San Andrés Providencia y Santa Catalina

14°N

Legend

-  Department boundary
-  0 - 2 Closed
-  2 - 4 Repressed
-  4 - 6 Obstructed
-  6 - 8 Narrowed
-  8 - 10 Open

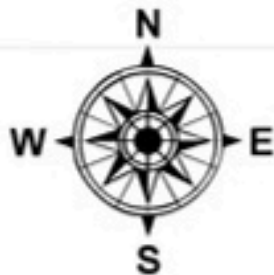
10°N

6°N

2°N

2°S

6°S



NATIONAL AVERAGE CIVIC SPACE DIMENSION MAP "ACCESS TO INFORMATION AND FREEDOM OF EXPRESSION" 2026

SCALE: 1:10.000.000

AUTHOR:

CORPORACIÓN
CAMBIO
SOSTENIBLE

COORDINATE REFERENCE SYSTEM:
WGS 1984 UTM
ZONE 18 N

70 35 0 70 140 210 280
 Miles






80°W 76°W 72°W 68°W 64°W

San Andrés Providencia y Santa Catalina

San Andrés Providencia y Santa Catalina

14°N

Legend

-  Department boundary
-  0 - 2 Closed
-  2 - 4 Repressed
-  4 - 6 Obstructed
-  6 - 8 Narrowed
-  8 - 10 Open

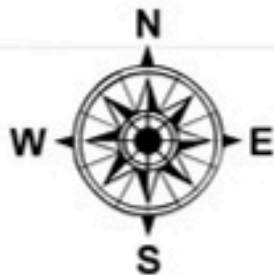
10°N

6°N

2°N

2°S

6°S



NATIONAL AVERAGE CIVIC SPACE DIMENSION MAP "FREEDOM OF ASSEMBLY" 2026

SCALE: 1:10.000.000

AUTHOR:



COORDINATE REFERENCE SYSTEM:
WGS 1984 UTM
ZONE 18 N

70 35 0 70 140 210 280
 Miles

80°W 76°W 72°W 68°W 64°W

San Andrés Providencia y Santa Catalina

San Andrés Providencia y Santa Catalina

14°N

Legend

-  Department boundary
-  0 - 2 Closed
-  2 - 4 Repressed
-  4 - 6 Obstructed
-  6 - 8 Narrowed
-  8 - 10 Open

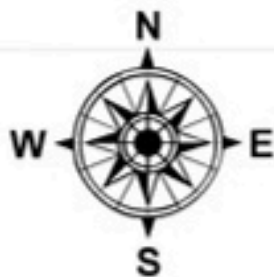
10°N

6°N

2°N

2°S

6°S



NATIONAL AVERAGE CIVIC SPACE DIMENSION MAP "DIALOGUE AND CONSULTATION" 2026

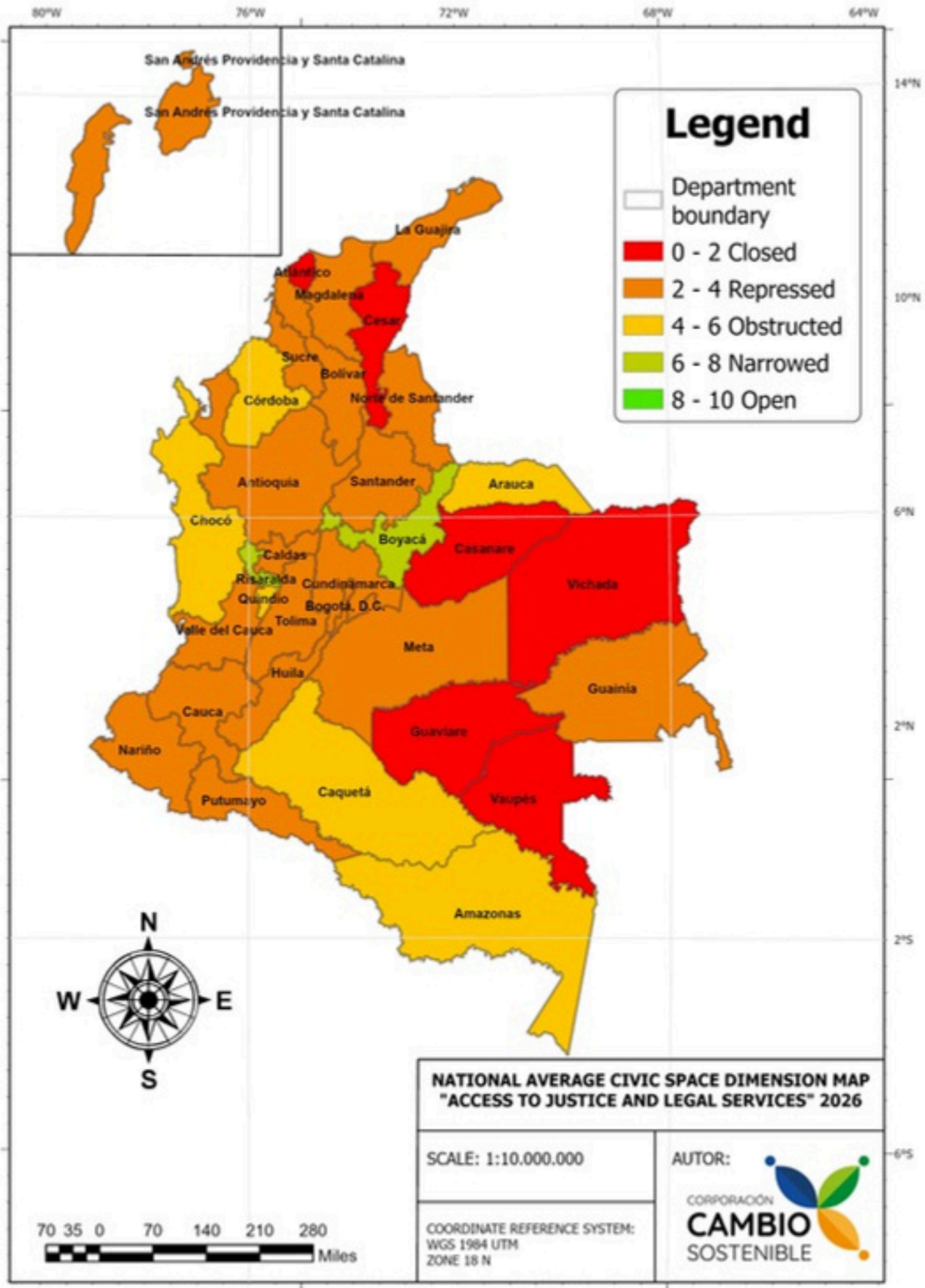
SCALE: 1:10.000.000

AUTHOR:



COORDINATE REFERENCE SYSTEM:
WGS 1984 UTM
ZONE 18 N

70 35 0 70 140 210 280
 Miles



San Andrés Providencia y Santa Catalina

San Andrés Providencia y Santa Catalina



**NATIONAL AVERAGE CIVIC SPACE DIMENSION MAP
"ACCESS TO JUSTICE AND LEGAL SERVICES" 2026**

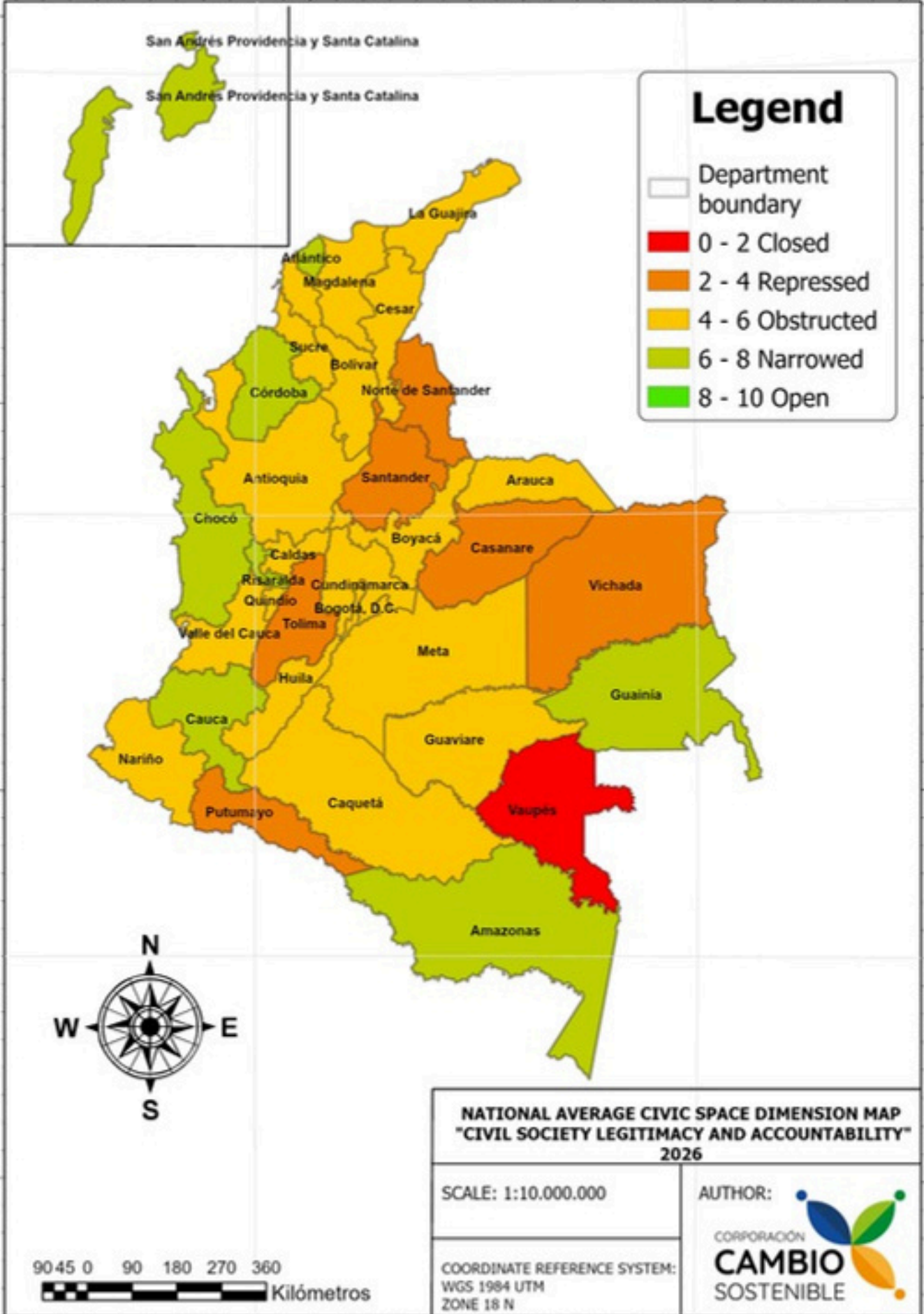
SCALE: 1:10.000.000

AUTOR: 
CORPORACIÓN **CAMBIO**
SOSTENIBLE

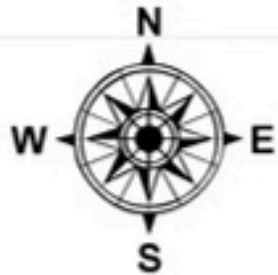
COORDINATE REFERENCE SYSTEM:
WGS 1984 UTM
ZONE 18 N

70 35 0 70 140 210 280 Miles

80°W 76°W 72°W 68°W 64°W



14°N
10°N
6°N
2°N
2°S
6°S



**NATIONAL AVERAGE CIVIC SPACE DIMENSION MAP
"CIVIL SOCIETY LEGITIMACY AND ACCOUNTABILITY"
2026**

SCALE: 1:10.000.000

COORDINATE REFERENCE SYSTEM:
WGS 1984 UTM
ZONE 18 N

AUTHOR:

CORPORACIÓN
CAMBIO
SOSTENIBLE