INFORMATION ECOSYSTEM ASSESSMENT (IEA) IN COLOMBIA:

CHOCÓ, VAUPÉS, AND CAQUETÁ

JUNE 2023

TABLE OF CONTENT

LIST OF ACRONYMS

COCOMACIA
Community Council of the
Integral Campesino Association.

CONCIP
The National Commission on Indigenous
Peoples' Communication.

DANE
National Administrative Department
of Statistics.

FARC
Revolutionary Armed Forces of Colombia.

IEA
Information Ecosystem Analysis.

INS
National Institute of Health.

FLIP
Foundation for Press Liberty

LGBTIQA+
Lesbian, Gay, Bisexual, Transgender or
Transexual, Intersex, Queer or Questioning,
Asexual and more.

Ministry of ICT
TThe Ministry of Information and Communication
Technologies.

NGO
Non-Governmental Organization.

ONIC
National Indigenous Organization of Colombia.

OPIAC
Organization of Indigenous Peoples of the
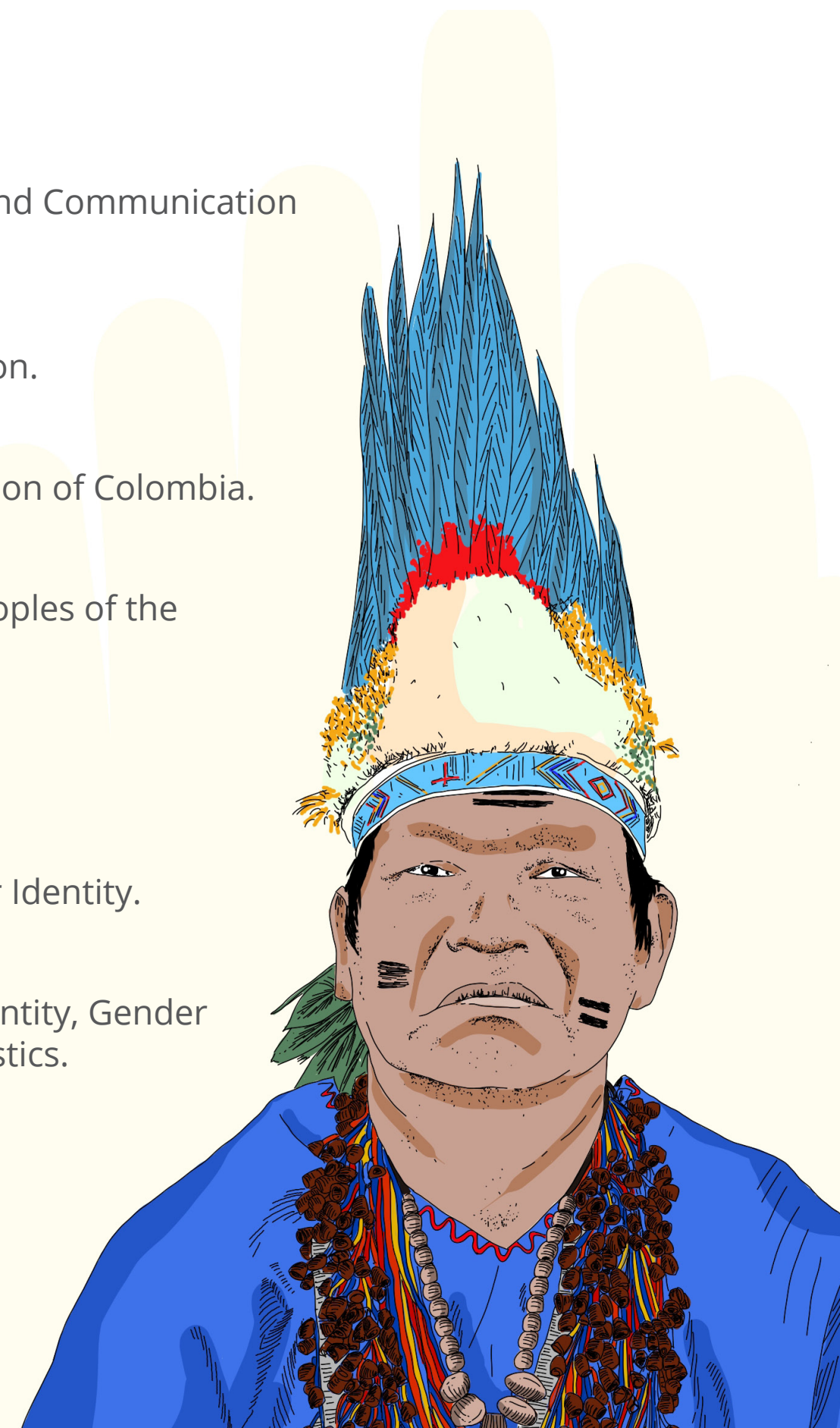Colombian Amazon.

PAR
Participatory Action Research.

SOGI
Sexual Orientation and Gender Identity.

SOGIESC
Sexual Orientation, Gender Identity, Gender
Expression and Sex Characteristics.

1. INTRODUCTION

The Information Ecosystem Assessment of the Rooted in Trust project (RIT) 2.0 in Colombia focuses on three population groups in three departments:

1. Afro-Colombian communities living in the area of influence of the Community Council of the Integral Campesino Association (COCOMACIA) the largest Afro-Colombian community council of Colombia.

2. Five indigenous ethnic groups (Kubeo, Siriano, Bará, Carapana and Tukano) in the community of Puerto Corroncho in Vaupés.

3. Tree people who self-identify as both indigenous and LGBTQIA+ in Caquetá.

The Rooted in Trust 2.0 project in Colombia seeks to address the impacts of pandemic related information in Caquetá, Chocó, Putumayo, and Vaupés, using an intersectional approach to understanding the different needs of indigenous, Afro Colombian and LGBTQIA+ populations.

This first part of the IEA seeks to understand the supply side of the information ecosystem in a health emergency in three departments: Caquetá, Chocó, and Vaupés. It explores national, local, and community media sources, along with non-media information sources such as public institutions, humanitarian actors, social media, and local social networks. Three reports delve further into the demand side of the information ecosystem of each department – Caquetá, Chocó, and Vaupés – exploring information needs, gaps, trust, relevance, use, and transmission of information within the target communities and population groups. Together, the documents help shape a better understanding of how to share accurate, timely, and trustworthy information in a health emergency in study's target areas.

Different actors, including media outlets, public health institutions, humanitarians, NGOs, and civil society organizations, provide information to Afro-Colombian communities in Chocó, indigenous peoples in Vaupés, and indigenous LGBTQIA+ people in Caquetá. Specific recommendations are shared in the demand side reports of each department.

The influence of media outlets varies

Participants said the influence of media outlets depends on the proximity and relevance of information to the contexts in which they live. In this sense, local media outlets are more influential. Radio stations have the most coverage and influence among populations who live in rural areas in Chocó and Vaupés where the internet signal is very limited. In Caquetá, however, there is more internet signal, especially in the capital, Florencia, where more participants searched for online media sources than

those in Chocó and Vaupés. In all three communities, there was often a lack of diversity in information sources, which limits opportunities to fact check and identify misinformation and disinformation.

Indigenous and Afro-Colombian communities want more space and opportunities for them to implement their own media, by and for them

Indigenous people have been demanding a specific measure by which to implement their own media as the current legal framework is not adapted to the contexts of indigenous communities in the country. Afro-Colombian organizations have demanded the right to own their own communications, for more representation in media outlets, and have campaign against racism in mass media. Both communities said they need more communication training, resources, and infrastructure to make this possible.

Public health institutions lack specific communication offices or areas to implement contextual communication strategies and to adapt the information provided at the national and international levels to the local contexts

Much of the information is also published online, which is inaccessible to most communities in this study. In this sense, information from each department needs to be adapted to reflect the reality (contextual accuracy) and culture (representation) of the community, making sure it is accessible, which in turn affects trust and influence.

Humanitarians and NGOs

can be an important and trusted source of information in some communities. There are different local and international humanitarian organizations operating across the country, and some NGOs have been

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providing information important to local communities for years. Their presence and information dissemination varies in each location and is usually limited by high costs of transport, armed conflict, and difficulties to physically access remote communities with no internet access. Communities indicated that humanitarians and NGOs are influential because many have been working in the target departments for many years and have thus built trust with the communities they work in. They were important in disseminating health information in coordination with local government institutions, local media outlets, and community leaders. that Humanitarians and NGOs have high influence upon them, especially because many of them have been working in the target departments for many years, and therefore have built trust with the communities they work in. They have been important in disseminating health information in articulation with local government institutions, local media outlets and social leaders.

Community social networks play an important in information sharing, but trust and influence varies from one community to another.

Each community has different social networks which are usually the most relevant sources of information for decision-making in a health emergency. For example, each community and population group have community leaders who represent them in local, national, and/or international spaces and usually act as intermediaries between the communities and decision-makers. However, the level of influence and trust accorded to these leaders varies from one community to another and depends on how transparent the leaders are perceived to be and how timely the information they provide is. For indigenous and Afro-Colombian communities, sabedores were found to be most influential as they have played a role in providing health information, treating disease, and facing pandemics in

the communities for centuries, especially where there is no access to the western health system. provide the information. For ethnic communities, sabedores are the most influential, as they have

had a key role in providing health information, treating different diseases, and facing pandemics in the communities for centuries, especially where there is no access to the western health system.

3. METHODOLOGY

This study chose a qualitative approach. In Chocó, the entire process was implemented within the Participatory Action Research (PAR) framework, in which people from the communities become researchers of their own realities and situations (Carleton University, 2021). In this case, the youth organization Liderazgo Positivo, which brings together seven young emerging leaders (most of them from COCOMACIA), designed and implemented all the research processes with the support of the RiT Colombia researcher. With support from Internews, Liderazgo Positivo defined the methodology used, designed the research questions, collected the data, analyzed the data, and disseminated the results.

In Vaupés, Sinergias was Internews' implementing partner. Sinergias has a long-established relationship with the indigenous community of Puerto Corroncho. They connected the community and the RiT team in Colombia and participated in the data collection process, along with the researcher.

In Caquetá, Caribe Afirmativo was Internews' implementing partner. Caribe Afirmativo worked with two people who self-identified as both indigenous and LGBTQIA+ and who provided their stories as case studies. Focus group discussions were also held with indigenous LGBTQIA+ people and with public health actors and journalists.

The preliminary results from the data collection were shared with all three communities and population groups for feedback and to validate and adjust the results of both the supply side and demand side reports.

In total, 37 data collection activities were conducted (including interviews, focus groups, and workshops), with 95 participants from communities, public institutions, media outlets/journalists, NGOs, and humanitarians in the three departments.

This was complemented by a secondary data review of academic and non-academic literature, official reports, and published conferences.

3. METHODOLOGY

Department	Target Community / Population group	Actor	Interviews	Group Interviews (2-4 people)	Focus group (more than four people	Workshop	Number of participants
Chocó	Afro-Colombian communities	Afro-Colombian communities of COCOMACIA	1	3	2	1	30
		Public institutions	4	1			7
		Local media outlet of COCOMACIA (Afro based organization)	1				1
		Local / International NGOS	3				3
Vaupés	Indigenous Community	Indigenous community of Puerto Corroncho	2	4	1		20
		Public institutions	1	1			5
		Media outlets			1		5
		Local NGOs	2				2
Caquetá	LGBTQI+ and indigenous people	LGBTQI+ and indigenous people	2	1	1		9[5]
		Public institutions	2				6
		Media outlets			1		5
		Local NGOs	2				2

*Table 1. Participants from all stakeholders and activities developed in Caquetá, Chocó, and Vaupés.

4. BACKGROUND
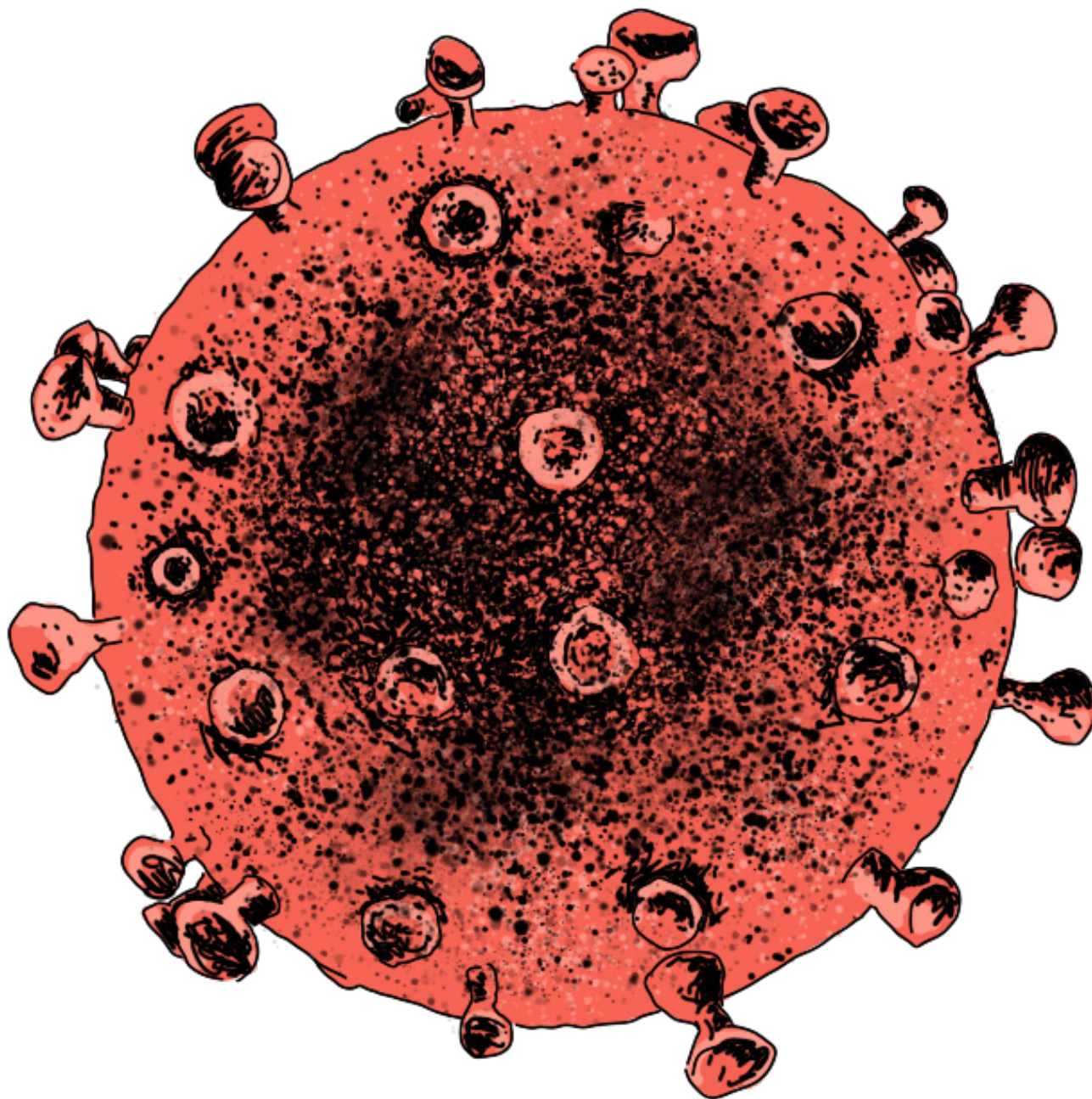
On 6 March 2020, Colombia's Ministry of Health confirmed the country's first COVID-19 case. A month later, the government announced mandatory isolation measures through Decree 457 of 2020 and declared a health emergency with Resolution 385 of 2020. Both lasted until February of 2022 (Ministry of Health, 2021).

By December of 2022, 141,943 Colombians had died of COVID-19 and 6,323,357 had caught the virus. On 7 December 2022, the National Institute of Health (INS) announced that COVID-19 was under control. At the time of writing, the government was evaluating whether the pandemic had yet entered a stable endemic phase.

Colombia's National Vaccination Plan began in February 2021. To date, more than 70% of the population has been fully vaccinated and more than 40% has had a booster shot. However, the numbers are lower in Caquetá, Chocó, and Vaupés. In Chocó and Vaupés, less than 40% of the population is fully vaccinated, while in Caquetá only 50% are fully vaccinated (Ministry of Health, 2022). In Chocó, 64.9% of the population is Afro-Colombian; in Vaupés, 81.7% of the population is indigenous; and in Caquetá only 2.5% of the population is indigenous (Ministry of Health, 2022).

Department	Municipality	Inhabitants	Ethnic population groups	Total Ethnic Population	Percetage of Ethnic population
Chocó	Quibdó	520,295	Afro-Colombia	337,696	64,9%
Vaupés	Mitú	37,690	Indigenous	30,787	81,7%
Caquetá	Florencia	353,000		8,825	2,5%

*Table 2. Target departments, municipalities, and population. Source: The National Administrative Department of Statistics of Colombia (DANE, 2020).

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115 indigenous nations live in Colombia, making up 4.4% of the total population. In line with the Association Agreement 1255 of 2021 signed between the Ministry of Health and the National Indigenous Organization of Colombia (ONIC), ONIC has been publishing disaggregated data about COVID-19 cases, recoveries, and deaths among indigenous peoples. According to their data, up until February 2022 there had been 94,015 COVID-19 cases and 2,640 deaths among Colombia's indigenous peoples (ONIC, 2022). ONIC has noted that the lack of COVID-19 data on ethnicity, for both cases and vaccine planning, has resulted in underreporting about COVID-19's impact on indigenous nations. This is compounded by the fact that 79% of indigenous people live in rural areas that are difficult for health personnel to access. These areas also pose logistical challenges to vaccine programs as their remoteness requires additional resources to safely transport vaccines in temperature-controlled containers (Connectas, 2022).

There are approximately 4,671,160 self-identified Afro-Colombians in Colombia, making up approximately 10% of the total population. Afro-Colombian communities have 155 collective land titles in six different departments (DANE, 2018). At the time of writing, there had been 137,685 COVID-19 cases among Afro-Colombians and 3,540 deaths. In other words, 2.5% of all COVID-19 cases in Colombia were Afro-Colombian (Instituto Nacional de Salud, 2022). The department of Chocó has the highest proportion of the total population who self-identify as Afro-Colombian: 64.9%.

5. **MEDIA** LANDSCAPE REVIEW

Regulatory frameworks

Freedom of expression in Colombia is granted in Article 20 of the National Constitution and is applicable both online and offline. Law 1341 of 2009 created the National Spectrum Agency (ANE), which regulates the use of the radio spectrum for communications and legally recognizes community media. Law 1978 of 2019 modified the previous law to reduce the digital gaps, but some experts argue that it puts freedom of expression and pluralism at risk as it does not guarantee the independence of a regulatory entity from the executive power (García Ramírez & Pérez Serna, 2021).

Resolutions 415 of 2010 and 433 of 2013 regulate community radio stations and T.V. channels. On 29 July 2021, bill 2108 was ratified, enshrining internet access as a fundamental and universal right for Colombians. The Ministry of Information and Communications Technologies (Ministry of ICT) said the ratification of the bill would allow for one million additional homes to access the internet by the end of 2021 (Pérez, 2021). However, in 2021 the last project to ensure free Wi-Fi to rural communities was not implemented because of a major corruption scandal in which the Ministry of ICT was unable to account for about 70,000 million pesos (around 18.5 million USD) (El Espectador, 2021).

Media and journalist associations

There are no media and journalist associations specific to indigenous peoples in Vaupés or Caquetá. In Chocó, the Barule network Redecom Chocó is a network of 10 community radio stations, most of which are managed by and for Afro-Colombian organizations. There are no specific media and journalist associations for LGBTQIA+ people.

During Rooted in Trust's first phase in Colombia, a national media landscape review was published. The report identified the Foundation for Press Liberty (FLIP) as an influential non-profit organization dedicated to protecting journalists facing threats, censorship, and other violations of press freedom. The Federation of Colombian Journalists (FECOLPER) is another recognized organization made up of 29 journalist associations. FECOLPER monitors violations to free press, promotes better working conditions for journalists, and promotes free press best practices (Internews, 2021). The Federation of Community Media

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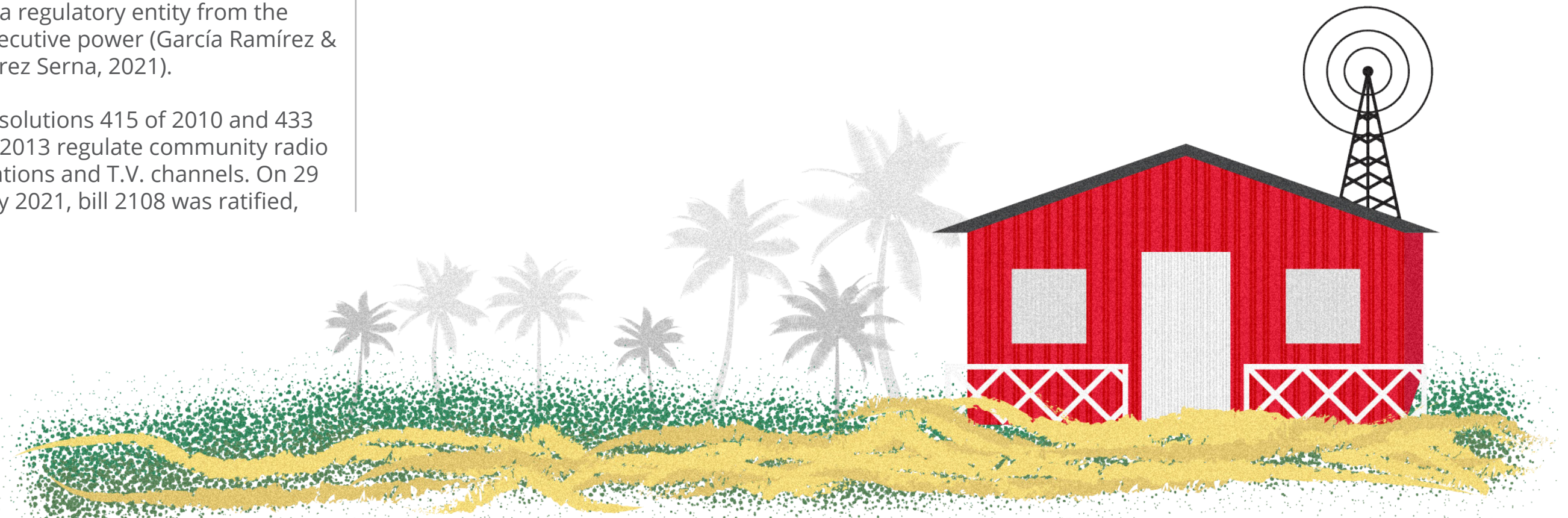
of Colombia (FEDEMEDIOS) is a network that represents community radio stations in Colombia.

The National Communications Commission of Indigenous Peoples (CONCIP) is a commission of the Permanent Roundtable for Consultation with Indigenous Peoples and Organizations (MPC) and promotes journalism for and by indigenous people in Colombia. It is composed of 16 delegates from six organizations: the National Indigenous Organization of Colombia (ONIC), the Organization of the Indigenous Peoples of the Colombian Amazon (OPIAC), the Tayrona Indigenous Confederation (CIT), Indigenous Authorities of Colombia for Pachamama (AICO), Gobierno Mayor, and Cauca Indigenous Media Association (AMCIC) (CONCIP, 2019).

General Media Providers

In Colombia, there are three types of media: commercial, of public interest, and community.

Commercial media is for profit and relies on advertising and paid subscriptions for financial sustainability. Public interest media is non-profit, state-funded, accessible to all citizens, and provides cultural and educational content. The reliance on (usually limited) state funding makes public interest media vulnerable to being coopted by political interests (RTVC, 2020). Community media is non-profit and acts as a platform for different communities across the country to share programming relevant and interesting to them. Community media is primarily funded through advertising and donations, both public and private. However, it is the least well-funded of the three and also face challenges with technical support and additional expenses, such as taxes, equipment maintenance, technical revision, and copyrights (CRC, 2022).

In 2017, there were seven main national newspapers and 41 main regional newspapers in Colombia, along with 1,704 radio stations, more than 50 public,

private, regional, community, and local TV channels, and an undocumented number of national digital media outlets (Colombian Media Monitor, 2017). Despite this, there is a lack of plurality in Colombia's media landscape as the country's leading TV networks, newspapers, and radio stations are commercial

and run by members of five groups with longstanding political and business interests. Of these groups, four are Colombian (Ardila Lule Group, Bavaria Group, Aval Group, Gilinsky Group) and one is Spanish (Prisa) (Narváez M, 2021). These groups have direct business interests, including in communications, and have funded political campaigns (Abril, 2020).

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Internet and social media use in Colombia has increased in general, and specifically during the COVID-19 pandemic. According to the Ministry of ICT, there were 600,000 more internet access points in September 2022 than there were in 2019 (Ministry of ICT, 2021). According to one study, 87% of Colombian internet users said social media networks and the internet were their main sources of news (Reuters Institute, 2021). However, access to the internet remains challenging for many, especially for people living in rural areas. According to the National Administrative Department of Statistics of Colombia (DANE), only 28.8% of homes in rural areas had internet access in 2021, compared to the national average of 60.5%.

An exploratory analysis on consumption, credibility, and trust in media outlets during quarantine in Colombia in 2020 found that only 6.7% of those surveyed trusted the information provided by the media regarding COVID-19. Most people were either neutral (31%) or disagreed (30.9%) with the notion that media outlets were providing accurate information

on the topic. When asked what the most trustworthy media outlets were when trying to access COVID-19 related information, 41.5% of the respondents said Canal 1 (a national TV channel), followed by the national newspapers, El Tiempo (36%) and El Espectador (32.5%) and lastly the national TV channel, Caracol Televisión (29.1%) (Cobos, 2021).

TV

There are three types of TV transmission (anthem, cable, and satellite) and four types of access (open, closed, regional, and community). Open TV can be received by any TV user who lives in an area with signal and only broadcasts local channels. Closed TV can only be accessed by satellite and paid subscription and broadcasts both local and international channels. Regional TV can only be accessed within a specific geographic region, while community TV is only available in specific organized communities and paid by them. Most people in Colombia have either open (69.7%) or closed (72%) TV. Most people with a paid subscription to

closed TV live in cities, while open TV is more common in rural areas, where there is less economic access and signal reach to paid subscription (Ministry of ICT, 2021).

On average, Colombians watch four hours of TV per day. This increased by 40% during the period of pandemic confinement (Unisabana, 2021). Although the five main national TV channels are Caracol and RCN (private), and Canal Uno, Señal Colombia, and CityTV (public), 80% of audiences watch the first two channels, which

are also accessible on open TV. This is followed by international channels like TNT and Fox, which can only be accessed with paid subscription (Colombian Media Monitor, 2017).

There are eight regional public TV channels and 43 local operators (42 non-profit and one for-profit). There are 12 local TV channels in Chocó (nine community and three commercial), 12 in Caquetá (eight commercial and four community), and none in Vaupés (FLIP, 2021).
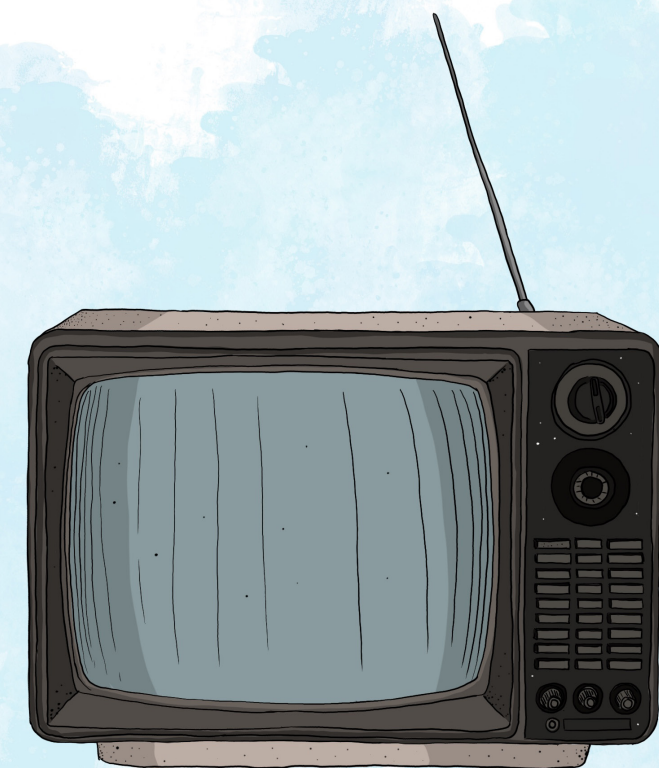
5. **MEDIA** LANDSCAPE REVIEW

Department	Municipalities	Local T.V. Channels	Type of media
Chocó	Quibdó	CNC Chocó	Commercial
		Raza TV	
		RTV Noticias	
		AfroTV Chocó	Community
	Acandí	Acandí TV	
	Bahía Solano	Cable Selva	
	Carmen de Atrato	ACAR	
	Condoto	Acosplatel	
	Itsmina	TV San Juan	
	Nuquí	Cable Coral	
	Tadó	Televisión de Tadó	
	Unión Panamericana	Asocounión	
Vaupés	Mitú	No TV Channels	
Caquetá	Florencia	Cable Sur Noticias	Commercial
		TV5	
	Curillo	Cable Curillo	
	El Doncello	Doncello	
	Belén de los Andaquiés	TV Andaquíes	
	Puerto Rico	Canal 8	
	San José del Fragua	Cable Fragua	
	San Vicente del Caguán	Magazín 7:40	
	Cartagena del Chaira	TV 10 Tu cable chairense	Community
	Solano	TV Solano	
	Solita	TV Solita	
	Valparaíso	La Alternativa en TV	

Table 3. T.V Mapping

Radio

In 2022, there were 1,704 authorized radio stations: 756 community, 624 commercial, and 324 of public interest (Ministry of ICT, 2022). Radio stations continue to face difficulties with sustainability. Most community and commercial stations are funded through advertising, which has been steadily decreasing since 2014. During the COVID-19 pandemic, community and commercial stations experienced a reduction in income because of the general reduction in advertising spending because of the economic impact of the pandemic on the private sector (CRC, 2022). These stations thus had higher expenses than they did income.

COVID-19 aside, community stations struggle because they compete with commercial stations for advertising funds while also receiving insufficient state support for operational costs (Dejusticia, 2021). This is compounded by the fact that community stations are managed by local communities with less access to private funding,

infrastructure barriers, and for some communities, are in conflict zones. Those based in conflict zones are more vulnerable to censorship.

Most people listen to three private stations: Olimpica, RCN radio, and Caracol radio. Most of the content is music, followed by news. The stations with the greatest coverage are public, with 79.1% of penetration in the country (Colombian Media Monitor, 2017).

Radio has been the most important means of communication for rural audiences. The target communities in Caquetá, Chocó, and Vaupés have high rural populations (39.2%, 55.4%, and 60% respectively) (Chocó Government, 2020; Findeter, 2019; UNDP, 2019). In Chocó, there are 25 radio stations (10 community, six commercial, and eight public); in Caquetá there are 18 radio stations (six community, six public and six commercial), and in Vaupés there are only three radio stations (two public and one community) (FLIP, 2021).

Department	Municipalities	Radio	Type of media
Chocó	Quibdó	COCOMACIA stereo 106.8 FM	Community
		La Voz del Chocó 1.150 AM	Commercial
		Ecos del Atrato 1.400 AM	
		Caracol Radio 91.3 FM	
		Radio Universidad del Chocó 97.3 FM	Public
		Colombia Stereo 100.3 FM	
		Radio Policía Nacional 104.3	
		Domingo Sabio Stereo 90.8 FM	
		Carrasquilla Stereo 93.4 FM	
		Radio Nacional 95.3 FM	
	Bahía Solano	Marina Stereo 102.3 FM	Community
		Litoral Stereo 88.3 FM	
	Bajó Baudó	Emisora Municipal	Public
	Carmen de Atrato	Emisora Cultural 2001 100.8 FM	Community
	Condoto	Radio Sonar 88.3 FM	
	Itsmina	Platino Stereo 102.3 FM	Commercial
		Brisas del San Juan 106.3 FM	
		Canalete Stereo 106.8	Community
	Lloró	Lloro Stereo 88.3 FM	
		Emisora Vida FM 103.8 FM	Commercial
	Medio Baudó	Medio Baudo Stereo 98.2 FM	Public
	Nuquí	Riscales Stereo 105.8 FM	Community
	San José de Palmar	Palmar Stereo 106.8 FM	
	Tadó	Soberana Stereo 100.8 FM	
	Unión Panamericana	Cristal Stereo 90.3 FM	
Vaupés	Mitú	Yurupari Stereo 104.3 FM	Community
		Colombia Stereo 99.3 FM	Public
		Policía Nacional 91.3 FM	
Caquetá	Florencia	La Caqueteña 93.1 FM	Commercial
		Radio Uno, RCN Radio 1440 AM	
		Armonías del Caquetá 970 AM	
		Cristalins Stereo 101.1 FM	
		Colombia Stereo 100.1 FM	Public
		Emisora de la Policía Nacional 103.1 FM	
		Radio Universidad de la Amazonía 98.1 FM	
		Emisora Comunitaria 104.1	Community
	Belén de los Andaquiles	Emisora Comunitaria Radio Andaquí	
	Cartageba del Chaira	Chaira Stereo 94.1 FM	Commercial
	El Doncello	Linda Stereo 95.1 FM	
	Milán	Coreguaje 90.7 FM	Public
	Paujil	Paujil Stereo 107.1 FM	Community
	Puerto Rico	Caquetá Stereo 104.1 FM	
	San Vicente del Caguán	Ecos del Caguán 107.1 FM	
		Emisora Colombia Stereo 99.1 FM	Public
	Solano	Emisora Colombia Stereo 103.9 FM	
	Solita	Solita Stereo 107.1 FM	Community

*Table 4. Radio Mapping.

Newspapers

Newspapers have a limited reach in Colombia. In 2021, there were around 335 print media sources. However, most print media is concentrated in major cities, and 86% of municipalities did not have any type of print media at all (FLIP, 2021). However, newspapers are the oldest means of communications in Colombia and 25.8% of the population read newspapers daily. Despite the growing popularity of the internet, none of the main newspapers have closed during the last decade and have instead adapted by establishing an online presence in addition to continuing print publication (Colombian Media Monitor, 2017). The main national newspapers are: El Tiempo, El Espectador, El Nuevo Siglo, Publimetro, ADN, La República, and Portafolio. There are five newspapers in Chocó, three in Caquetá, and one in Vaupés, all of which are commercial.

Department	Municipalities	Newspaper	Type of media
Chocó	Quibdó	El Presente	Commercial
		El Opinador	
		Periódico Siglo XXI	
		El Manduco	
		Chocó 7 días	
Vaupés	Mitú	Marandúa	
Caquetá	Florencia	Periódico Extra	
		Periódico el Colono del Sur	
		Alerta Caquetá 7 Días	

*Table 5. Newspapers Mapping

Online Media

As internet usage has increased, so has online media. Colombia is the fourth biggest internet user in Latin America, with at least 12.5 million online users per month. Colombians spend more time online (4.3 hours a day) than they do watching TV or listening to the radio (Colombian Media Monitor, 2017). Other studies suggest even higher consumption, averaging six hours a day in urban areas and 4.7 hours in rural areas (DANE, 2021). Most major media sources have established an online presence and a social media presence. In addition, independent online media has emerged. The most recognized at the national level are: La Silla Vacía, KienyKe, Las 2 Orillas, and Pulzo. Revista Cambio, a print magazine, closed and reopened in 2021 as an independent online magazine. There is insufficient information about the exact number of media outlets in Colombia, but it is estimated that there are more than 650 (Colombian Media Monitor, 2017).

More and more Colombians are turning from traditional media to online channels in search for information. 83.9% of Colombians said they mistrust traditional media, mostly because it is perceived as favoring or reflecting the government's political agenda (The New Journalism Foundation, 2019). Online media has brought to the fore new actors who otherwise may not have been able to influence public opinion (Ramos, 2021), democratizing information production and sharing.

Despite the growing online audience in Colombia, it is important to note again that at least 39.5% of the total population does not have internet access. In rural areas, the gap is even greater; 71.2% of the rural population is not connected to the internet. Chocó and Vaupés are two of the departments with the lowest internet coverage in the country, with only 14.6% and 10.6% of the population respectively with internet access. Caquetá, however, has internet accessibility in line with the national average, at 60.5% (DANE, 2021). Other media sources with broader penetration in rural areas, like radio, are thus more relevant. All online media sources in these departments are concentrated in their capitals and are commercial. In Caquetá, there are twelve online media sources, in Chocó there are three, and in Vaupés there is one.

Department	Municipality	Internet Subscribers	Internet speed
Caquetá	Florencia	9.1%	Low
Chocó	Quibdó	12.3%	Low
Vaupés	Mitú	0.5%	Very Low

*Table 6. Internet subscribers and internet speed in the target departments. Source: FLIP Media (FLIP Centro de Estudios, 2021).

Department	Municipalities	Online media	Type of media
Chocó	Quibdó	NotiChocó	Commercial
		Mario en tu Radio	
		Aldemar Valencia	
Vaupés	Mitú	La Voz del Vaupés	
Caquetá	Florencia	Editorial Amazónico	
		Florencianos	
		Selva.com	
		Caquetá al día	
		Tu Caquetá.com	
		Red Digital Noticias	
		SomosCaquetá.com	
		Lente Regional	
		Caquetá Noticias.com	
		Al día más que noticias	
		Talento Regional	
		Enfoque Caquetá	

*Table 7. Online Media Mapping

Community Public and Ethnic Media

On 26 September 2016, the Government of Colombia, and the Revolutionary Armed Forces of Colombia (FARC-EP) signed a peace agreement ending sixty years of armed conflict. The agreement included six points for structural reform to achieve a stable and lasting peace. Point two of the agreement, which was "Political Participation: A Democratic Opportunity to Build Peace", highlights the need to strengthen community media to enhance participation and media plurality, promote civic values, and recognize the diversity of ethnic and cultural identities in Colombia (Government of Colombia & FARC-EP, 2016). However, community media outlets continue to face challenges to their survival, including lack of financing, training, infrastructure, censorship, and conflict between armed actors (Dejusticia, 2021).

Community and public media counterbalance the concentration of ownership of private media and the influence that families, individuals, companies, or political groups can have in the dissemination of information (UNESCO, 2008). **Indigenous and Afro-Colombian communities who want to establish their own media can only do so under the Community or Public media types.** However, indigenous peoples in Colombia have been demanding a new measure by which to implement indigenous media since the 1990s, in part because they do not want to adjust to Community or Public Media types because public media is not allowed to generate advertising revenue (limiting their financing sources) and community media has a limited coverage, which limits the reach to indigenous peoples who live in dispersed areas. (Cuesta Moreno, 2012).

In 2017, indigenous people worked with the Government of Colombia and the Ministry of ICT on the Public Policy for Own Communications for and by Indigenous people. This policy establishes guidelines to guarantee cultural relevance and representation in media based on indigenous ancestral knowledge, protection of intellectual property and territorial rights, and coordination with Indigenous Law and communication. By law, this public policy should be recognized in the National Development Plan of Colombia. However, it has not been mentioned and therefore has not been implemented (Garzón Barreto, 2021).

Afro-Colombian communities have been demanding their right to own communications through increasing representation in media outlets and involvement in communications produced about them. They have also campaigned against discrimination and racism in mass media. However, the National Conference or Afro-Colombian Organizations (CNOA) has argued that these demands have not been met due to lack of progress in communications training, resources, and infrastructure in Collective Territories of Black Communities. The most pressing challenges faced by Afro-Colombians when developing their own media channels and accessing quality information are the lack of access to technology, media, and stable and reliable internet to access to diverse sources of information and establish their own media (CNOA, 2019).

There are no reliable figures about ethnic media networks and no disaggregated data about the number of media networks managed by and for indigenous or Afro-Colombian communities (Ministry of ICT, 2022).

In 2020 the Ministry of ICT announced a call for ethnic communities to participate in the licensing of community radio stations to increase their broadcast. However, of the 116 applications that were received from different ethnic communities, only 14 were considered viable by the Ministry of ICT and there is no recent information about the result of the awarded stations, locations, and progress.

In Chocó there are no media networks managed by and for indigenous peoples. However, there are Afro-Colombian media networks which are likely managed by Afro-Colombians given that they make up 65% of the department's population. COCOMACIA stereo, for example, is managed by the COCOMACIA community council, which represents 39,224 people from

124 communities (Córdoba, Interview about COCOMACIA, 2022)

In Vaupés, there are no indigenous media networks despite indigenous people making up 82% of the department's population. One indigenous person training as a journalist said this is mainly due to the lack of education resources that take into consideration

indigenous culture, languages, and context. There is no institute for higher education in Vaupés, and no specific programs for journalism or media. Most indigenous communities live in dispersed areas where there is lack of infrastructure to assemble, connect, and maintain the necessary equipment (Interview with indigeneous person from Sinergias, 2022).

In Caquetá, a trans woman from the Piratapuyo indigenous nation who is a radio announcer for the Andaquí community station in Belén de los Andaquíes noted **a lack of support to develop indigenous media and guarantee its sustainability** (Interview with trans indigenous woman in Florencia, Caquetá, 2022).

Indigenous and Afro-Colombian voices have been underrepresented in national, regional, and local media. A study by five indigenous nations (Totoroes, Yoonuko, Yanakona, Guambiano, and Nasa) and Valle University in Colombia found that the media focuses on five general

characteristics when covering indigenous people: collectivization, criminalization, segregation and exclusion, reification, and archaization (Cuesta Moreno, 2012).

Collectivization is the idea that indigenous peoples are a homogeneous unit, ignoring the diversity of indigenous nations in Colombia with different languages, histories, worldviews, and cultural practices. Criminalization refers to the representation of indigenous movements as a threat to national order. Segregation and exclusion is where the media establishes identity boundaries and highlights indigenous groups as unconventional or outside Colombian identity. Reification is where indigenous people, portrayed as "the other" and are considered objects moved by the dominant power, removing their agency. Finally, archaization is where indigenous cultural practices are portrayed as archaic, or from the past (Cuesta Moreno, 2012). A**fro-Colombians and LGBTQIA+ people also expressed exclusion, discrimination, and false representation in mass media.**

Specific Community Media Landscape

Most radio stations and newspapers in Chocó that are relevant and have reach among Afro-Colombian communities of COCOMACIA are locally owned and all the online media that is consumed is published by local independent journalists. However, most of the T.V. channels watched by the participants in Chocó are national. In Vaupés, local sources of information are considered the most relevant by the indigenous community of Puerto Corroncho, specifically radio stations and the only local newspaper in the region. There are no local TV channels in Vaupés; only two national channels, Caracol TV and RCN, are widely available. In the community of Puerto Corroncho itself, there are only three televisions and radio is more accessible. Participants in Caquetá searched for online media more than those in the other departments. Traditional print newspapers like Semana and El Tiempo are accessed via their social media platforms in Facebook. Radio is also relevant, with one of the indigenous and LGBTQIA+ participants specifically listing the indigenous station Koreguaje Stereo.
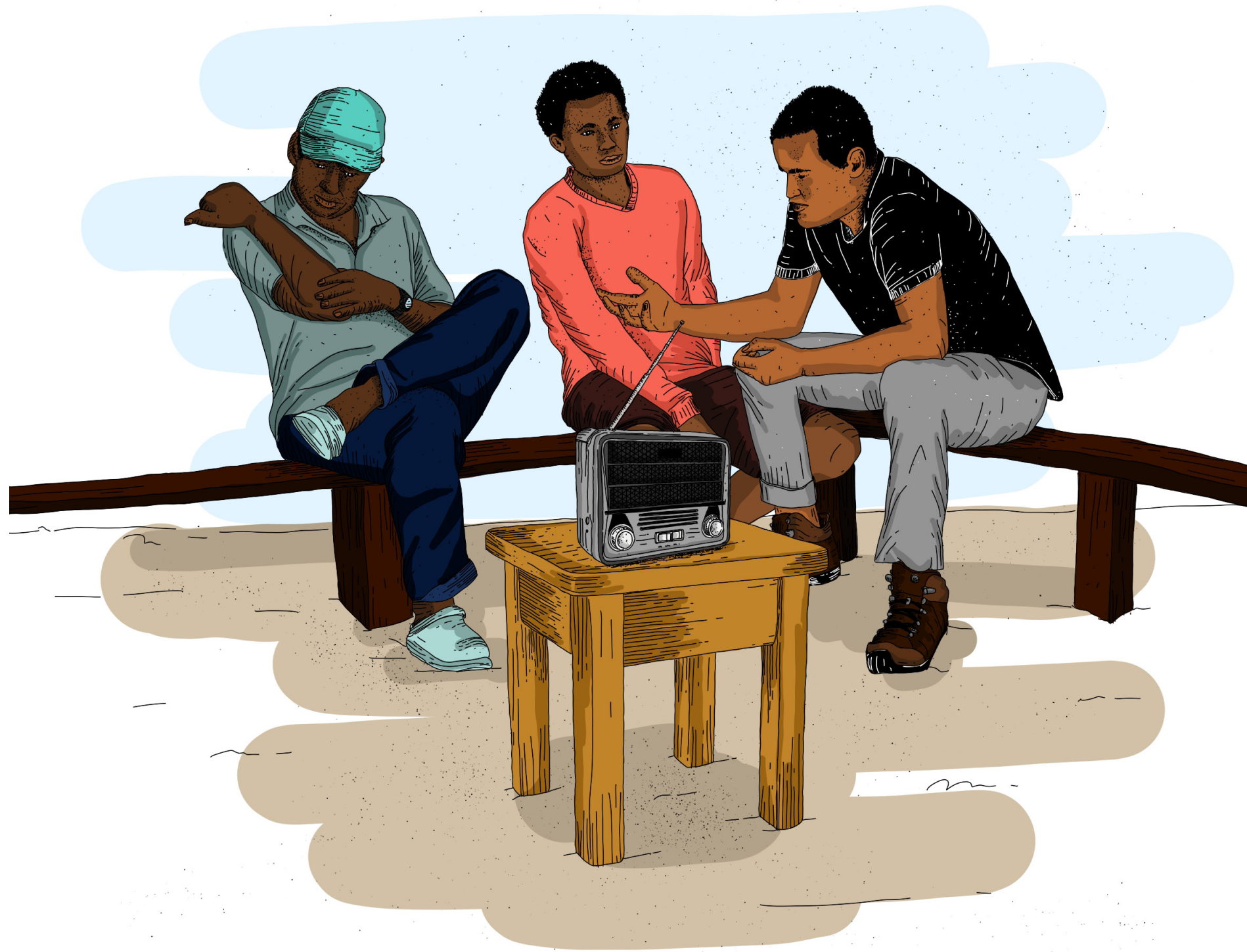
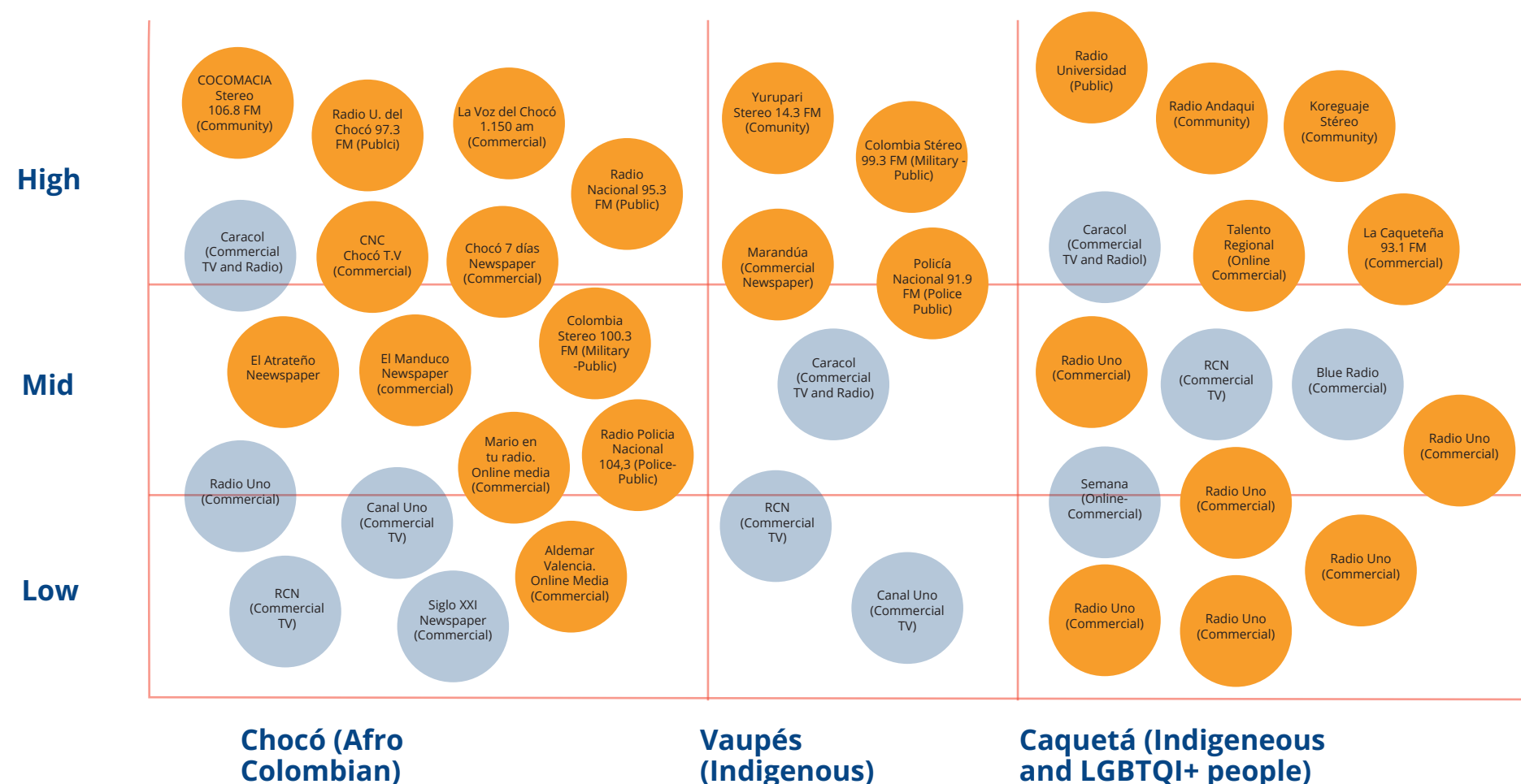| Department	Community	Radio	Reach	T.V.	Reach	Newspaper	Reach	Online Media	Reach
Chocó	AfroColombian communities of COCOMACIA	COCOMACIA Stereo 106.8 FM	Local	CNC	Local	Chocó 7 días	Local	marioenturadio.com	Local
		Radio Universidad del Chocó 97.3 FM							
		Radio Nacional 95.3 FM		RCN	National	El Manduco			
		La Voz del Chocó 1.150 AM							
		Colombia Stereo 100.3 FM		Caracol T.V.		El Atrateño		Aldemar Valencia (independent journalist)	
		Radio Policía Nacional 104.3							
		Caracol Radio	National	Canal Uno		Siglo XXI	National		
		Radio Uno							
Vaupés	Indigenous community of Puerto Corroncho	Yurupari Stereo 104.3 FM	Local	Caracol T.V.	National	Marandúa	Local		
		Colombia Stereo 99.3 FM							
		Policía Nacional 91.3 FM		RCN					
		Caracol Radio	National						
Caquetá	Indigenous and LGBTQI+ people	Radio Universidad de la Amazonía 98.1 FM	Local	TV5	Local			Talento Regional	Local
		Radio Andaqui		Caracol T.V.	National			Enfoque Caquetá	
		La Caqueteña 93.1 FM						Lente regional	
		National Police Station 103.1 FM						Extra Caquetá Caqueta.com	
			National	RCN				Semana	National
		Blu Radio							
		Olímpica Stereo						El Tiempo	
		Koreguaje Stereo	Indigenous communities in Putumayo						

*Table 8. Target communities media landscape.

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When seeking to understand media influence, community members defined influence as proximity and relevance of information to their context and realities. In Chocó, Afro-Colombian communities mostly listened to COCOMACIA stereo, which covers around 80% in the communities who live by the Atrato River and shares information related to climate change emergencies, such as flooding. In the community of Puerto Corroncho in Vaupés, the most trusted source is the community station, Yuruparí, where indigenous people share information in their own languages. In Caquetá, participants mostly trust media providers that go to the reporting scene and provide visual evidence of what is happening in their municipalities.

High

Mid

Low

Chocó (Afro Colombian)

COCOMACIA Stereo 106.8 FM (Community)
Radio U. del Chocó 97.3 FM (Publci)
La Voz del Chocó 1.150 am (Commercial)
Radio Nacional 95.3 FM (Public)
Caracol (Commercial TV and Radio)
CNC Chocó T.V (Commercial)
Chocó 7 días Newspaper (Commercial)
Colombia Stereo 100.3 FM (Military -Public)
El Atrateño Neewspaper
El Manduco Newspaper (commercial)
Mario en tu radio. Online media (Commercial)
Radio Policia Nacional 104,3 (Police-Public)
Radio Uno (Commercial)
Canal Uno (Commercial TV)
Aldemar Valencia. Online Media (Commercial)
RCN (Commercial TV)
Siglo XXI Newspaper (Commercial)

Vaupés (Indigenous)

Yurupari Stereo 14.3 FM (Comunity)
Colombia Stéreo 99.3 FM (Military - Public)
Marandúa (Commercial Newspaper)
Policía Nacional 91.9 FM (Police Public)
Caracol (Commercial TV and Radio)
RCN (Commercial TV)
Canal Uno (Commercial TV)

Caquetá (Indigeneous and LGBTQI+ people)

Radio Universidad (Public)
Radio Andaqui (Community)
Koreguaje Stéreo (Community)
Caracol (Commercial TV and Radiol)
Talento Regional (Online Commercial)
La Caqueteña 93.1 FM (Commercial)
Radio Uno (Commercial)
RCN (Commercial TV)
Blue Radio (Commercial)
Radio Uno (Commercial)
Semana (Online-Commercial)
Radio Uno (Commercial)
Radio Uno (Commercial)
Radio Uno (Commercial)
Radio Uno (Commercial)
Radio Uno (Commercial)

Local

National

*Figure 9. Level of influence of different media outlets among the target communities.

Non-Media Information Sources

Public institutions

Public institutions were vital in Colombia's response to the COVID-19 pandemic, both in terms of information provision and health. The Ministry of Health provides public policy and information guidelines to the Health Secretariats at the departmental (regional) and at the local level (municipalities). The National Institute of Health (INS), which is part of the Ministry of Health, provides operational guidelines and monitors the records of number of people who are actively infected, recovered, or dead due to COVID-19. Every Colombian must be registered with one of the forty existing Health Promoting Entities (EPS), who organize and oversee the provision of the country's mandatory health plan. Colombia's health system is enshrined in Law 100 of 1993 (Congress of the Republic of Colombia, 1993).

The illustration below shows the information flow from public health institutions to other public institutions and the population in general.

The entities of figure 10 also provide official health information. All have their own websites and social media pages. However, participants in this study identified three key issues regarding pandemic information dissemination: information is not contextual, and thus not relevant to local customs and experiences; there was a lack of a specific communications offices in local public health institutions; and much of the information is published online, which is inaccessible to most rural communities.

Because pandemic health guidelines were developed with a top-down approach, from national to local, **people found the information was decontextualized and not relevant to local customs and experiences.** Local institutions are supposed to adjust the information to the context, but this is not always applied. One local media representative in Vaupés said:

"I have been telling the public institutions that the information they are providing is not relevant to the population, but these institutions are only looking to comply with the guidelines of the Ministry of Health and international organizations like WHO and PAHO, who promote hashtags and retweets when most of the population in this department do not even use Twitter." (Focus group with Media outlets in Vaupés, 2022).

Many local health offices need communication policies or protocols to adapt messaging to the different contexts and articulate with local media to better respond to the information needs of the departments.

Much of the pandemic information was published
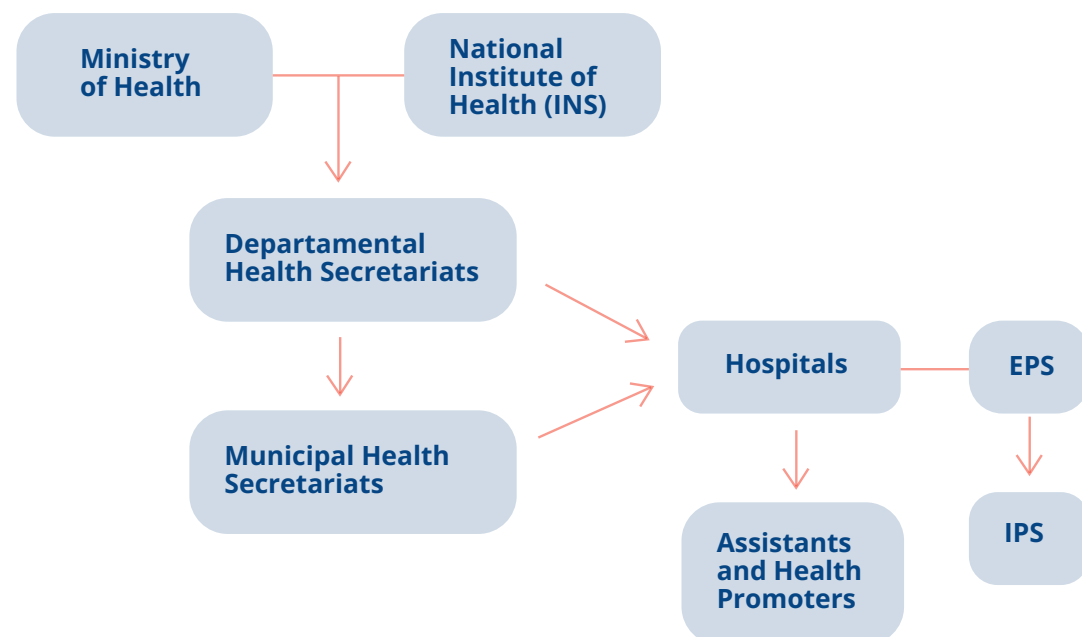
*Figure 10. Information flow among main public health institutions.

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online, but only 28% of the rural population has access to the internet (DANE, 2021). In Chocó, only 14.6% of the population has access to information online, while it is 10.6% in Vaupés. In Caquetá, where the internet is more readily available, at least 60.5% of the population is online.

Health brigades, although an important form of disseminating health information, do not reach all communities because of distance, geography, cost of transportation, and security issues. Health brigades are mobile health units and exist in all three departments. They travel to the most populated rural communities to monitor the health situation, provide medical testing, and provide vaccines. Those working in these health brigades feed information back into the national health system, including information on COVID-19. They also answer questions and distribute brochures explaining key issues.

"It is very expensive to access most communities because the brigades must travel by boat or take small airplanes. We also have a fragmented health system in which people within the same municipality or community are affiliated to different EPS', and the EPS's will not send brigades to locations where they do not have high numbers of affiliates because the travel costs are very high." Translated quote (Interview with the Coordinator of Epidemiology at the Health Secretary of Chocó, 2022).
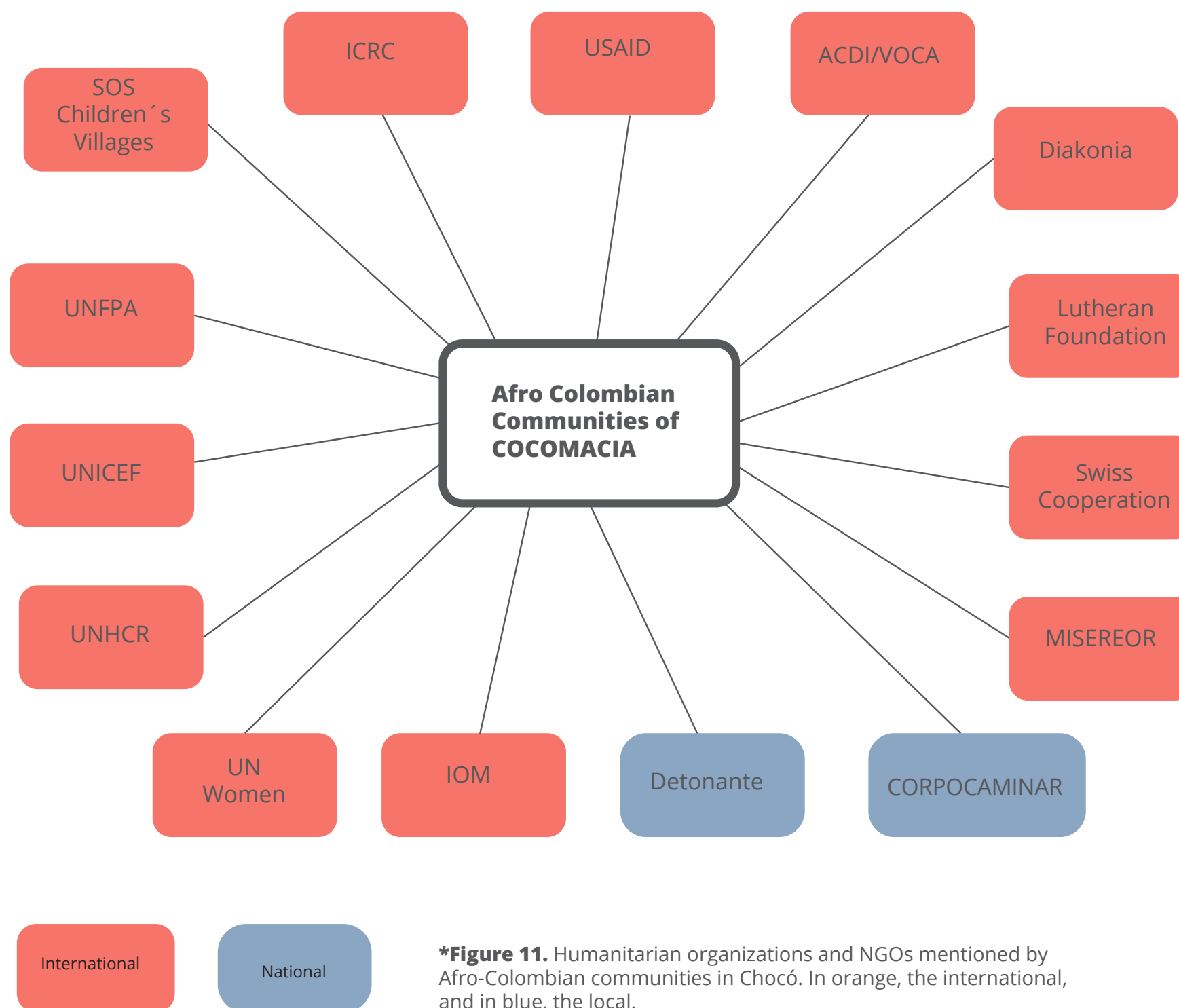
Humanitarian Agencies and NGOs

The presence of NGOs and humanitarian actors varies in each department. In Chocó, there are many local and international humanitarian organizations focusing mainly on prevention of violence and support to survivors of armed conflict; healthcare; livelihoods and training; and capacity strengthening for civil society organizations and public institutions.

At least 26 organizations were mentioned by all stakeholders involved in this IEA. Most of the organizations named have worked directly with COCOMACIA and others have supported public institutions and local NGOs to implement programs and projects in local communities. The only two local organizations that were mentioned were CORPOCAMINAR and Detonante. The humanitarian response in Chocó is coordinated through the Local Coordination Team (ELC) led by the United Nations Office for the Coordination of Humanitarian Affairs (OCHA) (Humanitarian Response, 2020).

SOS Children´s Villages

ICRC

USAID

ACDI/VOCA

Diakonia

UNFPA

Lutheran Foundation

Afro Colombian Communities of COCOMACIA

UNICEF

Swiss Cooperation

UNHCR

MISEREOR

UN Women

IOM

Detonante

CORPOCAMINAR

International

National

*Figure 11. Humanitarian organizations and NGOs mentioned by Afro-Colombian communities in Chocó. In orange, the international, and in blue, the local.

Humanitarian organizations and NGOs communicate with local communities through different means depending upon the context and location where the message is to be conveyed. They coordinate with local public institutions and/ or local community leaders from target municipalities to support them in strengthening their actions with local communities. In Chocó, for example, they implement workshops with public officers from different institutions and local leaders to coordinate their response and preparedness in an emergency context.

They also coordinate with local media outlets by sharing press releases to disseminate key messages, especially with radio stations which normally have higher coverage of rural and dispersed areas. During COVID-19, for example, humanitarian organizations worked with different radio stations to share information about biosecurity measures.

Organizations that work directly in the department and have an office there usually have WhatsApp groups with local leaders of the different communities they work with to share information when they have telephone signal. When internet and signal access is limited, organizations implement in person workshops and activities in the communities as this is considered the most effective way of conveying information.

Humanitarians said they are still identifying the best means of disseminating information to communities as this varies from one community to the next. According to humanitarians, communities with less access to radio stations or other media outlets prefer to receive information in person or via WhatsApp. Humanitarians use their own webpages and social media to share information. They also share information from other actors, like public institutions, media, and local leaders, through different means and in

coordination with other actors. Most examples given included posters, brochures, radio spots, videos, and infographics, none of which really allow for two-way communication or a conversation with the audience.

Humanitarians and NGOs continue to face many challenges coordinating their response and the dissemination of information in a health emergency, including the high costs of transportation, armed actors, and physical access. Another major challenge is developing timely responses and disseminating information quickly among humanitarians and other key stakeholders, especially those who are not based in the department.

"Let us say that in the field of international organizations, although it is true that many have very good relations with a timely exchange of information, some operate from elsewhere. For instance, they

cover Chocó but operate from other parts of the country, so sometimes the information among humanitarians does not flow in an adequate way and this limits the information flow to the communities". (Interview with Humanitarian Agency, 2022).

In Vaupés, there are fewer humanitarian organizations than in Chocó, and the community of Puerto Corroncho only two NGOs were named: Sinergias (the implementing partner for this IEA in Vaupés) and CODESBIF, which operates the programs of the Colombian Institute of Family Welfare (ICBF), the state institution in charge of ensuring the protection of children and adolescents in Colombia. Both NGOs are local. One reason why there are far fewer humanitarian actors in Vaupés is because of the small and widely dispersed population. According to Sinergias, in Vaupés there are no humanitarian organizations, unlike in other departments:

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"Because Vaupés is such a dispersed population and with so few people, it is often difficult to get funding to work in this type of area" (Interview with Sinergias, 2022).

Sinergias was the most mentioned NGO in Vaupés regarding information dissemination in health and COVID-19 because they focus on health within indigenous communities.

"I find the approach that Sinergias is taking **interesting because they work with local sabedores. Hopefully it will land in all indigenous communities... the greatest issue is that the only NGOs that are working in this department are working in the communities closest to Mitú [the capital city of Vaupés] because transport costs are so high that NGOs and humanitarians prefer to stay close."** (Interview with indigeneous person - Sinergias, 2022).

| Sinergias | Indigenous community of Puerto Corroncho | CODESBIF |

***Figure 12.** NGOs mentioned by the indigenous community of Puerto Corroncho in Vaupés, all local.

In Caquetá, most of the NGOs mentioned by indigenous and LGBTQIA+ people were national or local and focused on providing support specific to these two population groups.

During the COVID-19 pandemic outbreak in Caquetá, the local government restricted the movement of men and women on alternate days in Florencia, the capital. People have argued that this measure was a discriminatory and **"limited the mobility of trans and non-binary people in Caquetá... this violated the right to work of sex workers who are in circles of poverty, misery, and historical exclusion". (Focus groups with the Social Inclusion office in Amazonian University in Caquetá, 2022).** This was likely the case in other parts of Colombia too.

The LGBTQIA+ community in Caquetá noted that prioritizing the LGBTQIA+ population for the COVID-19 vaccine on the basis that they were possible HIV carriers with more comorbidities was discriminatory. "Even at the institutional level, it is often assumed that if we are LGBTQIA+, we are HIV carriers. On the World AIDS day, 1 December, we are the first ones to be called. They forget that heterosexuals and binary people can also be HIV carriers" (Interview with the LGBTQI+ liaison in the Governorate Secretariat in Caquetá, 2022).

NGOs supporting LGBTQIA+ and indigenous people spoke out against these discriminatory measures and provided people with information regarding human rights and psychosocial support.
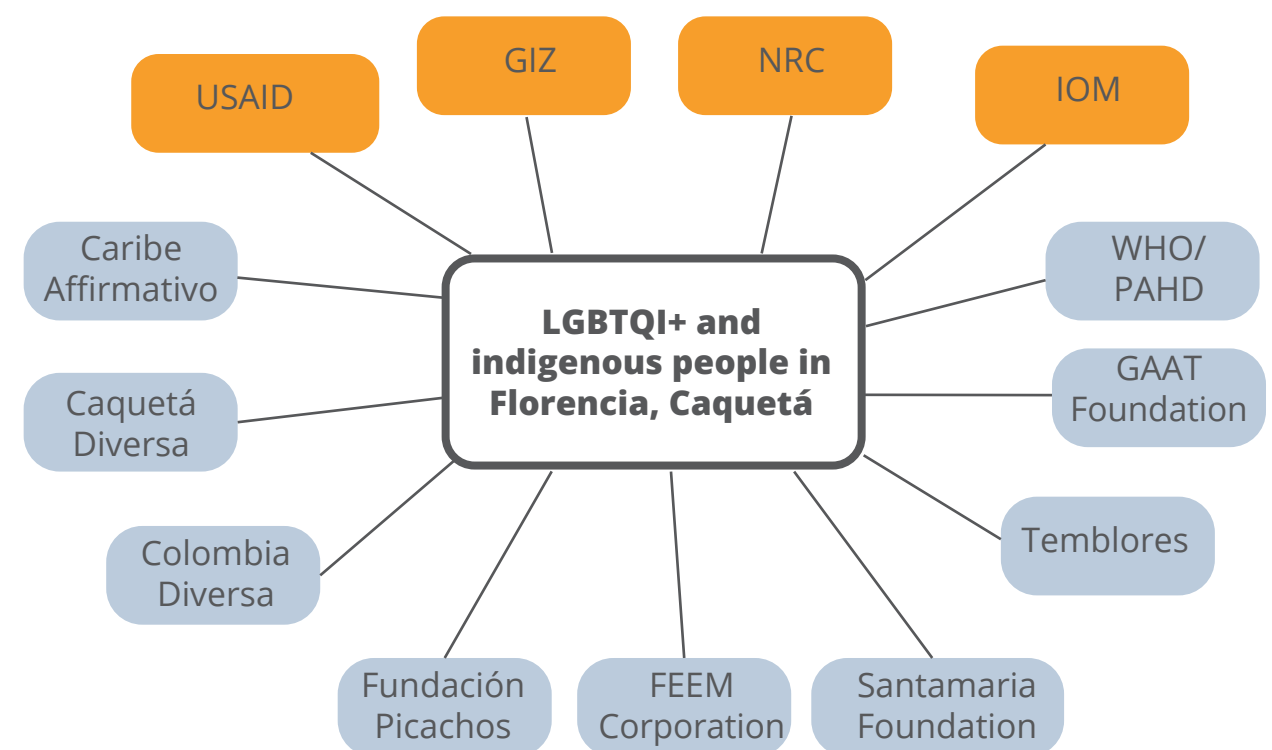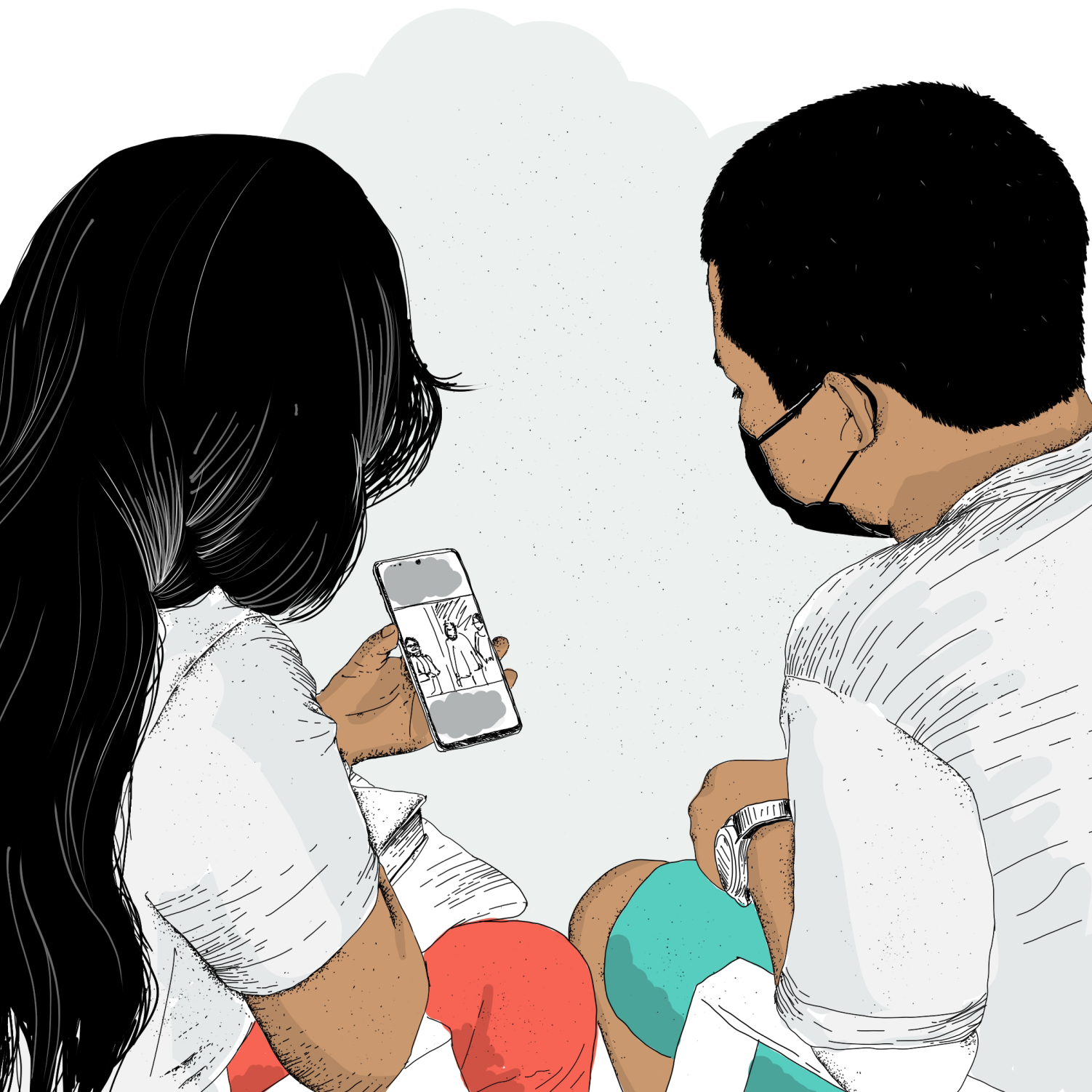
Figure 13. Organizations and NGOs mentioned by LGBTQIA+ participants in Caquetá. In orange, the international, and in blue the local.

Social Media

Social media has broadened the space for political participation and has made independent media accessible to a wider range of people. However, misinformation and rumors regarding COVID-19 and vaccines have been widely documented on social media. To address this, Google and Facebook worked with La Silla Vacía and Colombiacheck to debunk rumors and share accurate information through Facebook, WhatsApp, YouTube, Instagram, and Twitter. At least 61% of online users have expressed concerns about the veracity of the information published on social media (Reuters Institute, 2021).

"There were always rumors that vaccines harm people, that there was a chip out there that wanted to turn [people] into zombies... I heard that this world of the internet has covered a lot and there are social media networks where there is true and false information which people believe. In this community, young people brought some rumors from social media networks" (Interview wth indigeneous leader in Puerto Corroncho, Vaupés, 2022).

Social media is more relevant in Caquetá than in the other two departments because the population has greater access to the internet. Indigenous and LGBTQIA+ participants in the study said that Facebook and WhatsApp were the main social media networks through which they shared information with their friends and family. They said they sometimes use these social media networks to access local independent media or the two main newspapers, Semana or El Tiempo.

Social Networks

Communities also seek information through social networks, including organizations that represent specific population groups, social and community leaders, sabedores from local communities, universities, and religious organizations.

Each community involved in this IEA had organizations representing them in regional, national, and international spaces. In Chocó, every community who is part of COCOMACIA has a local leader who represents them in the area's decision-making processes and institutional spaces. In Vaupés, communities are represented by organizations like ONIC, which represent all indigenous nations of Colombia, OPIAC, which represents indigenous peoples from the Amazon region, and in Puerto Corroncho itself, the Association of Indigenous Traditional Authorities (AATIS) which is made up of leaders from different zones and communities.

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Indigenous traditional authorities and local leaders of COCOMACIA are chosen by each community to represent them in decision making processes and spaces. There are no specified leaders for LGBTQIA+ people, but indigenous traditional authorities remain important for people who identify as both

indigenous and LGBTQIA+. These leaders share information with their communities periodically. In Puerto Corroncho, for example, the community gathers every eight or ten days and shares information orally, in Kubeo (one of the most spoken indigenous languages in the community). Indigenous and

Afro-Colombian communities also rely on word of mouth from friends, families, and neighbors.

In terms of health information, sabedores, who have lived in Afro-Colombian and indigenous communities for centuries, are important sources of information

on how to cure and treat diseases. Universities have also been an important source of information for indigenous and Afro-Colombian communities, as have been religious organizations who have established trusted relationships with Afro-Colombian and indigenous communities over the years.

Department	Community / population	Social organizations	Leaders	Sabedores	Universities/ Technical institutions	Religious Organizations
Chocó	Afro Colombian communities	COCOMACIA	Local leaders of COCOMACIA	Afro Colombian sabedores	Universidad Tecnológica del Chocó	Claretian missionaries
				Midwives		Diocese of Quibdó
Vaupés	Indigenous community of Puerto Corroncho	ONIC	Indigenous traditional authorities	Indigenous sabedores	Uniminuto	Apostolic Vicariate of Mitú
		AATIS				
		OPIAC			SENA	
Caquetá	Indigenous and LGBTQI+ people				University of the Amazon in Caquetá	
		Mariposario			Rosario University	
		Association of victims of antipersonnel mines			Los Andes University	
		Trans Health league				

7. CONCLUSION

Despite the large amount of information available at the national level, local communities do not always have access to sufficient and diverse sources of information that would allow them to make informed choices. There is still much to be done to enhance the plurality and independence of media, as well as to provide more space for alternative voices. The lack of internet access and electronic devices limits the information accessible to in many indigenous and Afro-Colombian communities who instead receive more information via radio and T.V.

There is no indigenous media managed by and for indigenous peoples in Caquetá, Chocó, or Vaupés, and since most information is produced outside local contexts, there is less information that is locally relevant. Although there is Afro-Colombian media in Chocó, Afro-Colombians continue to be underrepresented in national media, and indigenous, Afro-Colombian and LGBTQIA+ people continue to protest misrepresentation, discrimination, and stigmatization in mass media. This is significant because the communities involved in this research defined a media source's level of influence and trustworthiness based on its relationship with their own contexts and realities as well as the relevance of the information provided.

Non-media actors are relevant information providers, particularly regarding health.

Public institutions struggle to contextualize official information and guidelines that are developed and disseminated in a top-down manner. To provide accurate, timely, and precise information to communities at risk, humanitarian organizations need to coordinate better with different stakeholders. Public institutions and humanitarians face structural challenges sharing information with local communities, including high transport costs, conflict, and physical access, thus limiting their reach to communities

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closest to municipal capitals. Despite these challenges, humanitarians and NGOs have played an important role in establishing two-way communication with ethnic communities. It is important to continue amending community engagement approaches to remain locally relevant and to make deliberate efforts to be available to local journalists and to the communities themselves through different channels. This could build trust and provide a robust alternative to misinformation and disinformation circulating in the communities.

Rumors and misinformation have been widely disseminated through social media and many of these rumors have made their way into the offline world. People Internews spoke with said they do not consider social media a trustworthy source of information. In Caquetá, where more people have access to the internet, there are no known local fact checking sources that allow for corroboration of the veracity of widespread rumors.

Finally, social networks such as local leaders, sabedores, universities, and religious organizations are all important sources of information and are more interactive, allowing people to question the information and confirm it with the people they talk to.

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11. FOOTNOTES

[1] Community councils are entities with legal status and are composed by different Black communities who are recognized by Law 70 of 1993.

[2] Departments are political-administrative subdivisions of the Colombian national territory. In total there are 32 departments in Colombia.

[3] Sabedores are wise people from the communities who have dedicated their lives to maintaining traditional ancestral knowledge on communities' cosmogony and how to treat and prevent disease.

[4] The detailed methodology is explained in the demand side reports of the three departments.

[5] Including two LGBTQIA+ indigenous people. The methodology for each department is detailed in the demand side reports.

[6] An endemic phase means the virus will continue to circulate, but its impact will drop to more manageable levels compared to in a pandemic (NPR, 2020).

[7] From a total 1,905,617 indigenous peoples in Colombia, it is estimated that approximately 5% caught COVID-19. This is a smaller proportion than the estimated 13% of the general Colombian population of 48,258,494.

[8] The National Statistics Department of Colombia includes Raizal (people with Afro-Anglo-Antillean cultural heritage) and Palenque (people from the town of San Basilio de Palenque, the first free African town in the Americas) populations in this data.

[9] Collective land titles for Black communities in Colombia are established by law 70 of 1993. It is based upon the constitutional principle of Colombia as a multiethnic and pluricultural nation. The families who live there are Afro-Colombians with their own culture, history, and identities.

[10] It is estimated that the Afro-Colombian population is bigger. On 1 August 2022, the Colombian Constitutional Court ruled in favor of grassroots organizations that denounced deficiencies in the application of this statistic. The Constitutional Court ruled that DANE must carry out a complete statistical evaluation of the Afro-Colombian population in the country within a maximum period of 10 months (around May 2023) (Constitucional Court, 2022)

[11] Although the data we have indicates that the indigenous population has been proportionally more greatly infected by COVID-19 than the Afro-Colombian population, the lack of up-to-date statistics on the Afro-Colombian population in the country limits this estimation.

[12] The National Constitution of Colombia of 1991 established the bases for freedom of expression, pluralism, and the possibility for civil society and public entities to develop their own communication activities.

[13] The use of radio spectrum determines the coverage of radio communications for each station.

[14] Collective Territories of Black Communities is made up of communities of African origin who, during the colonial era, entered the jungles of the pacific region of Colombia as a strategy to free themselves from slavery. Law 70 of 1993 recognized these territories and the rights of their inhabitants to develop their own political representation and to participate in regional projects.

[15] Rural areas have an intermediate population density and are more easily accessible than dispersed areas, which have fewer inhabitants and are farther away from access roads (National Planning Department - DNP, 2014).

[16] There are no indigenous community radio stations in Caquetá.

[17] In this IEA, relevance is defined as how accurate and clear the information is according to the cultural and social context of the communities. This is based on interviews and focus groups implemented with the target communities in Caquetá, Chocó, and Vaupés.

[18] The International Committee of the Red Cross (ICRC), the UN Refugee Agency (UNHCR), the United Nations Populations Fund (UNFPA) Swiss Cooperation, U.S Agency for International Development (USAID), UN Women, the United Nations Children's Fund (UNICEF), SOS Children's Villages, the Lutheran Foundation, The German Catholic Bishops' Organization for Development Cooperation (MISEREOR), Diakonia, the Agricultural Cooperative Development International/Volunteers in Overseas Cooperative Assistance (ACDI/VOCA) and the International Organization for Migration (IOM).

[19] Five international actors: The German Agency for International Cooperation (GIZ), USAID, NRC, PAHO/WHO and IOM; and 8 local and national NGOs: Caribe Afirmativo, Caquetá Diversa, Colombia Diversa, GAAT Foundation (Action and Support Group for People with Trans Life Experience), Santamaría Foundation, Picachos Foundation, Temblores and FEEM Corporation.

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