



RAPID GENDER ANALYSIS

CÓNDOR-KUTUKÚ CORRIDOR

July 2022





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ABBREVIATIONS & ACRONYMS

ANECAP National Association of Executors of the Contract for the Administration of the Communal Reserves of Peru, for its acronym in Spanish

APEOSAE Association of Small Organic Agricultural Exporters of the Southern Ecuadorian Amazon, for its acronym in Spanish

RGA Rapid Gender Analysis

CEDAW Committee on the Elimination of Discrimination Against Women

CONFENIAE Confederation of Indigenous Nationalities of the Ecuadorian Amazon, for its acronym in Spanish

ECA Administration Contract Executors, for its acronym in Spanish

ILO International Labour Organization

UN Women UN entity for gender equality and the empowerment of women

PSHA Shuar Arutam People, for its acronym in Spanish

REDD+ refers to a set of actions aimed at reducing emissions derived from deforestation and forest degradation, in addition to the conservation, sustainable management, and improvement of the carbon stock of forests in developing countries.

SERNANP National Service of Natural Areas Protected by the State, for its acronym in Spanish

SRH Sexual and reproductive health

A photograph of a woman with indigenous face paint, including white markings around her eyes and on her cheeks. She is wearing a colorful, patterned garment. The background is a dense forest with green foliage. The entire image is overlaid with a semi-transparent orange filter.

RAPID GENDER ANALYSIS

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Executive Summary

This document proposes a Rapid Gender Analysis in the Amazon region of Ecuador and Peru, specifically in the populations around the C ndor-Kutuk  corridor. This corridor is located in the border area between Ecuador and Peru, within both mestizo-populated areas and in the territory of native peoples in the two border areas.

Considering the marginalization and structural vulnerability that the populations in this area have faced, it was determined that for the diagnosis to provide an adequate vision, it had to address seven key areas fundamental to understanding this context, while the indigenous women living conditions remained a cross-cutting focus.

In the case of the Ecuadorian localities of the corridor, the impact that the extractive industry has had on the social fabric, and on governance, especially of the Shuar people, became evident as determining factors. The need for permanent resistance that the Shuar people have assumed as part of their life project has displaced the importance of working on detrimental behavior patterns, mainly gender-related patterns, which places women in a situation of multiple vulnerability.

In the case of the Peruvian side of the corridor, there is a co-management policy for the reserves that requires active participation by the native peoples to articulate these efforts to public policy. Within this framework, the National Association of Executors of the Communal Reserves Administration Contracts of Peru, ANECAP, was formed. This co-management strategy has fundamental challenges to work on incorporating the gender approach.

As such, the structural situations affecting women at the regional and national levels are reproduced and intensified at the territorial

2. Key findings

Gender inequalities, being structural, are reproduced similarly in both countries. For indigenous peoples and nationalities, this is no exception. Although several have non-patriarchal forms of social organization, most reprise the conventional unequal roles and power relations, yet with some particularities that will be developed below.

The presence of illegal trade activities is another factor that poses vulnerability for the populations in these territories. This is the case for local women throughout their life cycle, as they are exposed to situations of human trafficking, sexual and labor exploitation, and gender violence experiences that they could face within their communities and families. Added to this is the absence of services and public policies that promote populations' effective access to education, technical training processes and higher education, and even to information to make decisions about their sexual and reproductive health.

The populations around the C ndor Kutuk  corridor are mixed: inhabitants are both settlers and indigenous nationalities located in their ancestral territories. This implies that the proposal must consider the need to articulate efforts with the different government instances of the peoples and nationalities to comply with their right to self-determination. In this context, women who have assumed leadership and management roles were identified; however, they continue to be an exception. Therefore, it is necessary to promote the formation of new leaderships, considering that the unpaid workload in these populations is around double the national average. For this reason, it is necessary to implement guidelines to identify and develop alternative forms of care tasks' social organization.

The lack of economic autonomy and stability affects the entire population, even those in leadership positions. Hence, it is important to support the local population's income-generating capacities. Opportunities were identified in some ongoing undertakings, such as the production of ceramics and the trade of bananas, cocoa, and cassava. Yet, these ventures require investment to scale up and a clear strategy to better market local products. There are enterprises where women have a significant leadership position, so it is necessary to analyze the existing market, focusing on the chances available to promote the products of women-led initiatives further.

level, particularly in rural areas. The difficulty of access to the territory, and the economic costs of mobility that this implies, hinder access to utilities, judicial, administrative, and political services for the population in general and women in particular. In addition, another factor common to all the populations analyzed is the importance of defending the territory and protecting its resources. The challenge is then to identify concrete strategies so that environmental advocacy allows the populations to improve their living conditions in terms of economic and participatory autonomy.

The challenges involved for an organization to influence a territory where it has not had a presence for several years required slowly rebuilding the bond of trust with the regional and territorial government councils. Likewise, the difficulty of accessing the territory, and the risk that reporting on living conditions in a sexist social context implies for women, required that the information collected be based on direct interviews with key informants and the review of complementary documents.

Introduction

The COVID-19 Pandemic has increased the risks of exposure to violence, abuse, and exploitation experienced by women, girls, and adolescents, and has also restricted their access to education, health care (including sexual and reproductive health services - SRH), and other forms of essential support.

In September 2022, CARE and UN Women carried out a Rapid Gender Analysis (RGA) on the situation of women in Latin America and the Caribbean and the impacts of the COVID-19 pandemic in the region. The report showed that the populations most affected regarding their living conditions, employment, and autonomy are women and girls. The persistence of poverty and patriarchal and violent cultural patterns and the prevalence of an unsustainable development model in the region have particular effects on the lives of women and girls. The COVID-19 pandemic's specific impacts identified so far for women and girls are the following: reduced access to safe water, sanitation, and hygiene; the disruption of their livelihoods and high levels of labor exploitation and abuse; an overload of care work, which hurts their psychosocial, physical, and emotional health; the interruption of vital sexual and reproductive health (SRH) services; the interruption of essential education services for girls and boys; an increase in the number of teenage pregnancies, cases of domestic violence, and gender-based violence; an increase in the levels of xenophobia and discrimination towards migrants and refugees; and greater food insecurity. Several other studies have shown the deterioration of living conditions in terms of deforestation and lack of protection, which mean a double vulnerability for the indigenous peoples and local communities of the Amazon (HIVOS, 2021). Besides the primary health risks and the increase in gender-based violence associated with the COVID-19 pandemic, it worries the uncertain consequences regarding the spread of the virus in the Amazon, where deforestation and natural resource extraction have produced greater accessibility and human flow. In addition, although respiratory infections have historically represented a significant threat to the survival of Amazonian peoples—due to their low immunity—government contingency plans have not included particular considerations for the Amazon populations. In fact, the measures taken regarding mobility restrictions and quarantine, as well as the weakness of the health system in the region, have generated greater obstacles for the indigenous economy and livelihoods, as well as limiting access to services and means that were already scarce before the pandemic.

Given this background, it is proposed to carry out a new Rapid Gender Analysis in the Amazon region of Ecuador and Peru to identify trends in the risks and vulnerabilities experienced by women in the bi-national zone, for which a partnership has been created between CARE Ecuador, CARE Peru, and CARE United Kingdom. These organizations are interested in focusing the analysis on the current situation of women with an emphasis on women belonging to indigenous peoples and nationalities.

Objectives and methodology

This analysis aims to provide an updated multi-sectorial diagnosis of the needs and gaps in the exercise of women's rights in the population groups with which CARE works: indigenous women, women from households living in poverty, rural producers and/or self-employed, and—in general—those that face multiple conditions of vulnerability and exclusion.

The study should produce recommendations for the response of public and private organizations at all levels, which is clearly and directly guided by the needs of women—especially those who face multiple conditions of vulnerability, risk, and exclusion.

The specific objectives are the following:

1. Identify the needs and gaps in the access and exercise of rights of women, indigenous peoples, and local communities in terms of gender violence, livelihoods, health (including sexual and reproductive health and rights), education, and participation in the context of the COVID-19 pandemic impact.
2. Identify and publish stories or exemplary cases that reflect the situation of women in the following six themes:
 - a. Extractive industries' presence and environmental damage
 - b. Sustainability in forest and wildlife management,
 - c. Compliance with state regulations regarding the extractive industries' presence and management,
 - d. Sustainability of agriculture in the area,
 - e. Access to sustainable livelihoods,
 - f. Health, education, and food security,
3. Generate viable and localized recommendations for public and private organizations' responses to be clear and directly guided by the needs of women, indigenous peoples, and local communities. The report will include sufficient detail so that intervention proposals can be generated to be socialized and implemented by decision-makers.

The Rapid Gender Analysis (RGA) provides information on the different needs, capacities, and coping strategies of women, men, boys, and girls in a crisis. The RGA is built progressively: it uses primary and secondary information to understand gender roles and relations and how they may change during a crisis. It provides practical programming and operational recommendations to meet the different needs of women, men, boys, and girls, ensuring their protection. It uses tools and approaches from the Gender Analysis Frameworks and adapts them to the tight timelines, rapidly changing contexts, and insecure environments that often characterize humanitarian interventions.

Based on CARE's rapid gender analysis methodology, qualitative and quantitative information gathering tools were developed based on the following seven established research areas:

1. Division of labor by sex/gender
2. Decision-making at home
3. Control of means of production
4. Claiming rights and meaningful participation in public decision-making
5. Control over one's own body
6. Violence
7. Aspirations and strategic interests

The seven defined research areas allow comprehensive information gathering on the impact of different structural, social, and political conditions throughout the life cycle of women. It is essential to point out that, within the framework of participation, it was proposed to collect information regarding people's exercise of their right to be consulted before legislative and administrative measures or projects, the right to self-determination, and the forms of community organization and indigenous justice.

The research was carried out from April 26 to June 13, 2022. The research method included community surveys, key informant interviews, and a focus group discussion.

However, the activities planned at the beginning had to be modified, considering the difficulties in gathering information that arose during the process. In *Annex 1: Chronology of actions in the face of the challenges encountered for collecting direct information*, the actions carried out to solve these difficulties are detailed.

The review of secondary information and the analysis of other similar processes in which the consultant has participated are vital sources for this analysis. Among these secondary information sources, the following stand out: reports from the CEDAW Committee, research on Amazonian women by UN Women, specific research on the Shuar people and gender relations, ANECAP life plan, PSHA life plan, and official figures concerning the axes prioritized by CARE.

Context analysis



The Itamaraty Peace Agreement signed between Ecuador and Peru in 1998 sought to consolidate bi-national initiatives and cultural practices between the border indigenous peoples of Peru and Ecuador, for which two “ecological protection zones” were established in the Córdor Mountain Range, in the headwaters of the *Coangos* (Ecuador) and *Cenepa* (Peru) rivers, as a tool for the integration of both countries.

“



Since the signing of the peace treaty, from 1999 to 2002, conservation zones were established in the border region, but mainly on the creation of trails and boundary markers. Several organizations have worked constantly for the creation of new protected areas.

The Córdor and Kutukú mountain ranges are known for their extraordinary diversity of endemic birds and plants, as well as the presence of unique species of amphibians and mammals. Its topographic and geological diversity is mainly due to its humid climate, which has allowed the conservation of much of the forest that maintains its original vegetation cover.

This biodiverse mountain range is the ancestral territory of the Kichwa, Achuar and predominantly Shuar nationalities on the Ecuadorian side; and of the Awajún, Wampis, Kichwa-Lamas communities, and an important population of settlers on the Peruvian side. In recent decades, these indigenous peoples have faced the impacts of extractive companies, particularly mining companies, the lack of attention from the state, as well as the prevalence of other illegal and unsustainable activities, such as land and fauna trafficking, illegal trade in flora and fauna, intensive agriculture and cattle ranching, among others. The socio-political impact that the country's various historical moments (peace agreements, declaration of protected areas, entry of extractive companies, the “Baguazo” incident) have had on these populations is not adequately reported or systematized. In addition, in

the processes of conservation and creation of protected areas, the analysis of the living conditions of the indigenous peoples is not reported, let alone the living conditions of women. This highlights the lack of understanding that has existed between conservation processes and the self-determination of indigenous peoples¹. Conservation should improve the living conditions of the people and not the other way around.

In view of this reality, it is important to remember that indigenous peoples and nationalities have their governing bodies at the local, regional and national levels, which should be taken into account for any intervention process in their territory. This recognition leads to the strengthening of the different levels of governance and the possibility of working to strengthen women's participation and decision-making. At the local level, the communities have developed various strategies for adaptation and resilience in face of the different extractive industry interventions in their territories. These strategies range from the defense of the territory, to initiatives of sustainable enterprises; however, this information is mostly unknown due to the lack of documentation and systematization. Therefore, in order to launch projects and proposals that allow the integration of gender-sensitive, interculturality, territoriality and intersectionality approaches, it is essential to carry out a strategic information survey.

Demographic profile

Regarding population characteristics, the Ecuador National Population and Housing Census of 2010, provides the following information, disaggregated by canton:

Table N° 1: Population by sex and average age

Canton	Male	%	Female	%	Total	Average age
National	7.177.683	49,5%	7.305.816	50,5%	14.483.499	
Gualaquiza	8.697	11,60%	8.465	11,60%	17.162	24
Huamboya	4.316	5,80%	4.150	5,70%	8.466	20
Limón Indanza	4.812	6,40%	4.910	6,70%	9.722	25
Logroño	2.873	3,80%	2.850	3,90%	5.723	22
Morona	20.611	27,50%	20.544	28,10%	41.155	24
Pablo VI	941	1,30%	882	1,20%	1.823	23
Palora	3.546	4,70%	3.390	4,60%	6.936	25
San Juan Bosco	1.975	2,60%	1.933	2,60%	3.908	24
Santiago	4.859	6,50%	4.436	6,10%	9.295	25
Sucúa	8.972	12,00%	9.346	12,80%	18.318	25
Taisha	9.368	12,50%	9.069	12,40%	18.437	19
Tiwintza	3.879	5,20%	3.116	4,30%	6.995	21
Total	74.849	100%	73.091	100%	147.940	

Source: Ecuador National Population and Housing Census, 2010

¹ Source (in Spanish): <https://cooperaccion.org.pe/la-consulta-previa-en-debate-sentencia-del-parque-ichigkat-muja/>

The main cantons near the corridor are Tiwintza, Limón Indanza, San Juan Bosco and Gualaquiza.

The Shuar nationality inhabits in the Ecuadorian and Peruvian Amazon. In Ecuador, their territory extends south and east from the Andes Mountains and the Pastaza River, in the provinces of Morona Santiago and Zamora Chinchipe, and borders the Kutukú mountain range in Peru. As of 2006, there were approximately 30,000 people of the Shuar nationality, who share cultural characteristics with the Achuar of Ecuador and the Huambisas, Aguarunas, and Marinas of Peru. The soils where they live are not very fertile and are prone to erosion due to the lack of vegetation cover, but their fauna and flora are highly diverse (Dávila, Relaciones de género en la Amazonía Ecuatoriana, 2006).

Its territory is also characterized by its mineral wealth, especially copper, which has led to conflicts with extractive companies that intend to exploit this ancestral territory.

In Peru, for the Department of Loreto, which borders the province of Morona Santiago, the following demographic information is available:

Table N° 2 Total Population Census and Demographic indicators

Total population according to the census							
YEAR	1940	1961	1972	1981	1993	2007	2017
Total	6.207.967	9.906.746	13.538.208	17.005.210	22.048.356	27.412.157	29.381.884
Loreto	152.457	272.933	375.007	482.829	687.282	891.732	883.510

Source: National Institute of Statistics and Informatics (INEI) - National Population and Housing Censuses, 1940, 1961, 1972, 1981, 1993, 2005, 2007 and 2017.

Demographic indicators

Fertility	
Annual births: B	26.388
Crude birth rate:	
b (per thousand)	26,6
Total fertility rate	3,3
Crude reproduction rate	1,6
Mortality	
Annual deaths: D	4.453
Crude mortality rate:	
d (per thousand)	4,5
Life expectancy at birth:	
Both sexes	75,3
Males	72,2
Women	78,6
Infant mortality rate:	
(per thousand live births)	18,6

Natural Growth	
Annual growth: B-D	21.935
Natural growth rate:	
b-d (per hundred)	22,1
Domestic and International Migration*/	
Annual net migration: M	-7.178
Net migration rate:	
m (per thousand)	-5,5
Total Growth	
Annual growth: B-D+(-)M	14.757
Total growth rate:	16,6
b-d+(-)m (per hundred).	

Source: National Institute of Statistics and Informatics - Peru: Population Estimates and Projections by Department, 1995-2030. Demographic Analysis Bulletin N° 39

In the communal reserves of Peru, which are figures granted national protection status, the National Association of Executors of the Administration Contract of the Communal Reserves of Peru (ANECAP) has been established. This association brings together 10 Administration Contract Executors – ECA (one for each reserve) amid territories where 19 indigenous peoples live, grouped in 200 communities of the Peruvian Amazon. These groups “are committed to protecting and conserving almost 5 million hectares that make up the ten communal reserves, their communal territories and its landscapes” (Institutional Life Plan, ANECAP, 2019). The communal reserve found in the Condor Kutukú corridor is the Tuntanain Communal Reserve, “created to represent 18 Awajún and Wampis native communities of the Santiago, Cenepa, and Dominguza watersheds, in the province of Condorcanqui. Currently 5 more communities (Huampami, Suwa San Antonio, Kuith, Tutino and Paisa) are in the process of formalizing their registration with ANECAP, and have been incorporated into the different activities carried out by the Executors of Administration Contracts and the local Government” (Institutional Life Plan, ANECAP, 2019).

The Tuntanain Communal Reserve conserves a representative sample of the humid montane and premontane forests of the Tropical Yunga of northwestern Peru, where endemic, rare and endangered species of flora and fauna live; the neighboring native communities of the Aguaruna and Huambisa have used these ancestrally, traditionally and sustainably. The inhabitants of the neighboring native communities are mostly (92%) of the Jíbaro ethnolinguistic group. To the east of the communal reserve are the communities of Yutupis, Yujagkim and Kagkas; to the north are the communities of Kunt, Entsa and Villa Gonzalo, and to the south are Inayuam, Saasá and Achu. A total of 26 native communities have been registered, whose inhabitants carry out traditional hunting, gathering and agricultural activities, mainly for self-consumption (Tuntanain Communal Reserve, SERNANP).

Findings and Analysis

As will be seen throughout the analysis, in the Ecuadorian side of the border, **the impact of extractive companies has been a determining factor in the construction of the social fabric, especially regarding the territory of indigenous peoples. Their impact is latent, and the communities have agreed to take a position of resistance to any external actor.** In this regard, the situation of women, and the gender-sensitive approach, incorporates another dimension of analysis:



“If political ecology makes visible how society-nature relations are interceded by power relations, incorporating an ecofeminist analysis allows us to understand that these power relations are strongly marked by the intersection of social hierarchization variables such as gender, class, ethnicity or age, among others. Therefore, no intervention on nature is gender neutral” (Rosa Luxemburgo Foundation, 2013; Svampa and Viale, 2014; Bermúdez Rico et al., 2011, García-Torres, 2016:194).

Faced with risks that affect communities collectively, the role of women, from unequal structures, is not a prioritized issue. The effects experienced by the populations force prioritization of resistance actions over proposals, and in a context of resistance, the burdens of care assumed by women in these unequal structures will be maintained. This in turn makes it difficult for them to have the time and opportunities to engage in spaces for participation and leadership:

“In recent years, several studies have started to show that extractive activities create a new patriarchal order in the territories, which converges with the existing macho relationships. The masculinization of decision-making spaces that excludes women’s voices, the predominance of males in the territory as a consequence of the massive arrival of male workers and the militarization processes imposed

by public and private security forces, or the devaluation of female labor and the reestablishment of gender roles that underpins dependence on a strongly masculinized income, are elements inherent to the arrival of mining activities” (Rosa Luxemburgo Foundation, 2013; Svampa and Viale, 2014; Bermúdez Rico et al., 2011, García-Torres, 2016: .194).

In addition, the risks created by the intervention of these companies, such as illegal logging, illegal sex work, and human trafficking, increase the vulnerability faced by women in these territories.

Peru has a policy for the co-management of protected areas:

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“Co-management is still a process under construction, trust must continue to be built between the Peruvian State and indigenous peoples, to consolidate a partner relationship in the administration of communal reserves in Peru. This relationship must allow indigenous peoples to participate as protagonists in making binding decisions on the distribution of benefits and, in this way, be able to close the historical gaps that continue to exist.



The National Association of Contract Executors for the Administration of Communal Reserves in Peru (ANECAP) promotes the empowerment of the Administration Contract Executors (ACE) so that they can demand enforcement of their rights and fulfill their obligations, advancing from protest to proposal and from proposal to action. For governance of these communal reserves, joint decisions and respect for opinions must prevail. Co-management is a clear example that indigenous peoples can indeed work hand in hand with the Peruvian State” (Institutional Life Plan, ANECAP, 2019).

Although Peru has a different management model than Ecuador, the risks and vulnerabilities faced by the populations, and women in particular, are similar. In this regard, the Amazon Center for Anthropology and Practical Application provides information on this situation, stating the following:

“

“As revealed by the multiple surveys carried out in many of the Amazon regions, the communities consider that life in the Amazon is mainly threatened by: (a) criminalization and assassination of leaders and defenders of the territory; (b) appropriation and privatization of nature's goods, such as water; (c) logging concessions and entry of illegal loggers; (d) illegal hunting and fishing, mainly in rivers; (e) mega-projects: hydroelectric plants, forestry concessions, monoculture, highways and railroads, mining and oil projects; (f) contamination caused by the extractive industry that produces illnesses, especially among children and youth; (g) drug trafficking; (h) the resulting social problems associated with these threats such as alcoholism, violence against women, sex work, human trafficking, loss of indigenous peoples culture and identity (language, spiritual practices and customs), and all the conditions of poverty to which the peoples of the Amazon are condemned (cf. Fr.PM). (Instrumentum Laboris, 15)” (Centro Amazónico de Antropología y Aplicación Práctica - Amazon Center for Anthropology and Practical Application).

1. Sexual/Gender Division of Labor

Before mining became one of the main economic activities of the Shuar nationality, the cultivation of corn, yucca, plantain, beans, potatoes, sweet potatoes, papaya and peanuts, as well as hunting and fishing, were a fundamental part of their productive activities (CONAIE, 2014).

Currently, mining is the main income-generating activity of Shuar community and family. This has led to several people from the communities, especially men, moving to work in the mining companies, despite the fact that a significant part of the community has taken a stance against the exploitation of their territory. The presence of mining companies has disrupted and reinforced some gender roles and has “contaminated”, with certain social concepts, the masculine and feminine processes of the communities, defining certain “obligations” that men and women must fulfill. For example, men who cannot fulfill their role as providers, because their political stance is not to work in the companies, fall into a frustration that they cope with through excessive alcohol consumption (*La herida abierta del Cóndor*, Psychosocial Research and Action Collective).

In this context, some women have assumed an important, although not exclusive, role as defenders of the territory, which brings with it threats for the exercise of their human rights. The President of the Shuar Arutam People (PSHA), Josefina Tunki, indicates that she has faced several threats, for which she has filed complaints with the Public Prosecutor’s Office and other state agencies, without receiving any response so far.

As men work in mining, some Shuar women have created businesses such as the production of cosmetics, soaps, organic banana, ancestral medicine and ceramics. Tunki points out that there are already bio-enterprises underway, which require machinery to increase production and product quality, which allows them to scale up. Regarding banana production, she indicates that 120 hectares are planted, where women are working, and that there is already an export process underway, which is managed mainly through the Association of Small Organic Agricultural and Livestock Exporters of the Southern Ecuadorian Amazon (APEOSAE). The association’s website does not provide details of the grassroots associations they work with; however, general information on the trade objective was found:



In order to strengthen associativity, in 2014 APEOSAE decided to become a Federation to include grassroots associations; this year it was officially registered as “APEOSAE Federation”.

APEOSAE currently is comprised of 9 grassroots associations, 7 in the cantons of Zamora, Yacuambi, Centinela del Condor, Paquisha, Nangaritza, Yantzaza, Panguí, and 2 in the province of Morona Santiago, Gualaquiza and Tiwintza cantons; directly benefiting 180 families and generating local sources of employment.

It has a head office in the parish of Panguintza, Centinela del Cóndor canton, and also has a processing plant for banana snacks, coffee and cocoa paste” (available at <http://www.apeosae.com>).

In this regard, it is worth mentioning that in a conversation with María Mercedes Medina, Manager of the Climate Change, Amazon and Water Resources Program of CARE Peru, she pointed out that the support provided by CARE to obtain fair trade and organic production certifications has strengthened

the communities' enterprises. Therefore, it is important to consider these certifications as means to strengthen existing enterprises and production; the certification can be obtained from grassroots organizations.

In addition, Paola Sánchez, from the Women's Program of ANECAP, said that in some cases women alone have been responsible for native cacao production. Although it is important to bear in mind that each landscape has different value chains, the predominant product is cacao. In Tuntanain the community has worked with support from UNDP on the production and marketing of native cacao, fish farms, and with support from different funds on the production and sale of dried fish and laminated shiringa. On the other hand, the Chayunain reserve has had little support and development. In this regard, Paola warns that UNDP's project is in its final phase and that there is no evidence of conditions that can ensure the sustainability of the processes and enterprises on the part of the EAC.

Tunki also mentions that the communities have laws to regulate hunting, fishing and gathering, where short-cycle crops and the raising of small animals is prioritized. In other words, the relationship with the territory aims at conservation and sustainability, as well as food security and sovereignty. However, a vulnerability faced by the communities is river pollution².

Gender roles are conceived so that they complement each other: women generally assume the burdens of care and are also in charge of the family crops, or áha. In the Preliminary Report to the Participatory Meeting with Amazonian Women, one of the participants, who belongs to a Shuar community, said:

“

“The communities are organized around the nuclear family and the extended family. The community is organized with a mixed and intergenerational trustee and board of directors who coordinate education. This shows the need for everyone's participation, even if they are differentiated tasks. Collaborative work is crucial” (Participatory meeting report February 25, 2022).



She mentioned that some men question the participation of women in workshops, and accuse women for not wanting to fulfill household chores or acquiring new habits such as dancing, drinking beer or dressing different. In this regard, in an investigation conducted on gender roles among the Shuar people in 2006, Dávila pointed out that:

“

“The division of labor within the family is clearly defined for men and women. Women are in charge of taking care of the family, the production of food and the elaboration of pottery; men, on the other hand, are in charge of hunting and defending the family, for which they must elaborate weapons such as blowguns, and taking care of their shotguns. The socialization of children takes place in the family, as part of the daily activities under the responsibility of each gender” (Dávila: 50).



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No information is currently available on how communities manage access to water.

In her research Dávila mentions that, although the roles are conceived to complement each other, women have greater responsibilities since they are forced to work harder in view of the decreased access to natural resources and the pressure to respond to new needs. Simultaneously, but not in the same proportion, women's access to decision making is increasing, especially in the public and collective space. It is also important to mention that the distribution of work for subsistence and work for income generation is different for men and women: more than half of the work done by women is for subsistence, while more than half of the work done by men is income generation. This analysis carried out in 2006 allows us to deduce that this has a direct impact on the possibilities of financial autonomy and on the distribution of care work, considering that structural relations have not changed.

In Peru, the predominant population are settlers, which has more years of experience in the management of productive initiatives. Their joint work with cooperation agencies and local governments, as well as with agroforestry and conservation organizations, and coffee and cocoa production. Support for fair trade or organic production certifications has been key to the strengthening and scaling up of these enterprises. On this side of the border, important work was done so that women could own lands. This has made it possible to give women a more active and autonomous role in these processes. Likewise, in terms of certification, fair trade, for example, requires the existence of a women's committee for the granting of certification.

Jessica Tsamajain, Head of SERNANP's Tuntanaim communal reserve, points out that the practical implementation of interculturality in the projects remains a challenge, as well as the promotion of women's participation; she pointed out that one out of 10 are producers, and that it is important to identify other mechanisms to promote women's participation. Based on her experience, she mentioned that it is also a challenge to work with women, as it requires an interdisciplinary team, including psychologists, coaches and lawyers, because it is ingrained in society that women do not have authority over their decisions, and this transcends from generation to generation. Lack of autonomy in their participation is directly linked to the lack of financial autonomy, so mechanisms that allow them to generate their own income are crucial.

Although, in 2020, deforestation in the area reportedly increased by 5 times, Tunki commented that the logging and sale of balsa allowed them to generate income during the pandemic.

In the case of Peru, during the pandemic, the lack of control by the state supported the prevalence of illegal economies such as the case of balsa logging, which not only affects natural resources but also local coordination and management spaces, fostering inequalities, especially for the most vulnerable populations (Vera:2021).

2. Household decision-making

On both sides of the border, **many challenges in terms of promoting women's participation were identified**, considering the presence of mixed indigenous and settler populations. **Decision-making in the household is determined by who generates the income, which is mostly men.** Thus, women who are engaged in enterprises have the ability to make decisions within their households. However, it is a challenge to sustain their participation in the enterprises, as their partners do not support them since they do not consider that these enterprises contribute to the family economy.

Regarding family planning, there is no culture of shared decision-making or recognition of the autonomy of women's bodies. Therefore, women continue to begin childbearing at very early ages, while they are changing from infancy to adolescence. This **element completely determines women's life projects and their possibilities of integral autonomy. In addition, the lack of resources in general, hinders the possibility of accessing education and other training processes.**

3. Control of means of production

Although there is no direct information on this topic, considering the patriarchal structure that predominates within Shuar families and communities, it can be inferred that most men control the means of production and decide how resources are administered.

The *La herida abierta del Cóndor* report (The Open Wound of the Condor) shows that during the process of land dispossession many women reported never having had knowledge of the negotiation processes for the purchase and sale of properties. It is also mentioned that in negotiation processes with private companies and with the State, female and male delegates requested to speak directly with the head of household, ignoring the opinions of other family members (Psychosocial Research and Action Collective, 2017).

Although Tunki mentioned the existence of ventures in which women have an important participation, **there is no real data on the actual management of means of production, nor on the participation of women in decision-making positions in the above-mentioned ventures.** Isabel Barbosa, Vice-President of the Ashaninka Communal Reserve, mentioned that as a vice-president, most of her work is done on an honorary basis, and that it is essential to support the authorities and the agencies that participate in the co-management model, so that they can have an income. Barbosa pointed out that her main livelihood is agriculture.

On the other hand, Burgos pointed out that as part of the project “Promoting the Rights of Indigenous Peoples for Management of Natural Resources in the Amazon in Bolivia, Ecuador and Peru (2010 - 2012)”, they were able to evidence that in conservation matters women took a leading role, as conservation initiatives were more efficient when they were led by women. Her role as a manager of the áha and taking care of household chores, as opposed to men’s role of working in forest extraction activities, allowed her to have more affinity with other women fighting for conservation. She also mentioned that men generally made individualistic use of financial resources, by purchasing alcohol and attending nightclubs.

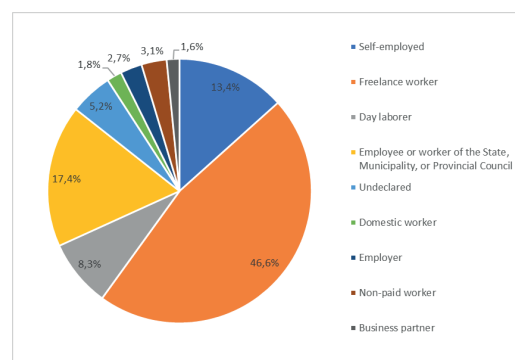
In this regard, it is worth mentioning the consultancy carried out for WWF in the AIRR project, where we had the opportunity to visit a community enterprise in the community of El Pichi. The enterprise consisted of a tourist center managed by men, with a handicrafts section managed by women. This community is located near the Yasuni National Park. What was observed in this project is that Napo Wildlife, who paid a monthly rent of around \$5,000 to the community, leased part of the territory. When asked about the management of these resources, they indicated that they were directed mainly to soccer championships and festivities, and that there were no tools to manage these resources in any other way. In the AIRR project, funding was provided to scale up the enterprises, but it did not necessarily address a structural situation, which, if addressed, would have made it possible to improve not only the enterprise, but also the conditions of the community. Interviews evidenced that the young people who had access to university had parents who worked in oil companies and had the purchasing power to take them out of the community to the city of El Coca, so that they could access higher education. This experience allows us to understand that a decisive factor for improving collective living conditions is to provide tools on financial management, investment, and sustainability. For example, it would be interesting to implement a VSLA to promote initiatives of other members of the community, or to have a scholarship fund for young people to access to higher education, in ventures similar to that of the community of El Pilchi.

Another important factor that determines women’s participation in entrepreneurship is the absence of community organization and care policies. In other words, the policies that may be applicable at the national or municipal level do not necessarily have an impact on community life. Therefore, there is a need to discuss autonomous forms of social organization of care work at the community level. This goes beyond the redistribution of burdens of care, and implies collective coordination for the reorganization of paid and unpaid work.

Available data on employment and time use at the provincial level is shown below:

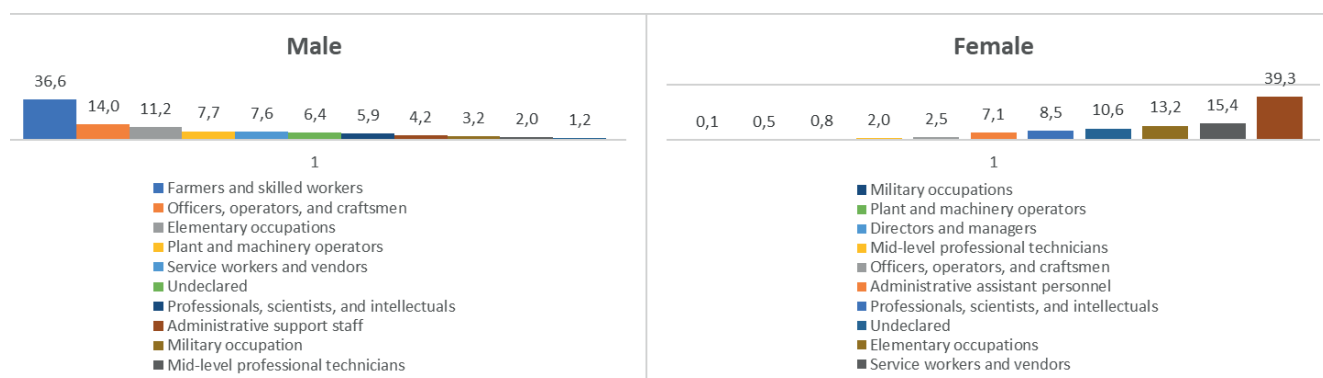
Graph No. 1: Employed persons aged 10 years and over

Occupation	Male	Female
Self-employed	5.206	2.206
Freelance worker	14.425	11.413
Day laborer	3.865	710
Employee or worker of the State, Municipality, or Provincial Council	6.157	3.492
Undeclared	1.446	1.451
Domestic worker	67	952
Employer	864	611
Non-paid worker	940	771
Business partner	546	322
Total	33.516	21.928



Source: Ecuador National Population and Housing Census, 2010

Graph N° 2: Occupation by gender



Source: Ecuador National Population and Housing Census, 2010

Table N° 3: Employment, unemployment and underemployment indicators

Indicators	National	Area		Provinces
	Total	Urban	Rural	Morona Santiago
Gross employment rate	62,5%	58,4%	71,7%	82,9%
Overall employment rate	94,8%	93,2%	97,7%	98,6%
Adequate employment rate	32,5%	39,8%	18,7%	13,9%
Underemployment rate	23,2%	22,8%	24,0%	21,9%
Unpaid employment rate	11,1%	5,5%	21,8%	31,8%
Other non-full employment rate	27,2%	24,0%	33,1%	31,0%
Unemployment rate	5,2%	6,8%	2,3%	1,4%
Overall participation rate	66,0%	62,7%	73,3%	84,1%
Gross participation rate	46,9%	45,0%	51,1%	45,2%
Informal economy	49,5%	38,7%	69,0%	80,3%

Source: National Survey on Employment, Unemployment and Underemployment, 2021

Time Use

Table N° 4: Total working time in Morona Santiago by gender

National information	Total			Male			Female		
	Time	Population	Sum of time	Time	Population	Sum of time	Time	Population	Sum of time
Total Working Time	66:27	6.039.919	401.398.183	59:57	3.822.215	229.172.529	77:39	2.217.704	172.225.654
Total Paid Working Time	49:38	6.039.236	299.815.324	51:36	3.821.821	197.224.351	46:15	2.217.414	102.590.974
Total Unpaid Working Time	17:53	5.677.022	101.582.859	9:09	3.489.029	31.948.178	31:49	2.187.994	69.634.680

Source: Time Use Survey, 2012

Table N° 5: Total working time in Morona Santiago by gender

Total			Male			Female		
Time	Population	Sum of time	Time	Population	Sum of time	Time	Population	Sum of time
66:27	6,039,919	401,398,183	59:57	3,822,215	229,172,529	77:39	2,217,704	172,225,654
67:35	57,212	3,866,998	58:39	34,470	2,021,774	81:08	22,742	1,845,224

Source: Time Use Survey, 2012

Table N° 6: Total paid working time in Morona Santiago by gender

Total			Male			Female		
Time	Population	Sum of time	Time	Population	Sum of time	Time	Population	Sum of time
49:38	6,039,236	299,815,324	51:36	3,821,821	197,224,351	46:15	2,217,414	102,590,974
50:59	57,212	2,917,143	51:54	34,470	1,789,185	49:35	22,742	1,127,958

Source: Time Use Survey, 2012

Table N° 7: Total unpaid working time in Morona Santiago by gender

Total			Male			Female		
Time	Population	Sum of time	Time	Population	Sum of time	Time	Population	Sum of time
17:53	5,677,022	101,582,859	9:09	3,489,029	31,948,178	31:49	2,187,994	69,634,680
18:05	52,482	949,855	7:38	30,446	232,589	32:32	22,036	717,266

Source: Time Use Survey, 2012

In the case of Peru, out of every ten indigenous women of working age, seven have no income of their own because they perform unpaid work, such as housework or farming, and are therefore dependent on their husbands. In addition, they have limited access to education. For example, 23% of Asháninka women (the largest indigenous population) have not attained any level of education. This lack of preparation creates low confidence to assume leadership positions in their communities (Ombudsman Office of Peru, 2019).

4. Claiming rights and meaningful participation in public decision-making

To carry out an analysis in the community context of the Shuar indigenous nationality, it is important to recognize that participation has a collective as well as an individual connotation. Self-determination is a key factor to understand the forms of coordination and work with indigenous nationalities. In this sense, Piaguaje and Tunki mentioned that **the life plans that have been developed for each territory should be taken into account.**

In this regard, it should be remembered that Convention 169 of the International Labor Organization (ILO), ratified by Ecuador and Peru, states that peoples and nationalities have the right to plan their own development. With this background, the different government instances of the indigenous nationalities have promoted the construction of life plans as social, political, and economic planning tools. So far, it has not been possible to access a life plan document as such. However, Tunki points out that as a life plan, the great project of the Shuar Arutam people consists of conserving the forest, protecting ancestral knowledge and customs, and the *âha*, their source of food sovereignty.

A participant of the Shuar nationality, in the Participatory Meeting of Amazonian Women, stated that the Seville Don Bosco Parish in Morona Santiago is made up of 47 recognized communities and proceeds as follows:

“

“An Assembly is held with trustees and the Governing Council where the president is elected. Women’s leaders are not elected in all communities. The women ask their partners for permission to participate in the organization. I try to influence this participation. Many men fear that we meet as women because by putting aside envy and promoting sisterhood, we can promote many things. That is why, whenever a woman is on top, they always try to make her look bad, even other women. NGOs and Foundations have played a role in the construction of gender equity. We must demand that they fulfill the rights in the Constitution. Sorority or sisterhood among women should constitute our platform to criticize violence from our homes” (Participatory meeting, February 25, 2022).



Resistance in the face of women’s participation predominates in the communities, so a specific strategy must be proposed to position it as a tool that enhances positive resistance and reconstructs the social fabric.

For her part, Councilor Tovar pointed out that although women are in positions of authority or popular election, they still require strengthening to exercise their speaking assertively. This may explain why other councilors, at the last moment, cancelled the interviews. Additionally, women in popularly elected positions have systematically faced processes of political violence, at the national level, especially in the face of complaints made to several country mayors for not respecting the parity principle in appointing vice mayors. She states that, as a result of these complaints, many situations of political violence intensified, although in more subtle ways, yet preventing the councilors from effectively carrying out their work. For this reason, they desist from participating in other processes, considering that this may place them at greater risk.

On the other hand, women who want to participate to be elected to a popular representation position are exposed to public scrutiny and also must demonstrate they have sufficient economic resources to contribute to electoral campaigns. However, although at the local level, many parties allow women’s participation –in compliance with the “parity” established by the Code of Democracy– once elected, they have difficulties in executing their proposals in the work plan disseminated during the campaigns due to obstacles raised by colleagues of the same political party.

The PSHA, which comprises **Life Plan, Statutes, Rules, and Regulations, 2019**, must be updated, and then approved by the Government Council of the Shuar Arutam People. It expressly states the following:

“Fifth Title: Participation

Considering that,

According to our customs, women and young people’s participation has not been exercised in public spaces, and for the same reason, they hardly take leadership positions or jobs.

Management positions and jobs have been assigned only to trustees or people who have a third-level degree or university education.

Participation of women and young people is necessary to improve the community’s life through agreements and good relations, even if customs change.

We agreed on the following:

Article 24

Strengthen the public participation of women and young people in all meetings and assemblies, prioritizing their requests to speak and participate, thus expanding participation to all family members” (Life Plan, Statutes, Norms, and Regulations, Government Council of the Shuar Arutam People, 2019).

Thus, we see that there is recognition of the gaps in women and youth participation and a commitment from the territorial authorities to address it. The current president, Josefina Tunki, is the first woman to hold this position on the Governing Council.

For its part, the Institutional Life Plan of the National Association of Executors of Administration Contracts of Communal Reserves of Peru (ANECAP for its acronym in Spanish) refers to the gender-sensitive approach generally, but it complements it with the *Women’s Program*. In this regard, it was possible to identify that the Program has a scholarship initiative for indigenous women to promote their access to education and professional training. Barbosa comments that the *Women’s Program* allowed her to participate in an experiences exchange with women leaders from other reserves. Still, projects within this Program’s framework must focus on promoting women’s economic autonomy. The *Women’s Program* is in the final stage for approval; it aims at building guidelines that are coordinated with the REDD+³ process, where actions to engage women in the implementation of the Amazon Indigenous Network are proposed.

Renato Ríos, Executive Director of Sustainable Rural Development (DRIS), pointed out that the greatest challenge to incorporating the gender-sensitive approach is the fear that this will impose itself on interculturality and disrupt values that are important for the communities. On the one hand, he pointed out that it is vital “not to impose things that go against the essence of the people.” On the other hand, he indicated that women holding leadership positions to comply with established quotas but that are not prepared for such labors could hinder the collective strengthening process. Therefore, it is important to work on training women leaders. He identifies some women leaders who have an important role, but also says there is a need to further work on this issue. The *Women’s Program* Ríos started expects to achieve good results to feed collective efforts with women’s work.

In this sense, Ríos indicates that strengthening governance is one of the processes most require support within the co-management model’s framework. Governance implies recognizing and strengthening the governing bodies of indigenous peoples, based on their right to self-determination. Ríos considers that the co-management model has made it possible to improve conservation work, but there is a long way to go to strengthen local authorities and generate new leadership training processes.

3 REDD+ refers to a set of actions aimed at reducing emissions derived from deforestation and forest degradation, in addition to the conservation, sustainable management, and improvement of the carbon stock of forests in developing countries.

5. Control over one's own body

A key informant, councilwoman Raquel Tovar Pichama, indicates that young people are ever more willing to talk about family planning, especially in the urban sector. Adolescent pregnancies still predominate in the communities. The reasons for maternity to start at a very early age are multi-causal. On the one hand, there is a lack of information and access to services. On the other hand, patriarchal structures sanction and censor women's decisions about both their bodies and their sexual development independent of a reproductive purpose.

Regarding sexual and reproductive rights, the National Health and Nutrition Survey (2018) identifies the following indicators:

Table N° 8: ENSANUT 2018 survey indicators

Disaggregation	National Indicators	Morona Santiago Indicators
Population with health problems	22.83	21.24
Hospitalization problems	3.98	4.47
Chronic malnutrition under 5 years	23.01	34.03
Global malnutrition under 5 years	5.17	8.08
Average age of first sexual intercourse	17.91	16.61
Average age of first union	20.54	19.31
Average age at first birth	20.53	19.30
Planned wanted pregnancy	73.55	72.36
Unplanned wanted pregnancy	16.35	15.51
Unplanned pregnancy	10.11	12.13
Percentage of women who delivered by caesarean section	43.82	15.11
Women of childbearing age married or in union using modern contraceptive methods	92.76	90.64
Percentage of women of childbearing age with an unmet need for family planning	7.49	15.05
Men who use contraceptive methods	98.66	97.98
Childbearing age women who know family planning methods	93.84	85.44

Source: National Health and Nutrition Survey (ENSANUT for its acronym in Spanish), 2018

Claudia Guevara, the coordinator of the Tabaconas Namballe National Sanctuary, comments that this is one of the provinces with the lowest levels of education in school grades: more than 50% of women from Cajamarca do not have access to higher education, and very few finish high school. Macho upbringing makes it difficult for women to assume roles outside of care work, and motherhood begins in adolescence, as most women have their children from 13 to 15 years old.

In this way, it is evident in both Ecuador and Peru that one of the structural factors that present the most significant challenges to the integral autonomy of women in terms of participation, administration of resources, and use of time, is the lack of actual exercise of their sexual and reproductive rights throughout their entire life cycle. It is important to emphasize that this structural situation means that –in addition to the lack of services and information– the forms of social, community, and family organization appoint women almost solely to the role of mothers and unpaid care providers.

6. Violence

A member of the Kutukú Defense Front unofficially indicated that they do not have information on the specific situation of women –primarily related to violence– and it is important to collect this information, but that the communities and the Government Councils have a lot of mistrust towards external actors presence. In fact, this informant indicated that the Governing Council prevented him from participating in an interview for this process.

For her part, the vice president of CONFENIAE, Lola Piaguaje, indicates that it is vital to strengthen the participation of Shuar women in the area since, after other meetings, she learned some participants were assaulted by their partners or spouses in retaliation for attending.

At the province level, the National Survey on family relations and gender-based violence against women, 2019, yields the following information:

Table N° 9: Survey Indicators

Indicators	National	Morona Santiago
Percentage of women who have experienced some type of gender-based violence	64.9%	78.9%
Percentage of women who have experienced some type of gender-based violence in the education field	19.2%	20.6%
Percentage of women who have experienced some type of gender-based violence in the workplace	20.1%	17.6%
Percentage of women who have experienced some type of gender-based violence in the social sphere	32.6%	23.8%
Percentage of women who have experienced some type of gender-based violence in the family	20.3%	31.4%
Percentage of women who have experienced some type of gender-based violence by their partner	42.8%	60.6%
Percentage of women who have experienced physical violence	35.4%	50.4%
Percentage of women who have experienced physical violence in the education field	6.8%	8.6%
Percentage of women who have experienced physical violence in the workplace	1.2%	0.8%
Percentage of women who have experienced physical violence in the social sphere	6.0%	3.8%
Percentage of women who have experienced physical violence in the family	11.6%	19.2%
Percentage of women who have experienced physical violence by their partner	25.0%	41.2%
Percentage of women who have experienced sexual violence	32.7%	29.1%
Percentage of women who have experienced sexual violence in the education field	7.0%	7.1%
Percentage of women who have experienced sexual violence in the workplace	6.8%	7.1%
Percentage of women who have experienced sexual violence in the social sphere	23.5%	14.3%
Percentage of women who have experienced sexual violence in the family	3.7%	8.7%

Percentage of women who have experienced sexual violence by their partner	8.3%	10.2%
Percentage of women who have experienced psychological violence in the last few months	56.9%	73.0%
Percentage of women who have experienced psychological violence in recent months in the education field	13.7%	16.2%
Percentage of women who have experienced psychological violence in recent months in the workplace	17.2%	15.9%
Percentage of women who have experienced psychological violence in recent months in the social sphere	17.0%	15.1%
Percentage of women who have experienced psychological violence in recent months in the family	11.1%	15.5%
Percentage of women who have experienced psychological violence in recent months by their partner	40.8%	56.4%
Percentage of women who have experienced economic and patrimonial violence	16.4%	23.0%
Percentage of women who have experienced economic and patrimonial violence in the family	3.1%	3.2%
Percentage of women who have experienced economic and patrimonial violence by their partner	14.5%	21.7%

Source: National survey on family relationships and gender-based violence against women, 2019

The presence of drug trafficking, illegal logging, illegal mining, illegal wildlife trade, trafficking, and arms distribution are structural problems on both sides of the border that affect the security of women, men, and communities in general. This also denotes a fragile state presence in the territory:

“

“A particularly concerning event was the murder of Shuar leader José Tendetza in December 2014. José Tendetza was one of the most visible exponents of anti-mining resistance in the Mirador mining project area. (...) The death of José Tendetza occurred amid an environment of hostility in which the Chinese company and the Ecuadorian State pressed to expand the extractive project, forcing the residents through negotiation and demands to abandon their lands, and the latter reporting continuous threats and surveillance. This environment of hostility followed the appearance of a black list made by the ECSA Company, categorizing and identifying social actors in the area as for or against mining activity. One of the consequences of this murder has been collective fear, and the limitations of the population to exercise their rights in their territory” (Collective for Research and Psychosocial Action, P.19).



In this regard, Tunki mentioned that the murder of their leaders will not go unpunished, and that the local authorities are planning “retaliatory” actions in the face of such injustice. This is an important factor to take into account, as it implies particular risks.

Additionally, **this latent risk, including fear of illegal dispossession, makes these situations be prioritized over other forms of violence such as gender-based violence. Therefore, addressing the fracture in the social fabric caused by mining companies' practices, which also stress "toxic" masculinities, is key. It is essential to make this problem visible and to realize the need to strengthen the participation of women and the improvement of their living conditions, since both are interconnected. The rupture of the social fabric adds to the "social contamination" that extractive industries bring to the territories, such as the opening of brothels and the sale of liquor and drugs.**

On the other hand, the *La herida abierta del Cóndor* report addresses the situation of sexual harassment faced by women of the research team by mining company officials and private security agents. This issue must be considered in order to propose a policy of prevention and response to gender-based violence and harassment, to protect the technical field teams, which are currently exposed to facing to abuse and sexual violence.

The Shuar nationality in these territories has faced systematic attacks of all kinds, including direct use



“In short, the effects of mining activities imply, as Machado Araoz (2014) points out, an ecobiopolitical expropriation characterized by the destruction of ecology, of political systems, of rights, and of social affectivities” (Colectivo de Investigación y Acción Psicosocial, P.19).

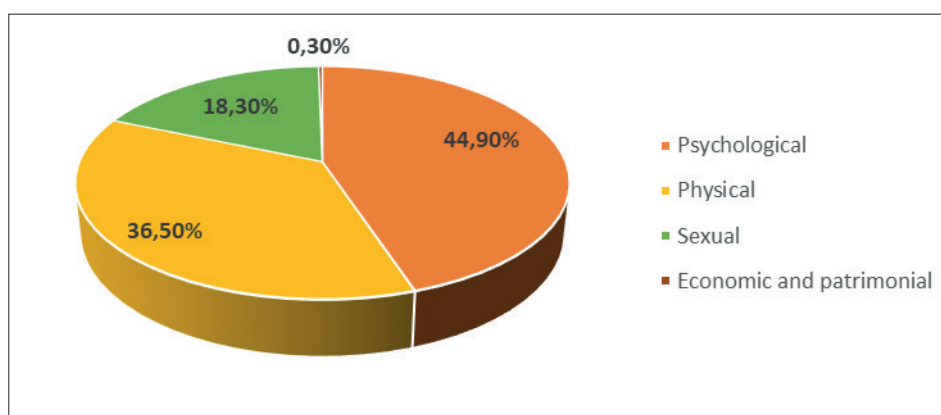
of violence, the manipulated purchase of land, intimidation, the denial of their right to information and consultation. For example, in 2008, there were hopes in this territory regarding a commitment to conservation, but rather bids for mining companies were approved. This has deepened their distrust of external actors.

In the interview with Burgos, he pointed out that a factor that was identified in the intervention process carried out by CARE 10 years ago was the resistance of men to support the participation of Shuar women in political empowerment. He even mentioned that, on some occasions, their husbands attacked the women who took part in political activities.

Claudia Guevara, coordinator of the Tabaconas Namballe National Sanctuary, mentioned that the rates of violence in San Ignacio are very high; the police station deals with 5 to 6 cases of physical or sexual abuse every day. However, in the face of other violent situations, the communities have peasant patrols to protect resources and the population. These patrols are called bases ronderiles (urban peasant patrols), which are strengthened by and work close to municipalities. They are aware of cases of domestic violence, but do not report them to the official authorities; rather, the solution provided is a community agreement, which does not always repair or protect the survivor.

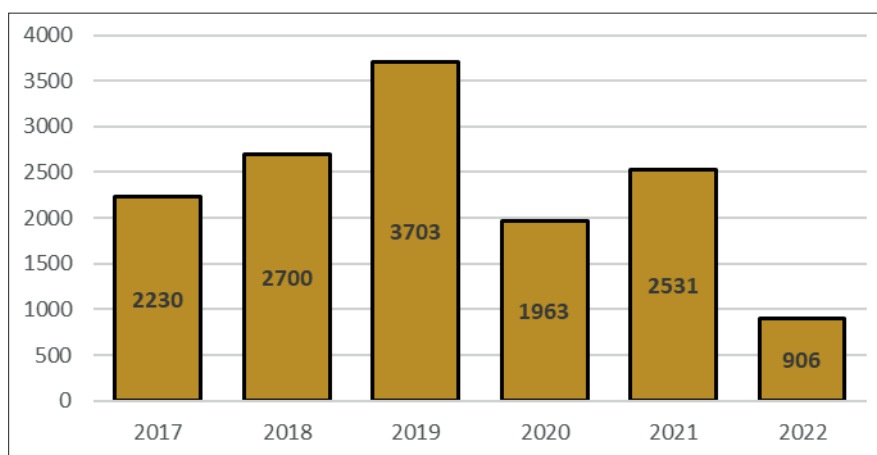
Vanessa Laura also mentioned that an invisible problem faced by women in this area is the presence of HIV. There are no care or prevention policies, let alone accurate figures on the subject. We have the following approximate figures on violence in the department of Loreto, Peru:

Graph N° 3: LORETO: CASES ATTENDED TO AT THE WOMEN`S EMERGENCY CENTERS (CEM), BY TYPE OF VIOLENCE. JANURY-APRIL 2022



Source: National Program for the Prevention and Eradication of Violence against Women and Family Members, Peru

Graph N° 4: LORETO: NUMBER OF CASES ATTENDED TO AT THE WOMEN`S EMERGENCY CENTERS (2017-APRIL 2022)



Source: National Program for the Prevention and Eradication of Violence against Women and Family Members, Peru

7. Aspirations and strategic interests

The need to generate a strategy to approach the communities should be emphasized, which considers their right to information, consultation and self-determination. This aims at generating and building a bond of trust to position CARE as a key actor different from other external actors that have rather promoted distrust among communities.

Regarding the strategy to achieve an ethical intervention in the communities, it is important to take into account the experience from the 2012-2017 Management Plan. The Plan, called *Promoviendo los Derechos de los Pueblos Indígenas en la Gestión de los Recursos Naturales de la Amazonía en Bolivia, Ecuador y Perú (2010 - 2012)* - Promoting the Rights of Indigenous Peoples to Natural Resources Management in the Amazon in Bolivia, Ecuador y Perú- was developed in the closing phase of a 10-year project. Córdova and Burgos pointed out that during the 10 years of project management and during the plan development phase, several Shuar communities took part actively.

A member of Coordinator of Indigenous Organizations of the Amazon River Basin (COICA for its acronym in Spanish), Patricia Camacho, was contacted to learn about the record they kept of this process. She mentioned that the organization does not have an orderly archive, and that since the process is more than 10 years old, it was not possible to locate information about it. Moreover, Burgos indicated that one of the greatest challenges faced by fieldwork is changes of authorities, since there is no recording and registration of the activities carried out. In this sense, he indicated that this may be one of the factors why some of the people contacted avoided intervention and collaboration with CARE. Córdova pointed out the risks involved when a group of organizations carry out activities in the same territory, but their competencies are not clearly outlined. Thus, CARE committed itself to the elaboration of the management plan but not its implementation: this task was in charge of other organizations, which did not execute it. In addition, the lack of records show the urgent need of clarifying with the community the role and scope of CARE's intervention, as well as its commitment to the current process.

Córdova mentioned that as part of the above mentioned risk in which the organizations and their functions are not differentiated, the coordination with the Ministry of Environment was detrimental, because after giving endorsing the 2012-2017 Management Plan, the Ministry granted permits to mining companies within the protection forest.

President Josefina Tunki is a key actor to develop this trust-building strategy to strengthen the actions and ventures that she has promoted and supports. In a meeting with a delegation from CONFENIAE, where the PSHA participated, socializing and having feedback mechanisms on the findings was defined as a strategic step to design the coordination mechanism. This coordination is key, as it recognizes the governmental bodies of the ethnic groups, ensuring their right to self-determination. In Peru, mechanisms to strengthen the active role of leaders should be promoted, as part of the co-management model.

In addition, we suggest to promote collective care strategies for the reconstruction of the social fabric as a way to establish solid foundations to expand ongoing efforts. Proposing a collective care process also means that the proposals put forward as part of the project aim at collective benefit, seeking integration and encourage cooperation rather than competition.

Conclusions

The following general conclusions can be drawn from the information gathered.



In each area of analysis, including division of labor, decision-making, control of means of production, participation and control over the body, the study evidences that within the target populations around the corridor, gender roles are reproduced, thus maintaining unequal power relations. The particularity in the case of Ecuador is that, men who take a stance against extractive companies feel at a disadvantage because they cannot fulfill their role as providers. Therefore, in the absence of public policies that promote sustainable income-sources alternatives, as well as the redistribution of burdens of care, tension among families and communities intensifies.

Regarding the conservation policies that have been proposed in the territory, the leadership role assumed by women must be stressed. TO complement this, working with men to deconstruct violent masculinities is key. It is essential that men recognize that the active role and leadership of women is needed for collective growth, as well as they commit to quit excessive alcohol consumption. Working with men has a direct impact on youth, and therefore on new leaders.

On the other hand, the scarce participation of women is also due to the risk conditions of the localities, especially regarding their role and commitment to the defense of the territory. In this sense, it is necessary to promote reporting strategies, routes for immediate protection, and the coordination with local protection institutions. The efforts to strengthen territorial defenders must also ensure the right to self-determination of the communities, the strengthening of their governing institutions and governance processes.

As for opportunities to create or strengthen businesses, there are initiatives that have been collected in this study, but it is essential to develop other initiatives that are underway. For scaling up, it is key to incorporate the policies as cross-cutting guidelines to avoid increase of women's workload, promote strategies for reinvestment of profits, and the creation of village savings and loan associations. Likewise, it is key to have a solid proposal regarding opportunities for the commercialization of their products; obtaining certifications could promote sales of the products. In this regard, it is worth mentioning that obtaining some certifications requires the formation of women's committees and their participation in the production process.

The processes of joint construction of a work ethics guideline, **the proposal of collective care, and the guidelines for a conscious expansion based on inclusion, care and sustainability, are ways to address structural problems. These include solutions to gender-based violence, the scarce participation of women in decision-making spheres, and exposure to risks such as human trafficking and drug trafficking.** No official strategy or proposal of work guidelines of the governing bodies was found, but there is information about processes of building collective care strategies, especially regarding work with defenders of women's rights in Mesoamerica. These tools could guide the work carried out as part of this project. However, these types of strategies must respond to the particular needs of the group for which they serve.

Recommendations for CARE's actions regarding the Biodiverse Landscapes Fund (BLF)

Promoting and strengthening local leadership and governance

The need to consider the effects of mining companies and illegal logging on the rupture of the social fabric has already been mentioned; this also means that CARE at the institutional level should develop guidelines to work with indigenous peoples and nationalities. Although CARE has its own work codes of ethics and specific guidelines to submit a development project, it is recommended that these guidelines be jointly developed or that the initiatives that these organizations have been promoting be taken up. This will promote trust for the coordination and joint development of a proposal, which is a process that takes time. However, building trust is the basis for a solid and sustainable process. This also allows access to strategic tools such as the life plans developed by the peoples and nationalities.

Coordination and partnership building

Considering that the target territory of the project is risky, it is vital to have the support of regional and local authorities. This benefits and protects the work team.

In the next phase, it is necessary to identify public initiatives that address gender-based violence and that are present in the area, in order to pursue alliances for the development of the project. It is important to bear in mind that the project will address structural problems that cannot be solved by a single project; nonetheless, clear routes can be identified and the commitment of local authorities can be achieved to provide an efficient response. As for the protection of defenders of the territory, it is key to meet with the authorities providing immediate responses, which can be informed to project participants.

Promoting women's participation and decision-making in their territories

As has been mentioned, women's participation is limited by structural factors. Among the most important are the overload of unpaid work and adolescent motherhood. Therefore, promoting women's participation also requires a commitment to work on family planning and access to contraceptive methods. In addition, all work that aims to reduce gender inequality must be complemented by specific work with men on their vision of masculinities, adapted to their cultural context.

In order to raise awareness about gender roles, it is essential to approach the issue from an intercultural perspective, and that the methodologies respond to the language and respect the notions of complementarity of indigenous peoples. In these cases, the gender-sensitive approach should aim for the construction of bonds based on kindness, collective strengthen and, as a consequence, the eradication of all forms of violence against women throughout their lives.

Generating information and systematizing experiences and data

The interviews reveal the absence of recordings of the processes in which the communities have actively participated, especially those involving cooperation organizations; **this demands that construction of this project starts precisely from recording all information.** This allows access to information, and a commitment to participatory consultation for the joint formulation of guidelines to guide the construction of the proposal, as well as periodic accountability mechanisms based on affirmative actions carried out by the communities and local stakeholders.

Promoting women-led enterprises

There is some raw information on entrepreneurship, however, it is essential to **identify the parishes that could be more open to participate in a program such as the one herein proposed, taking into account previous organizational and productive processes.** Emphasis should be placed on the conservation of biodiversity and landscapes in the mountain range.

It is key to promote the women-led enterprises that are already underway, which require support to expand. However, this expansion must consider conditions of inclusion, care, and sustainability. In other words, it must be a conscious proposal. This requires fair trade and organic production certifications, as well as technical and financial support, which the communities currently lack.

Nowadays, when we talk about economic development and the recovery of the country's economy, it is essential to design strategies in the Shuar territory different from the illegal economies of exploitation, and that put care at the center to reactivate their economy. This should be complemented by mechanisms that stimulate the commercialization of the products of small women-led enterprises.

In addition, in the absence of State intervention, enterprises (of all types) should promote reinvestment or self-management of measures for the protection and empowerment of women and girls.

It is also essential to carry out actions to address new masculinities so that men assume parental care and allow women to have time to develop enterprises and learn. Currently, the hours of domestic (reproductive), community and production (unpaid) work exceed those spent by men in paid work.

Promoting initiatives and policies to reduce inequality gaps and comprehensive prevention of gender-based violence

Routes must be identified and coordination be promoted with local institutions that provide protection for people facing gender-based violence. It is also important that the management model developed for the project includes gender-based violence prevention strategies for the technical teams that travel to the target territories.

It is key to **promote access to education for Shuar, Awajún and Wampis women**, since they have become the protectors of their culture through the transfer of language, songs, stories and customs from one generation to the next. Access to education in their own language should be ensured, as well as access to scholarships. We recommend coordinating efforts with the Provincial Directorate of Education of Morona Santiago to learn about the policies implemented during and after the pandemic in the face of the severe difficulties to access to internet connection.

On the other hand, sexual and reproductive rights, which are linked to women's autonomy regarding decision-making about their own bodies, must be addressed from their own worldview. This reality also goes hand in hand with access to sexual education and education in general, which is inadequate throughout Ecuador and Peru, especially in rural areas. In this context, once an agreement is reached with the Government Council and other local government agencies, **we recommend to work with the adolescents themselves to promote their right to autonomy, without neglecting the ancestral knowledge that can guide the use of contraceptives.** Including the participation of adolescent men in these workshops can even help to prevent gender-based violence in the communities.



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Annexes

Chronology of actions taken in the face of challenges encountered for the collection of direct information

The limitations found and actions taken during the consultancy are described below:

1. Local authorities mentioned distrusting projects that involve external actors.
2. People's and nationalities' government councils in the target territory were informed of the data collection initiative.
3. The consultant approached several actors who stated they could only participate if the government councils authorized them to do so.
4. The consultant approached various councilors from the target cantons, most of whom canceled, on several occasions, the already scheduled interviews.
5. Some key informants indicated that the situation of violence against women is severe and that women are often assaulted by their partners for participating in collective spaces. Hence the relevance of carrying out surveys in the territory was reconsidered. In the case of Peru, due to time restrictions and connectivity issues, it was not possible to carry out virtual interviews with community leaders from communal reserves. Therefore, key informants provided the primary information.
6. An official request was made to the authorities of the Confederation of Indigenous Nationalities of the Ecuadorian Amazon (CONFENIAE for its acronym in Spanish), presenting the proposal and inviting them to join our effort to collect the required information. CONFENIAE delegated a commission to hold a meeting with CARE, which confirmed its support to carry out the necessary actions. Galo Chup, a representative of the PSHA, Pueblo Shuar Arutam, was part of this commission on behalf of the president of this organization, Josefina Tsunki. It was agreed to socialize the findings of the Rapid Gender Analysis in Puyo on June 22, 2022.

The steps taken for primary data collection are described below:

1. As of April 28, 2022, the consultant had identified key informants at the local level and made a first contact with:
 - Josefina Tsunki, President of the Shuar Arutam PSHA People; she requested more information on the purpose of data collection.
 - José Esach, Leader of the Shuar Federation, indicated to be interested in collaborating in the information gathering, and that local women's participation would increase with a \$1,000 budget.
 - Luis Corral from the Kutukú Defense Front indicated he would collaborate in data collection in exchange for a sum of money.
2. On April 29, 2022, the consultant was contacted by Luis Corral and José Esach, whom said that an authorization from the Governing Council was needed to gather any information. Therefore, the two mentioned that they would only collaborate with the investigation if meetings with the authorities were held.

Faced with this situation, the consultant asked the local authorities to hold a meeting with CARE's team so that they can directly solve any concerns or answer questions.

3. On April 30, 2022, a meeting was held on the Zoom platform, with the participation of two local authorities, the Director of CARE Ecuador, the consultant, and the Vice President of CONFENIAE, Lola Piaguaje. Leader José Esach attended this meeting by a video call on WhatsApp. The following were the agreements of the meeting:

- Lola Piaguaje mentioned that for the regional authorities, these type of projects are very important as they improve the living conditions of the communities. She also pointed out the need to work on strengthening women's participation, which she considers a great challenge mainly for Shuar nationality. She greets and congratulates the presence of President Josefina Tsunki, as she is a mentor in the fight for the territory and women's rights.
- Josefina Tsunki explained the social and political context of the Shuar nationality in its territory, indicating the risks and the negative effects of the entry of external actors, specifically companies. She stated that her nationality's priority is forest conservation. In addition, she pointed out some entrepreneurial initiatives in which women have a significant participation.
- She pointed out the need to support ongoing projects to grow, and she will be reporting on the decision of the Governing Council.
- José Esach had a poor internet connection, but was able to say that he would inform the Governing Council about the meeting held with CARE for them to decide whether to authorize the consultant's entry into the territory to gather information.
- Alexandra Moncada explained the objective of collecting data: to meet the specific needs of women, in order to, alongside the communities, carry out specific actions as part of the project; and states that the engagement of local authorities is needed, both for data collection and for proposal construction and implementation. She pointed out that CARE is guided by the "do no harm" principle and requested permission to conduct remote interviews while the petition to collect information in the territory is evaluated.

4. As was agreed in this meeting, the consultant prepared a letter for CONFENIAE authorities, to formally request their support to develop the whole process. This letter was delivered by email to Lola Piaguaje, on May 04, 2022. In the week starting May 03, 2022, José Esach stated the consultant was authorized to enter the territory, but Josefina Tsunki had not yet confirmed this permission. For this reason, the consultant asks José to allow interviews until he has his co-leader's response to the request about entering the territory.

5. On May 9, 2022, the consultant interviewed Josefina Tsunki. She provided key information and focused on possibilities for strengthening local woman's economic autonomy. She was asked to recommend other people to be interviewed, but she pointed out that local internet access is poor and that, if possible, she would send the contacts of other key informants.

6. From April 29, 2022, the consultant approached councilors from the cantons close to the corridor to explain the information gathering process. The consultant met with Raquel Tovar, Morona

Santiago councilor, whom provided the contact information of the rest of the province councilors to invite them to a focus group discussion. The councilors of the Morona, Limón, Tiwintza, and San Juan Bosco cantons were invited: of eight councilors and a vice mayor, six confirmed their participation. The focus group discussion was scheduled for Monday, May 09, 2022. The councilors, minutes before, excused themselves from participating, but an interview with councilor Tovar was conducted. For the rest of the week, the consultant insisted on holding individual interviews with the councilors, whom –although had agreed– at the set time and day, excused themselves again for not coming.

7. In parallel, as suggested by Lola Piaguaje, the consultant requested Nemo Andy, CONFENIAE Women's Leader, an interview. It was agreed for Thursday, May 12. At the time of the interview, Andy excused herself and did not confirm another date.

8. Finally, on May 12, 2022, Luis Corral and José Esach informed the consultant, by text message, that CARE's entry was not authorized since the organization formulated a management plan, which was never agreed upon with the Shuar authorities. This management plan was for the 2012-2017 period. More information was requested from the key informants regarding this situation, but they did not agree to grant interviews.

9. To expand the information on the results of the 2012-2017 management plan, interviews were held on May 18 and 19 with Andrés Córdova (CARE team) and Ricardo Burgos (former CARE team, in charge of the project that prepared the Management Plan), respectively.

10. On May 18, an advisor of the Coordinator of Indigenous Organizations of the Amazon Basin, COICA, Patricia Camacho, was contacted by text message, to ask if she had any records of the project process that prepared the Management Plan.

11. In Quito, on May 27, a meeting was held with representatives from CONFENIAE, CARE, and the consultant, in which a PSHA delegate, Galo Bosco Chup Mashiat and Sandra Tukup, an environmentalist and Pachakutik activist from the Logrono canton, participated. Important agreements were reached regarding the organization's disposition to build the project proposal to strengthen women-led enterprises underway. In the city of Puyo on June 22, It was agreed to socialize the situation analysis beforehand.

12. Between May 24 and June 1, interviews with key informants from Peru were conducted. The support of Jim Vega from CARE Peru was key to reach various actors. Interviews were conducted with Claudia Guevara, coordinator of the Tabaconas Namballe National Sanctuary; Vanessa Laura, gender specialist from CARE Peru; Jessica Tsamajain, Head of the Tuntanaim Communal Reserve of SERNAP; Renato Ríos, Executive Director of Desarrollo Rural Sustentable (Sustainable Rural Development – DRIS for its acronym in Spanish).

As a reference, in a process to promote enterprises carried out by WWF Ecuador for the Amazon Indigenous Rights and Resources Project (AIRR), where the consultant developed a proposal to incorporate social and environmental safeguards, the alliance of the organization with CONFENIAE required several months to consolidate the coordination. The objective was to identify specific actions for six enterprises that would strengthen the participation of young people and women and support conservation strategies. In this process, an official request was made to the President of CONFENIAE to accompany each step. Based on the letter, several meetings were held to explain the project's objective, after which a technical support team, or focal point, was appointed, with whom the WWF hold technical committees for five months, before approaching and intervening the selected enterprises. In addition, a donation of around \$1,200 per month for 1 year was made to CONFENIAE to strengthen the Indigenous Economy Unit, in addition to covering the logistics of visiting the enterprises.





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