

Gender Action Plan

FP001: Building the Resilience of Wetlands in the Province of Datem del Marañón, Peru

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Consultant:

Martha del Castillo Morey

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INTRODUCTION

In March 2015, PROFONANPE was accredited by the Green Climate Fund (GCF) to receive funding for direct implementation. In November 2015, the GCF approved funding for the "Building resilience in the wetlands of Datem del Marañón Province" project or also known as the Datem Wetlands Project (PHD for its acronym in Spanish).

The scope of the project is the Datem del Marañón province, located in the Loreto region, which covers an area of 4'766,879 hectares, of which 1'226,646 hectares are wetlands (Profonanpe, 2015). In addition to having a high diversity of ecosystems, it also has a high cultural diversity, given that it is inhabited by indigenous peoples belonging to seven ethnic groups: Achuar, Awajún, Chapra, Kandozi, Kechua, Shawi and Wampis.

The objectives of the project are: (i) Improve the resilience of indigenous communities inhabiting the carbon-rich wetlands of Datem del Marañón province, as well as improve their livelihoods, and (ii) Reduce the effects of greenhouse gases resulting from deforestation (Profonanpe, 2015).

In this context, the project also seeks to recover indigenous knowledge and strengthen the capacity to adapt to climate change of the seven ethnic groups present in the implementation area, especially indigenous women of the aforementioned ethnic groups.

Through a Gender Plan in a context of climate change, it is possible to compile local knowledge, gender gaps, the condition and position of women and men, which enable or impede the development or expansion of capacities to better face and adapt to climate change, as well as the actions to be implemented.

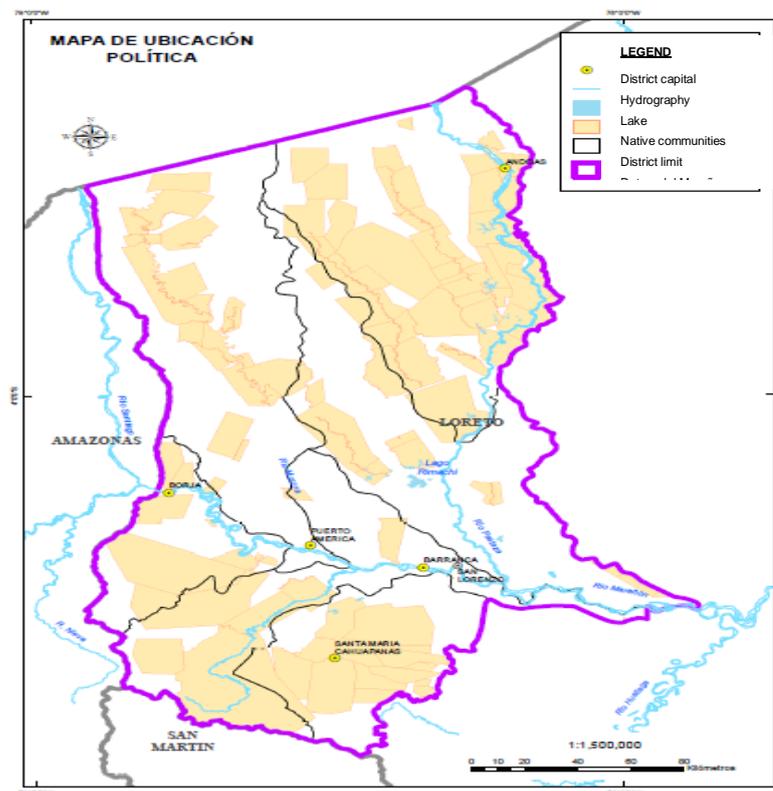
Thus, PROFONANPE, within the framework of the "Building resilience in the wetlands of the Datem del Marañón Province" Project, considered the execution of the consultancy "Gender Plan in a context of climate change in 7 ethnic groups in the Datem del Marañón Province" to be pertinent, with the aim of identifying action strategies and initiatives that make visible and value the role and contributions of indigenous populations, especially women, in the care, conservation and protection of natural resources, and their relationship with food security and family sustenance.

1. Scope of the study

The scope of the study for the elaboration of this Gender Action Plan in a context of Climate Change, covered the territories of six ethnic groups in the province of Datem del Marañón, in the Loreto region: Achuar, Awajún, Kandozi, Kechua, Shawi and Wampis; represented by the communities Puerto Díaz, Caimito, Santander, Recreo (Kechua); San Fernando, Nuevo Nasareno, Hortencia Cocha, Musa Karusha (Kandozi); Unión Antonieta, Cocha Purahua (Achuar); Ugarte, (Awajún); Boca de Sasipahua (Shawi); and Nazareth (Wampis).

These communities, selected by the Datem Wetlands Project (PHD) team, are located in the basins of the Marañón, Pastaza and Morona rivers, as shown in the following map:

Map 1: Political Location of the Datem del Marañón Province



Source: Funding proposal. Datem Wetlands Project.

2. Methodology for the elaboration of the Gender Plan

2.1 Pre-field stage

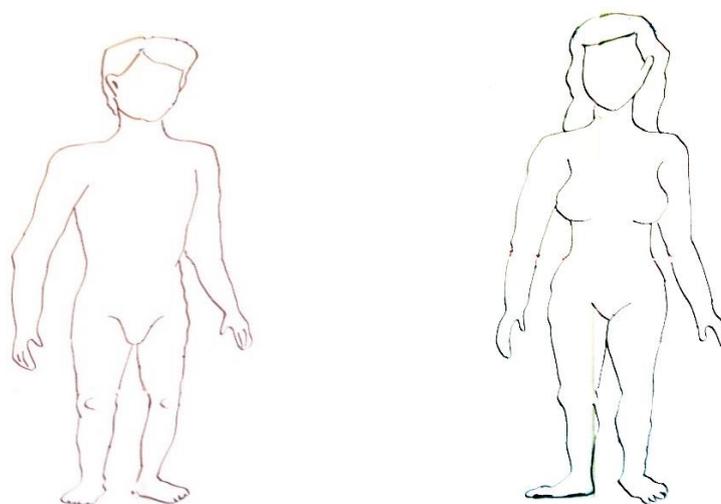
A work plan was elaborated and presented to the technical team of the Datem Wetlands project, in order to evaluate and coordinate field trips, improve or adjust the methodology to be used, and share information.

In this activity, a schedule of visits and timetables was established, based on the information consulted with the technical team of the PHD and the Regional Coordinator of Indigenous Peoples (CORPI for its acronym in Spanish). A list of materials to be ready before going out to the field was also prepared. However, the methodology, timeline and materials had to be adapted to the current circumstances of the health emergency in the country, within the framework of COVID-19, taking into consideration the restrictions established by the National Government.

Other activities carried out in this stage were: search, request, access, systematization and review of data from secondary sources from various local, national or international organizations, linked to the subject matter required for the formulation of the Gender Plan in a context of Climate Change, including mainly the information produced by the contracting entity to date. This information includes: previous social and economic studies, local management documents, population censuses, the 2017 National Household Survey, national plans on gender, international, national and regional regulations on gender, the Gender Policy of the Green Climate Fund, and PROFONANPE's Environmental, Social and Gender Policies.

The initial methodology contemplated the execution of workshops, which were changed to small dialogue groups (between 5 and 9 people), due to the restriction on mass meetings, which are still prohibited. In this sense, the most appropriate data collection instruments were defined as:

- **Silhouettes:** Through the use of figures or silhouettes (of men and women), the socially constructed characteristics of men and women were identified in a participatory way, based on the following key questions: What are men like, what are women like, which of these characteristics are most important for both?



- **Questions on decision-making in community development:** To identify men's and women's participation in power and decision-making spaces,

starting with the household, school, work, religion, community and forest/river.

- **Everyday timetable:** The activities that men and women do on a typical day are listed and recorded in a 24-hour matrix. This tool is used to identify the sexual division of labor and the roles played by women and men in the household.

Time of day	Men	Women

- **Everyday timetable:** With the same tool, the modifications that climate change has generated in the lives of men and women are identified, making visible the different ways in which men and women's lives are affected, depending on the roles they play in the family and the community.

2.2 Field stage

In this stage, meetings were held with male and female representatives of the communities, according to each ethnic group. The participating communities and the venues for the meetings were selected by the PHD team and the community authorities. In this sense, 6 meetings were held (one for each ethnic group), in which the following communities participated:

Table 1: Gender and climate change consultancy visit plan

DAY	DATE	DAY	NATIVE COMMUNITIES	EVENT	OVERNIGHT STAY
1,2	7, 8/10/20	WEDNESDAY THURSDAY	PUERTO DIAS	PUERTO DIAZ (KECHUA)	PUERTO DIAZ Y SAN LORENZO
			CAIMITO		
			SANTANDER		
			RECREO		
3,4	9,10/10/20	FRIDAY AND SATURDAY	SAN FERNANDO	SAN FERNANDO (KANDOZI)	SAN FERNANDO
			NUEVO NASARENO		
			HORTENCIA COCHA		
			MUSA CARUSHA		
5,6	11,12/10/20	SUNDAY AND MONDAY	UNION ANTONIETA	UNION ANTONIETA (ACHUAR)	ALIANZA CRISTIANA
			COCHA PURAHUA		
9,10	15,16/10/20	THURSDAY AND FRIDAY	UGARTE	UGARTE (AWAJUN)	UGARTE
			PUERTO LIMON		
			ACAPULCO		
11,12	17 Y 18/10/20	SATURDAY AND SUNDAY	BOCA DE SASIPAHUA	BOCA DE SASIPAHUA (SHAWI)	BOCA DE SASIPAHUA

			SAN JUAN DE SASIPAHUA		
15,16	18,19/11	WEDNESDAY AND THURSDAY	NAZARETH	NAZARETH (WAMPIS)	NAZARETH
17,18	20,21/11	FRIDAY AND SATURDAY	SORAYACOCHA NUEVO	SORAYACOCHA (SHAPRA) NOT HELD	SORAYACOCHA
19	22-nov.	SUNDAY			PUERTO ALEGRIA

Source: PHD Technical Team

The meetings with the Shapra and Wampis ethnic groups were suspended due to strikes in the area, which were rescheduled for the month of November 2020 (18-21).

Despite having made the respective arrangements for both rescheduled meetings, only the one with the Wampis could take place. The Shapra continued with their protest measure, so, in coordination with the PHD team, it was decided to extrapolate the results found in the other 6 ethnic groups. It should be noted that the results regarding the gender variables obtained in the meetings do not vary significantly, so the analysis is carried out in a general way for the 6 ethnic groups. Only a table is added with the different gender characteristics found in each ethnic group, which could be considered as the gender characteristics that differentiate them. However, there are small nuances that are taken into account in the section referring to the activities to be implemented.

Each meeting was attended by an average of 30 people (women and men) and lasted one and a half days. In addition, all biosecurity measures were applied in the framework of COVID-19 prevention (measuring temperature, hand disinfection with alcohol gel, distribution of masks, distancing).

Kechua Ethnic Group



Kandozi Ethnic Group



Achuar Ethnic Group



Awajún Ethnic Group



Shawi Ethnic Group



Wampis Ethnic Group



2.3 Systematization and analysis stage

The systematization activity focused on collecting the information gathered in the dialogue meetings, analyzing the results and drafting the preliminary version of the Gender Plan. Additionally, the POA of the PHD was reviewed in order to identify the objectives and activities to which the Gender Plan could be aligned in a context of climate change in 7 ethnic groups of the Datem del Marañón province.

The observations were answered and the contributions of the Profonanpe team were incorporated, thus obtaining the final version of the Gender Plan, which was presented in January 2021.

3. Social relations and codes of conduct in the Indigenous Peoples of the Datem del Marañón province

3.1 Socio-cultural relations

Like all human groups, the Kechua, Kandozi, Achuar, Awajún, Shawi, Wampis and Shapra indigenous communities, throughout their history, have established and continue to establish different networks of social relations and codes of conduct among their members, depending on gender, age, kinship and hierarchy. These codes change over time, thus many of the forms of relationships of 30 or 50 years ago are no longer practiced, or have been modified, in most cases, becoming more flexible. For example, the *masato's* invitation to all visitors, whether from the community itself or from outside, is a characteristic that is maintained, but the attitude towards rejection, which was previously assumed as contempt, has become more flexible. The reasons why the person invited does not wish to drink at that moment are now understood.

There are common codes of conduct among the seven ethnic groups, which give rise to procedures that must be followed before entering their communities, such as prior coordination with their authorities, leaders and leaders of provincial and district organizations, as well as with the apus, leaders and ruling class of each ethnic group.

In this section, secondary information will be analyzed, which will allow us to propose recommendations or measures related to the forms of social relations, mainly those related to gender relations, in each ethnic group, so that the PHD technical team can address the gender approach through the implementation of activities contemplated in this Plan, without disrupting the codes established in each indigenous group.

Some socio-cultural characteristics of the 7 ethnic groups are described below:

Achuar:

In the Datem del Marañón province there is an estimated total population of 10,889 people (Ministerio de Cultura, 2020). Their typical dress consisted of the men wearing crowns of black, white, red and yellow toucan feathers. They also wore cotton loincloths woven by the women. Men, women and children wore anklets to protect themselves from snake bites. The men had long hair tied in ponytails, painted their faces and wore reed ornaments in their ear piercings (ILV, 2006).

They are traditionally animists and believe that evil spirits constantly haunt them in the jungle to harm them. Fear of death and disease made the shamans the most influential in the community (ILV, 2006).

The Achuar woman has generally occupied an inferior position. She is the person who works the hardest and does the heaviest work. She is in charge of raising the children, taking care of the house, weeding and harvesting, and raising domestic animals. The man is in charge of opening the fields and hunting. Men and women are involved in fishing (Ribeiro & Wise, 2008).

The preferred marriage was between cross cousins. The man was to live in the house of the in-laws. This protected the girl from abuse by the husband. Girls did

not participate in the choice of a husband. When a man wanted to marry, he would ask an influential relative to speak to the future father-in-law on his behalf. If he gave his consent, the girl was obliged to marry the suitor. If she did not agree, her only option was to run away and hide, incurring the father's wrath and the suitor's humiliation. The punishment for young people who were found to be living together without the approval of the girl's father was death. Polygamy was very common, especially among shamans (ILV, 2006).

Kichwa/Kechwa

In general, all Kichwa groups are known to have engaged in slash-and-burn horticulture, hunting and fishing, depending on their places of settlement. As in the case of many other Amazonian peoples, they cultivate crops such as cassava, bananas, maize, beans, peanuts and various fruit trees (ILV, 2006).

Despite all the existing frustrations and inequalities, social cohesion among Kichwa families has been maintained by means of support networks through "*mingas*". These *mingas*, or work parties, enlivened by lots of *masato* are organized by couples from the same area or a nearby area who invite their neighbors to come to work and drink *masato* together. Without *masato*, none of this would be possible, as it is *masato* that spreads happiness and enthusiasm for work (Belaunde, 2019).

Awajún

The Awajún highly value the mythical and the religious, which they preserve and transmit through an oral tradition that teaches rules of conduct, collective forms of organization and cultural guidelines regarding their conception of the territory and the use of its resources (Burneo, 2018).

The Awajún believe in a personified nature, through spirits that inhabit the forest and water, which protect and help heal sick people (Regan, 2007). The three powerful beings in the Awajún cosmivision are Nugkui (earth spirit), Etsa (forest spirit) and Tsuqki (water spirit). These spirits provide reference points that order, organize and guide the use of space according to gender, skills, productive activities, etc. (Ministerio de Cultura, 2012b).

Magical symbolism and practice go hand in hand to solve everyday problems. In hunting, for example, they rely as much on magical songs and rituals as on the shotgun or blowgun and darts. In agriculture, women rely on know-how and magic nantag stones, which are believed to make plants grow faster and free people from hunger (ILV, 2006).

As is typical of most Amazonian groups, the Awajun are semi-nomadic, and engage in practices to conserve natural resources, such as: once the farm is exhausted and bushmeat is scarce, they let the land rest so that it can be covered again with forest (Ribeiro & Wise, 2008).

For this ethnic group, women play the main role in maintaining the fields and harvesting cassava, as well as in the distribution of meat from hunting. The men are involved in hunting, making weapons, traps and processing skins (Regan, 2007).

Wampis

Their main beliefs are linked to witchcraft and the power of spirits, including the spirit of vengeance, the spirit of the afterlife and the spirit of power (ILV, 2006). The Wampis used to invoke the *nugkui* (spirits that live within the earth and that granted women the fruits of the farms) in order to ensure the fertility of the crops (Ministerio de Cultura, 2012a).

Men used to have long hair, wore crowns of brightly colored feathers and other feather ornaments, and woven bands. Huambisa men wore loin cloths made of fiber that they spun themselves. The women wore a tunic-like dress made of bark that they beat to soften it; they wrapped it around their shoulders. Now, however, they have abandoned this custom and buy clothes from traders. Men spend less time spinning, but still sew clothes by hand or with a sewing machine (ILV, 2006).

Shawi:

Traditionally, the Shawi have lived in small family groups spanning up to three generations. In the past it was customary for young men to marry early, sometimes before puberty, and the husband moved into the wife's home or community, at least until the birth of the first child (ILV, 2006).

The Shawi people traditionally practice slash-and-burn agriculture.

Ancestrally, anyone could choose a piece of forest and clear it for their use, where an order was established for the crops: first maize, then cassava and plantain. Thus, one of these farms could produce for an average of three years and then be abandoned for regeneration. They extracted rubber and barbasco plants for sale. Women, in addition to their household responsibilities, worked on the farm, made pottery, wove their skirts and made decorative bands for their husbands (ILV, 2006).

Exceptional among their traditions is the Shawi concept of ownership, which is markedly individualistic. This is explained by the fact that, for example, if a woman raises chickens, she is the only one who can decide to sell them; the same goes for canoes, in this case, only the owner can lend them (Ministerio de Cultura, 2012e).

In general, the Shawi are respectful of what is considered taboo. For them, not following these social prohibitions can lead to disasters such as a storm or flood. In addition, there is a spiritual world very present in daily life being fearful of the spirits of the jungle. In this sense, shamans are very feared men. In addition, shamanic rituals have served to cure diseases through the use of medicinal plants, among other elements (ILV, 2006).

In the Shawi culture children learn from the different agents, it is the only way to learn to live as Shawi. First, they relate with the fathers and mothers learning different communal and family activities, later, the child by his personal desire and ambition, acquires the knowledge that is transmitted by Mother Nature, who gives him her powers to act and transform it, as loincloths originate from cotton as, baskets are formed from fibers and the same happens with other materials. As in the Shawi culture, the processes of knowledge acquisition are generated from the great indigenous and spiritual sages (Tangoa, 2010).

Shawi women are those who transmit to their daughters the indigenous knowledge to be spinners or the knowledge on how to use the secrets in different moments and

spaces; these refer to learning within the home, to all daily chores, such as fruit gathering, fishing and agriculture (Tangoa, 2010).

Kandozi/Kandoshi

Among their main beliefs is the importance of the power of spirits, such as those of the boa, jaguar and hawk, which can help them obtain power and thus control their enemies. Thus, when a kandozi begins to mature, they seek this power by practicing personal ceremonies in the bush (ILV, 2006).

According to their tradition, the Kandozi do not conceive the idea of a person living alone. The man needs someone to cook, weave and clean, and the woman needs someone to provide meat, clothes, a house and a farm. Children are taught these responsibilities at an early age. At the age of seven, girls learn to tend their own farm; boys learn to hunt and fish. When a young man is considered responsible, he is thought to be ready for marriage (ILV, 2006). A particular characteristic of the Kandozi is that their residence constitutes a central point in the perception of their space (Ministerio de Cultura, 2012g).

The main activities of the Kandozi men are hunting and spearfishing, although women eventually participate in fishing. They are also traditionally engaged in agriculture and gathering. Kandozi commercial activity includes the sale of dried and salted fish, as well as other wild products and certain types of wood (Ministerio de Cultura, 2012g).

Kandozi women are in charge of the cultivation and harvesting of the fields, the care of the children and all domestic responsibilities. They are the only ones in charge of raising animals. Women are indispensable for the economic and social stability of men. For this reason, men have total control in marriage arrangements. They use women as levers when they do not give them in marriage as links between families when they agree with the arrangement. On the other hand, women have indirect management of community affairs, being able to create situations that force them to make decisions that are convenient for them (Ribeiro & Wise, 2008).

Since the Kandozi regained control of Lake Rimachi more than 10 years ago, they have formed an Artisanal Fishermen's Association in which both men and women participate in the care and use of the lake's resources.

The initiative benefits Kandozi men and women without distinction, but within the cultural context of their village, in which men and women have assigned roles and fulfill certain functions in society. The association buys fish from mothers as well as fathers, and there is no opposition among men. In general, women's participation is increasing, and there are changes in some traditional practices. But this is a gradual process and cannot be forced. Within the Kandozi people, women participate in social life and decision-making, but there are reservations about women's contact with the outside world, i.e. with strangers. There are also language barriers (women speak less Spanish) and a lack of knowledge of the functioning of the formal sector of society. For these reasons, the management of the bio-business itself, which requires the establishment of relations with other strata of national society, is for now in the hands of men, but, by increasing self-esteem, income and independence, the initiative is paving the way for change, and if the Kandozi decide to follow it, it will be possible to see women in the management of bio-businesses in the not too distant future, because, as mentioned, there is no opposition among men to the participation

of women for gender reasons, and if there is any, it is more for reasons of preparation.

Shapra/Chapra

For this ethnic group, polygyny is a cultural pattern that is practiced today, and is only permissible when the male has the capacity to support a large family. Thus, men with more than one wife must have greater resources to support their families. The matrilocal residence pattern remains in force, which establishes that the man, upon marriage, must move to the community and/or home of the wife's mother's family (Ministerio de Cultura, 2012f).

Like other indigenous peoples, the Chapra maintain an animist worldview of nature, in which, for example, the forest is also protected by guardian beings: illi is the name given to the "owner" of the game animals, with whom hunters try to maintain friendly relations, capturing only what is necessary, without going overboard, and keeping discretion if, on some occasion, illi has appeared to them in dreams to reveal the secrets of the forest or endow them with hunting skills, in that way they are guaranteed a supply of meat for their family (Ministerio de Cultura, 2012f).

According to their cosmovision there are different worlds where different beings inhabit, for example a world called "kaniba", which is located so high that no person could reach it: only the hummingbird, with its speed and ability to stay suspended in the air, could reach this land. Another world called "pantheon" where the transcendental Chapra entities are found, characters such as the tsogui (beings that inhabit the depths of the rivers with the same habits and customs as humans. There everything is inverted: men's heads and limbs are turned upside down); the tsagachi (beings that inhabit the astral world: stars and celestial bodies); the karia (beings of thunder and storms that coexist with the tsagachi); the masaachi (name given to the main constellations); iwarzipni (who lives under the earth and from there transmits to women the knowledge for agriculture) (Ministerio de Cultura, 2012f).

3.2 Codes for relations with indigenous communities, for the treatment of the gender approach.

Identifying the codes of conduct that establish complex social relations requires the development of exhaustive anthropological studies; this requires time and coexistence with each ethnic group, since it is necessary to generate trust so that they can express themselves and interact naturally in the presence of a stranger.

Considering that our stay in each community lasted a day and a half, we will try to propose some measures or recommendations for the relationship between the PHD technical team and the communities, in order to address the gender approach, based on the socio-cultural characteristics found in the literature reviewed:

Table 2: Recommendations for engagement with indigenous communities

ETHNIC GROUP	RECOMMENDATION
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Achuar	<p>Before starting any intervention with the community, and with women in particular, the most influential people in the communities must be identified, regardless of whether they are leaders, ruling class, or have no position in the community, who will play the role of explaining and convincing the authorities and leaders of the convenience and importance of implementing the proposed actions. To this end, the Project's technical team will explain the activities and their advantages in a clear, direct and simple manner.</p>
Kichwa	<p>It is essential that the intervention with this ethnic group prioritizes organization, as this is a highly valued aspect of their culture. The gender approach and the implementation of the Plan's activities should be addressed through their community organizations, strengthening the bonds of cooperation and mutual support. The leaders of the indigenous organizations should be trained for a better involvement in gender actions, especially those related to the prevention of violence and the promotion of economic activities.</p>
Awajún	<p>Activities related to the rescue of cultural expressions as part of the indigenous identity are a priority for this ethnic group. It is advisable to take into account the designation of physical spaces for the development of activities with Awajún women, as it is directly related to spirituality; they are the spirits of the earth, forest and water that provide reference points that order, organize and guide the use of space according to gender, skills, productive activities, etc. Being respectful of this aspect of their culture will be fundamental to initiate a successful process of recovery of other cultural expressions that have been lost.</p>
Wampis	<p>The capacity of women to express their ideas in public spaces, without restriction from men, is a strength that should be well utilized, prioritizing those activities related to the promotion of women in spaces of power and decision making. It is recommended that the women leaders of the indigenous organizations begin to replicate the training on proposal preparation and argumentation with the women of these communities, since this will allow them to present results in less time.</p>
Shawi	<p>Individualism and the notion of ownership prevail in these communities, so it is recommended that the form of relationship be through small groups and especially with activities related to the recovery of their ancestral customs. In this task, a fundamental role will be played by the older women, who possess the knowledge and culture. It is important that this role be recognized through some incentive that motivates women to teach and learn. The rescue of their different cultural expressions will be a strategy for the empowerment of women, based on their knowledge and wisdom.</p>
Kandozi	<p>Strengthening the self-esteem of Kandozi women is fundamental to achieve a better positioning of them in their community. Recognition of the management practices of taricaya reproduction and egg sales is an opportunity to promote economic autonomy and better position them in the development of their community. Since there are no prohibitions on behalf of the men in the communities, it is only necessary to train the women leaders in: economic management of the activity, simple methods for training their peers, technical assistance, etc. so that they can train their peers in other organizations and communities, that is, train them as technicians in taricaya reproduction.</p>

	The habit of going everywhere with the couple can be used to schedule specific meetings with the women.
Shapra	Since polygyny is a custom still present in this ethnic group and is related to certain powers granted by the spirits (visions), it is recommended that the technical team respect these customs and maintain neutrality in their comments, otherwise it could be interpreted as questioning or mockery.

Source: Own elaboration

In all ethnic groups, women prepare and serve the *masato*, but in doing so, they avoid the gaze of the men who receive the vessel with the drink, also avoiding looking at the woman. This is a code that must be respected by both men and women.

It is also recommended that the male professionals of the team avoid having conversations with women alone; it is better to address them in groups or together with the men of the community.

A final recommendation for a better relationship with the communities is that, when entering for the first time, precise and punctual information should be provided, avoiding providing extensive information about the context, which ends up tiring and confusing the participants. Better results will be obtained in less time if the information is clear, simple and directly related to the interests of each community or ethnic group.

4. Gender relations in the Indigenous Peoples of the Datem del Marañón province.

4.1 Gender characteristics

The indigenous communities of the Kechua, Kandozi, Achuar, Awajún, Shawi and Wampis ethnic groups, located in the province of Datem del Marañón (Loreto), are no strangers to the characteristics that society in general, and Peruvian society in particular, have historically assigned to men and women. The predominant feminine characteristics common to these six ethnic groups are strongly linked to gender roles. Submission, (expressed in obedience to the husband. "Obey all the husband's orders", "Do not eat without the husband"), kindness referred to the attention to the husband and his visitors, offering *masato* (it is the woman who serves the *masato* in the meetings, in her house and in every space and activity that takes place in the community. If a woman neglects this task, she is qualified as mean, but if she is insistent in the invitation, she is qualified as very attentive and helpful), the order and cleanliness with which she keeps the house, the concern regarding the availability of food for the subsistence of the family, respect for her husband (translated into fidelity), strength (women are the ones who carry the bundles from the farm to the house, even when pregnant, the man goes in front of her, with the machete or weapon that he always carries to hunt animals), the ability to perform several tasks at once and do them well. These are virtuous characteristics that men recognize in indigenous women and that they accept.

Other socially learned female characteristics, not necessarily linked to gender roles, are: demanding, jealous, capricious, sensitive, talented, hardworking, loving/caring, enterprising, angry, good companion (accompanies husband to the bush to hunt animals and invite *masato*), supportive, early riser, violent

(beats her children), quiet, attractive, inventor (creative), intelligent, distrustful (does not trust her husband 100%), is the heart of the home (gives life), irascible (angry, impatient), courageous.

The gender characteristics described above are common to the indigenous women of the 6 ethnic groups studied. The differences identified are small, being the most relevant:

Table 3: Gender characteristics of indigenous women. Differences.

ETHNIC GROUPS	DIFFERENCES
Kechua	The Kechua women maintain knowledge about medicinal plants and their uses, a characteristic that is highly valued in the community.
Kandozi	The women of the Kandozi ethnic group are more shy to express their ideas, to the point of waiting for a sign from their husbands to speak. They always go everywhere with their husbands, and they are the ones who authorize the sale of any of the family's goods.
Achuar	They perform almost all activities considered masculine, except for canoeing and handling the <i>pucuna</i> . However, these abilities do not place them in a better position with respect to decision making in the home and the community, nor do they free them from the family violence they are subjected to on a daily basis.
Awajún	They are strongly influenced by western culture, to such an extent that many women do not speak their mother tongue, nor do they preserve their clothing, weavings and ceramics. Knowledge of medicinal plants is scarce.
Shawi	Like the Awajún women, the Shawi recognize that they have lost many cultural expressions such as language, clothing, handicrafts, music and dances.
Wampis	They participate in the communal assemblies with a voice, they express their opinions without fear and with much firmness, however, this progress is not expressed in the decisions that are taken in the community, because they do not respond to their practical needs, which allow them better conditions for the development of their reproductive role. A clear example is the difficult access to water (women go to the river at least 4 times a day, through a dangerous path), compared to the excellent maintenance of the soccer field, where men practice their sport.
Shapra	The meeting did not take place.

Source: Own elaboration.

The social characteristics that these ethnic groups identify in men are also linked to their gender roles, the most relevant being: bravery and courage (related to not being afraid to face wild animals), work, referring to the ability to perform various productive activities (small-scale agriculture, hunting, fishing, suri gathering), ingenuity and the ability to make canoes, oars, baskets, build houses; as well as those masculine characteristics socially learned in a

patriarchal society such as the Peruvian one: jealous, macho, drunk (*tragowicsa*), violent/aggressive (hits, shouts, mistreats wife and children), disorderly, womanizer (*mozandero*, has between two to three women, although this custom is becoming less and less). In the Wampis ethnic group, polygamy is attributed to the capacity of vision of some men, because not any man can have more than one wife, only those who have received the strength and power of plants (including Ayahuasca), through visions, hallucinations or dreams. These men are called visionaries by the community.

There are characteristics common to both women and men in all the ethnic groups studied, such as the responsibility of obtaining food for the family, which includes fishing, hunting birds and gathering food products from the forest, which can be carried out by either men or women, but not necessarily together.

Some male characteristics of each ethnic group are detailed in the following table:

Table 4: Gender characteristics of indigenous men. Differences.

ETHNIC GROUPS	DIFFERENCES
Kechua	Promoters of solidarity networks at work, better known as <i>mingas</i> .
Kandozi	They are characterized by carrying out all their activities together with their wives, including hunting and fishing.
Achuar	They are distrustful, hostile and predisposed to fight inside or outside their homes, commonly known in the community as "troublemakers".
Awajún	They are supportive.
Shawi	They are considered heads of households, which must be respected.
Wampis	They allow women to participate in the assemblies.
Shapra	The meeting could not be held due to the indefinite strike they were on.

Source: Own elaboration.

In the present study, due to the short time available for the meeting, the analysis of the physical/biological characteristics of men and women was excluded, i.e. the biological and different characteristics with which each human being is born, which are universal and cannot be changed by simply wishing it, neither in time nor in space. These characteristics are known as sex.

The psycho-social characteristics, gathered in the meetings with the representatives of the 6 ethnic groups, are the external characteristics that shape the way of being women and men and which are learned in different spaces of socialization of human beings, they differ from one time to another and from one culture to another and can be changed. These are known as gender.

The differentiated valuation that society assigns to feminine and masculine characteristics defines the form of social relations between women and men, generating unequal gender relations, limiting the full development and enjoyment of both in daily life, affecting the development of the family and the

community, for which reason, changing the relations of power and domination that come from either gender and cause damage or restriction in the possibilities of development of human beings is an urgent task. It is necessary to harmoniously build new relationships of respect, equity and justice between men and women.

The current gender relations found in indigenous communities clearly place women in a disadvantageous situation, constituting a challenge, the progressive generation of changes oriented to the construction of egalitarian relations, based on ancestral knowledge and practices, which still have a high community value, but which, in many indigenous peoples, have been lost.

Violence against women and children is perhaps the cruelest practice that violates people's rights and freedoms, undermining their possibilities for full development. This practice was referred to as very frequent and common in each of the ethnic groups studied, becoming normalized and considered part of their culture.

The qualities most appreciated in women are: affectionate, hard-working, responsible (to fulfill household chores); while in men, hard-working and responsible (with the maintenance of the family) are more valued.

Due to the indefinite strike undertaken by the Shapra peoples, it was not possible to hold the meeting with representatives of this ethnic group, in spite of having coordinated with their leaders in previous weeks and having agreed to hold the meeting. The decision not to hold the meeting was communicated to us when we showed up on the agreed day in the selected community, so we will only mention the general characteristics that the Ministry of Culture reports about this ethnic group.

The Chapra people, also known as Shapra, have been related to the Kandozi people because they have a common history and are located in the same geographical area. Traditionally, these people have been located in the basins of the Sicuanga and Pushaga rivers, tributaries of the Morona River.

Although their language belongs to the Kandozi linguistic family, they have been closely linked to the people whose language belongs to the Jíbaro family.

The Shapra people live mainly in the districts of Morona and Pastaza, in the province of Datem del Marañón, in the department of Loreto. According to the results of the 2017 national census, for their customs and ancestors there were 218 people who self-identified as part of the Shapra people at the national level; and for the language or mother tongue with which they learned to speak in their childhood there were 877 people who stated that they speak the Kandozi-Shapra language which corresponds to 0.019% of the total number of native languages at the national level. In addition, according to data obtained by the Ministry of Culture, the population of the Shapra people is grouped in 20 localities, where approximately 804 people live. (Ministerio de Cultura, 2020).

4.2 Sexual division of labor: Gender roles

The men and women of the communities belonging to the six ethnic groups studied fulfill the roles traditionally assigned by society. The men are responsible for hunting, fishing, preparing the fields (slash and burn), planting,

basket weaving (weaving vegetable fiber baskets to transport the products of the fields), making weapons and tools (spears, *pucunas*, oars, boats, canoes), as well as building houses. These activities are related to the productive role, which in many cases generate economic income for the family, or provide the family with food and shelter, i.e., they are family maintenance activities. This productive role is highly valued in society in general and in indigenous communities in particular, as it positions the man as the "head of the family", responsible for the maintenance of the woman, sons and daughters.

Women, on the other hand, are in charge of the work that sustains the household on a daily basis: the farm (cultivation and harvest), cooking, cleaning, washing and making clothes, making the *masato*, assisting the younger children and taking care of family members in case of illness. This is the reproductive role, which despite being important for sustaining the family labor force, is gratuitous and therefore undervalued, one might even say, invisible to the community.

Although men and women start their day very early (between 3 and 5 a.m.), the multiple tasks that women carry out mean that they have very little time for rest and recreation, which is not the case for men, who have more time to practice sports every day. In the Achuar and Awajún ethnic groups, women and men play soccer and volleyball equally.

In all the ethnic groups, it is the man who plans the day's tasks, including the tasks to be performed by the woman, who shows obedience and respect by carrying out each of the scheduled activities. If for some reason, the woman was not able to perform all the tasks "entrusted" by the man, he applies a sanction (socially accepted), ranging from a reprimand to physical violence. In the Awajún ethnic group, they say that "disobedient" women are taken by their husbands to their farms to "fix their bodies" with yucca sticks, scratchbrush or any other object.

Another important aspect found in the ethnic groups is that families do not eat three times a day. Generally, they only eat *masato*, from the moment they get up. Only if they have animals from the forest (wildlife) or fish, do they eat three times a day. In cases of abundance, they share with relatives and neighbors and the women smoke, to preserve the meat for short periods of time.

As *masato* is the main drink in daily life (they drink it every day and at all times, also at parties and community meetings), it is the activity carried out by women, with the highest social value. While the activity most highly valued carried out by men is hunting.

The sexual life of indigenous men and women was approached in a rather shy and nervous manner. However, in all the communities they state that, when sharing common spaces with their children, they wait for them to go to sleep to have intimacy. Likewise, the women recognize that they are not always predisposed to have sexual relations, but they have to accede to the husband's requests, considering it part of their responsibility or duty. In the Wampis ethnic group, women say that when they refuse to have sex, the husband gets angry, does not want to hunt or fish, and stops them from talking for one, two or three days, until the woman finally agrees.

The different ways in which these roles are valued in society - the productive role is highly valued, while the reproductive role, since it is unpaid, has no value in society, especially in rural and indigenous areas – they place women in a disadvantageous situation and position, affecting their full development and their participation in spaces of power and decision-making.

4.3 Power and Decision

Information was collected on the different spaces of power and decision-making, as well as the forms of participation of women and men in these spaces.

In the home:

It is the man who gives the orders in this space, and the women, sons and daughters, obey. The decisions, are referred to the tasks that the woman must fulfill during the day (making *masato*, cooking, washing clothes, going to the farm); to the calls of attention to the sons, for disobeying the mother; about the marriage or common-law union of the daughter; and any major decision involving the family. Only in cases of absence of the man, decisions are made by the woman (as long as she has no sons of legal age).

If the orders are moderately complied with or not complied with, situations of violence are generated in the family (fights, shouting, blows); the son or daughter who disobeys the order is subjected to physical punishment (whipped with nettles, i.e. "*ishangueado*"), in the house, while the woman is taken to the farm ("they are taken to fix their bodies, when they return they are like a leaf, they do everything". Testimony of one of the participants).

In case of illness of the woman, the daughter replaces her in the implementation of daily decisions if they do not have a daughter, the sons and the husband, support in the fulfillment of household chores, or they may ask for help from the family, so that one of the women of the family, assists them.

In the Kechua and Shawi ethnic groups, daily decisions in the home are made in a coordinated manner between the woman and the man, but equally, there are punishments for non-compliance.

In School:

While it is true that boys and girls have equal access to primary education (both are enrolled in the same percentages), it is adolescent girls who are withdrawn between the third and fifth grades of primary school (between 12 and 15 years old), when boys and girls begin to show interest in the opposite sex. This withdrawal from school is decided by the father and sometimes by the older sibling, who, after talking with the family, including the adolescent, plan the couple's engagement. It is enough that one of the adolescent's relatives sees her talking with a boy of her age to commit her to a marriage or common-law union.

When it is a love relationship between adolescents, the father and the mother have to be in common agreement to "give" the daughter. Generally these opinions coincide, because in all ethnic groups, it is highly valued the fact that the woman does not have a long history of love affairs, so that, at the first sign of falling in love, they decide to give her in marriage or common-law union. If the love relationship between adolescents is not accepted by her family, the couple decides to flee to the forest for three days, and then present themselves to the family, who accepts the couple and decides on a date for the celebration of the union. In very few cases, if despite having fled, her family continues to oppose the relationship, the adolescent threatens to take her own life, a threat that is usually carried out, suicide being the way to end family disagreements.

In the old days, it was customary to ask for the daughter in the womb ("if your daughter is a woman, you will give her to me so that she will be my wife, I will take care of her"). After giving birth, the parents raised the girl, more or less until she was 7 or 8 years old, at which time she was given to the man to take care of her. The man would give plantains, yucca and bush meat to the girl's family while she lived with them.

Today, there are still "arrangements" between the family of an adolescent girl and the older man who wishes to marry her, without considering the opinion of the adolescent girl. This agreement or pact is made between the girl's father, the adult suitor and his family.

During vacation time, the boys help their parents in the fields, hunting, fishing, *suri* gathering, chonta and *aguaje* harvesting; while the girls help their mother with household chores, learning to make *masato*, cooking. Thus reinforcing the productive role of the men and the reproductive role of the women.

Many teenagers are allowed to leave town during the vacation period to work, to buy their school supplies, while the girls stay in the community.

There are still parents who decide not to send their daughters to school, out of jealousy, to prevent them from falling in love and having a failure.

Likewise, there are many cases of seduction, harassment and sexual blackmail on the part of the teachers towards their students; facts that are denounced before the Apu, who promotes conciliation between the parts, which are generally "solved" with the economic reparation that the aggressor offers to the victim's father. These acts undoubtedly constitute crimes that merit other treatment.

Secondary education, if it is provided outside the community, is privileged mainly for men. In those communities where secondary education is available, women also have access, but the vast majority do not complete their studies. Despite the fact that the most important reason for adolescent girls to drop out of school is because of the fact that they are in a relationship, it is recognized that reaching secondary school allows adolescents to delay their unions for a few years (from 12 to 17 years). In the Shawi ethnic group, they recognize that there are currently some changes, because there are already some professional single girls.

In the workplace:

Agriculture in the ethnic groups studied is subsistence, it could be said that it is an incipient agriculture, since the main products grown are plantain and cassava, the latter being the most important product, for the obvious reasons of the importance of the *masato* in the life of these populations. Only the Shawi and Wampis ethnic groups have stated that in addition to bananas and cassava, they also grow vegetables, vegetables for stew, peanuts, corn, rice, sacha potato, sweet potato, wheat, cucumber, *caigua*, and onion.

Thus, work activities also include hunting, fishing and gathering.

On the farm, men and women together, develop activities, from the preparation of the farm, the sowing and cultivation. Women also collect mushrooms, prepare and serve the *masato* to all those who work on the farm, while they wait, take firewood to their homes and make charcoal.

When asked which jobs are exclusively for women and which are exclusively for men, the responses expressed that men and women cannot do the same activities. Heavy work, such as building houses and carrying logs, is done by men. Lighter work, such as making *mocahua* (pottery), *chumbi*, is done by women. There are very few women who can do everything that men do, especially if they are widows or separated. On the other hand, men cannot, under any circumstances, make *masato* or pottery, and women cannot make canoes or hunt animals with a weapon (shotgun, *pucuna*, etc.). However, women are the ones who carry the harvested products from the farm.

In fishing, the men catch the fish, while the women wash, fillet, salt, and cook at the same time. What is left over is sold, not kept.

Before, women obeyed without saying anything, but since there are laws that protect and defend them, they no longer obey, they threaten to denounce and leave the home.

Undoubtedly, being subsistence agriculture, the decisions made regarding what products are planted are directly related to the family's eating habits, and being the woman responsible for food security, it is she who makes the decisions regarding what is produced and how much. It is not the products grown on the plot that determine commercial relations with the market, but rather the resources of the forest and the river, so the role of men and women in economic activities, and the access of men and women to these resources, will be addressed at the forest/river level.

In Religion.

Undoubtedly, the rules imposed by religion in general, curtail the freedoms of people, and of women in particular, although the indigenous populations claim that the mandates are the same for men and women, since all the mandates are contemplated in the bible and all believers must comply with them regardless of their sex.

However, when we delve a little deeper into the mandates of the different religions, we find that some of them prohibit men from wearing tight pants, drinking alcohol, dancing, *icarar*, singing songs in the indigenous language. On the other hand, women are forbidden to wear shorts, pants, they can only wear skirts or dresses, having two partners. All the previous are considered sinful and

both men and women are forbidden to worship images and even sing the national anthem.

It is men who are allowed to be pastors of the churches, women are not trusted in their capacity for confidentiality and are therefore excluded from these positions.

In general, the mandate is that men and women respect what the Word of God says, but it is not always fulfilled, and there is no severe sanction for not fulfilling these mandates. The only thing that happens is that the person is separated from the position, but not from the church. It is the person who does not comply with the commands of the bible, who is reconciled with God; it is a personal act, therefore, the church does not impose any punishment.

The Kandozi people prohibit the use of shorts and pants to women and only allows dresses made by themselves.

In the forest/river:

Men and women access the forest, but each, for different reasons: men to take *sheboon* (palm) leaves for the roof of their houses, to hunt, look for *tamshi* (palm for weaving baskets), cut wood, look for *mitayo* (hunt birds or smaller animals), look for *motelo* (turtles), look for beehive (honey), take boards to make canoes. Women, on the other hand, to harvest *ungurahui*, to collect seeds for their handicrafts (*huairuro*, *shacapa*), to look for *suri*, to look for medicinal plants (women who are mothers are the ones who know and use medicinal plants the most), to collect *chonta*, to collect *callampa*, to look for *churo* and *congompe*, to look for *huicungo*, *chambira*. Both are always on the lookout for any trace left by any animal.

Both, jointly, access the forest to harvest aguaje: the man cuts the *aguaje* trees, and the woman separates the fruits from the branches and places them in sacks to be transported to the house and then transported to the nearest markets, where they are sold. The ethnic groups with the greatest production and access to *aguajales* are the ones that depend economically on this product, while those with the greatest amount of lakes depend economically on dried salted fish.

In most communities, *aguaje* trees continue to be cut for harvesting, so it is necessary to expand the practice of climbing to as many communities as possible to safeguard the wetlands, which serve as important carbon sinks.

However, it is important to consider that the trunks of the cut *aguajes* serve as breeding grounds for *suri*, which are highly valued in the indigenous diet, especially by women, who collect and prepare them for the family's enjoyment. This activity (*suri* reproduction) is known locally as "*calzón pascana*", which means reciprocity in the intimate relationship. The man is in charge of preparing the conditions for the suris to reproduce, and the contented woman reciprocates with intimate relations.

Among the ancestral knowledge and practices, was found the one referred to the particular way of harvesting the "*mituhuayo*": the trees of this fruit are whipped with the baskets where the products of the farm and the forest are collected; when the fruits of the mituhuayo ripen, they fall alone, making the task of harvesting easier. This practice could be tested to see if it works with the *aguaje* and *ungurahui*, to lighten the women's work.

Access to the river's resources is generally reserved for men. They are the ones who fish in different ways: with harpoons, fishing nets and *huaca*. This last practice is becoming less and less common because they understand that, by using the *huaca*, they pollute the waters and kill other hydrobiological resources that are beneficial to the balance of the aquatic systems.

The access of women is mostly to the streams, where they collect shrimp and clay to make their pots as *mocahuas*. While the older women are who preserve the knowledge about the elaboration of ceramic pots, the young women want to learn and improve their techniques, but, due to lack of time and especially lack of incentives, the older women are not interested in teaching and transmitting this ancestral knowledge.

On the other hand, the Awajún and Shawi people recognize that they are losing their customs and culture, such as their handicrafts, language, ayahuasca chants and clothing, and consider it necessary to design a strategy to rescue their culture, in which women play an important role.

In times of abundant fishing, it is the women who clean and salt the fish, and then dry them. It is the men who transport the dried salted fish to the larger towns, where they sell this resource.

In summary, access to forest resources is equal for men and women, and control over the resources is exercised by each one, according to their practical gender needs, that is, according to the gender roles that each one plays in the family and in the community. Likewise, it can be stated that there are several factors that condition the conservation or not of the forests, among them, the way of life (hunting, fishing and gathering) of the communities, not being urgent the need to expand their agricultural border; the effects of climate change, which are perceived as not so severe yet; the lack of ownership of their territories, which is a pending issue to be solved.

In the community:

In all the communities of the 6 ethnic groups studied, the space where decisions about development are made, are the communal assemblies, which are held periodically, according to what is established in each community (from 1 time a month, up to 3 times a year). It is a space led and conducted exclusively by men (the Apu and his Board of Directors), only in those communities where there are women's organizations such as mothers' clubs, or organizations for the preparation of food for the Qali Warma Program, women leaders attend, but generally do not give their opinion. In general, women are present at the assemblies to serve the *masato*.

In the Kechua ethnic group, the women who occupy some position give their opinion, also the bravest ones, but their opinions are not necessarily taken into account, as the following testimony shows: "...that is why we do not want to give our opinion, because it is the same as nothing, they do not pay attention to us".

The decisions made in the communal assemblies are related to infrastructure, ornamentation, sports, festivities, management of the authorities, renewal of communal directives. Women's needs and interests are not taken into account, nor are they visible.

Wampis women, although they participate with opinions in the communal assemblies, these are not translated into decisions, as men's interests prevail in these decisions.

In all the ethnic groups studied, they assume that violence against women is a private problem that should be solved at home. Only the Achuar ethnic group states that only if the case is serious, it is solved in the community. The sanction for men who beat women is contemplated in their communal regulations. However, when asked to corroborate this information, they stated that they could not show it because it is an internal document.

In the execution of the activities that are decided in the communal assembly, the women prepare and serve *masato* and food, while the men directly carry out the activities ("*faenas*"). In the case of sporting events, the young women also participate in the games.

Undoubtedly, the communal assemblies are the most important spaces of power and decision making in the communities, and their legal instruments, such as regulations, do not promote the equal participation of men and women, thus undermining the rights of an important sector of the population, and consequently promoting exclusionary development models that do not consider the needs, but also the strengths of women.

These unequal opportunities for participation in power and decision-making spaces also deepen the already existing gender gaps with respect to education, health, income, etc.

4.4 Effects of climate change on women's lives

The most recurrent extreme events in the last two years were identified as extreme heat, floods (which, since they occur every year, have already implemented measures in their homes) and droughts.

Extreme heat affects men and women alike, who have had to reduce their working hours on the farm to be able to withstand the intense rays of sun. In the summer, they get up earlier in order to be able to work until 10:00 a.m., when they stop their work. The women have other chores at home, such as mending the family's clothes (patching, sewing), which they do during the time they are not on the farm. In short, the reduction of working hours on the farm affects both, because the work accumulates and the next day they have to resume what they could not finish during the day.

During the rainy season, although it is true that floods occur annually, it was in the last two years that higher water levels were recorded, that is, the flooding ended up affecting even their cultivation plots, so they had to locate spaces in the highest parts (*restinga*), where they could make new plots. This measure has particularly affected women, in the sense that they have to travel longer distances to cultivate and harvest the products linked to the family's food security.

On the other hand, since they cannot grow or harvest cassava, women are forced not to make *masato* and instead prepare flour, prepare *mote* and look for the bread tree (*pandisho*) to make *masato* and feed the family.

One topic that was investigated, without being part of the gender theme, was COVID-19. In general, the communities report having contracted the disease, but with mild flu symptoms, which were treated with lemon, sachá garlic, garlic, onion, eucalyptus ginger, *matico*, beehive, *abuta*, *chuchuwasi* bark (all boiled), with paracetamol.

They took all the precautions indicated by the Ministry of Health: they stopped drinking liquor; the sick took baths with lukewarm water, but not every day; they suspended their work in their agricultural plots, because they could not do *mingas*; there were no sporting or religious events; they used masks; they washed their hands and maintained social distancing (the houses were closed, they did not receive or make visits); they stopped making *masato*, because there was no one to share with; some families went to live on their farms.

The Shawi ethnic group reported one death, which was a villager who went to San Lorenzo to collect his pension and never returned; while the Kechua ethnic group reported 4 deaths.

4.5 Expectations and dreams of indigenous women

In order to contextualize the expectations and dreams of indigenous women of the 6 ethnic groups studied, it is worth knowing some problems that are of concern in the Loreto Region, which, in some way, influence the lives of indigenous women, or perhaps are the problems that they also face, being the main obstacles to their full development.

In Loreto, teenage pregnancy (15 to 19 years old), between 2014 and 2017, decreased by 1.2 percentage points (from 14.6% to 13.4%) at the national level, and by 1.5 percentage points in the urban area, from 12.2% to 10.7%. However, in the rural area there was an increase of 1.2 percentage points, from 22% to 23.2%, maintaining as Region at 30.4% in 2014 and 2017, being the region with the highest percentage of teenage pregnancies in the country. (INEI, 2017).

One custom that still persists in the indigenous communities of the Peruvian Amazon is early unions. Although the prevalence of early unions at the national level is not considerable, the figure found in Loreto is, at 46%. According to the most recent world ranking (UNFPA, 2012), the highest figures in the Latin American region are found in Nicaragua (43%), Dominican Republic (40%) and Honduras (39%).

The 2017 Population Census, reveals that, of the total number of adolescents aged 12 to 17 years, 1.9% are in union. That the percentage may seem small, however, the number of adolescents aged 12 to 17 years in union amounted to 56,065 people. This situation is more frequent in the 15 to 17 age group, which reaches 3.5% of the total in that age group. Similarly, there are differences in union according to sex: 3.1% in the case of females and 0.7% in the case of males.

There are several factors that motivate early unions, the most important being:

- Pregnancy, is one of the causes associated with early unions. Studies conducted in 2016, by Favara, Lavado and Sanchez, conclude that, in Peru, early motherhood and early marriage and cohabitation are intrinsically related and, in most cases, the latter is a consequence of the former.

- The economic precariousness of the family of origin, as shown by ENDES data at the national level, shows a clear correlation between poverty and early unions: the higher the degree of poverty, the higher the percentage of united adolescents.
- Affective precariousness and violence in the family of origin, mentioned by the adolescents themselves who participated in the studies conducted in 2016.

Gender-based violence is another persistent problem in ethnic groups. Some of them, such as the Kechua, Awajún and Shawi, recognize the existence of physical and sexual violence and consider it necessary to address, raise awareness and provide training on these issues. It is the girls and adolescents who suffer from sexual violence; they are victims of harassment, inappropriate touching, sexual blackmail, and even rape.

Taking into account these conditions in which indigenous women live, we set out their expectations, based on which actions will be proposed in the corresponding section.

- ✓ Rescue of the culture, expressed in their language, clothing, pottery, textiles, rituals.
- ✓ To have an income-generating activity.
- ✓ Rescue the knowledge of medicinal plants and their uses.
- ✓ To live in an environment of respect and tranquility, free of all types of violence.
- ✓ To have rules that regulate the use of natural resources, especially hydrobiological resources.

5. Gender Plan in a context of climate change

Vision: By 2025, the Kechua, Kandozi, Achuar, Awajún, Shawi, Shapra and Wampis ethnic groups of the Datem del Marañón province will recognize, respect and promote the social, political, economic and cultural rights of indigenous women.

Objectives:

General:

- Promote the human rights of indigenous women of 7 ethnic groups of Datem del Marañón, in the context of climate change and based on their knowledge, ancestral wisdoms and indigenous cosmovision.

Specific:

- Design and implement strategies and actions to prevent gender-based violence (physical, psychological, sexual).
- Promote actions aimed at the incorporation of indigenous women in the economic life of their families and the community.
- Promote the empowerment of indigenous women, based on the visibility of their knowledge and skills in the use of medicinal plants and handicrafts (ceramics, weaving, bio-jewelry).

- Facilitate the progressive incorporation of women in the spaces of power and communal decision making.

Strategic axes:

Axis 1: Prevention of gender-based violence.

This axis is aimed at raising awareness and strengthening capacities, first of all, of women leaders of existing indigenous organizations, on issues of self-esteem, gender equality and prevention of violence (physical, psychological and sexual), which mainly affects women.

Axis 2: Promotion of economic activities with indigenous women.

Aimed at implementing productive initiatives, compatible with the environment, with the potential to become bio-businesses. This axis also seeks to make visible the contribution and input of indigenous women in the productive processes and bio-businesses undertaken by men.

Axis 3: Empowerment of indigenous women.

This axis is aimed at improving and expanding the capacities of indigenous women in the PHD beneficiary communities, based on the ancestral knowledge that adult women possess and that is being lost in current generations.

This knowledge and know-how refer to the use of medicinal plants, pottery making, weaving, making necklaces, bracelets, earrings, with seeds and forest resources.

Also, knowledge related to language, rituals, sacred symbols, chants (*icaros*), dances. The older women will be able to teach the younger ones in exchange for an incentive, as a token of appreciation for their time and knowledge.

This knowledge and ancestral practices are important expressions that are part of the identity of ethnic groups, and are therefore highly valued in the community. Taking this high valuation of such knowledge as a basis may be an appropriate strategy to promote the empowerment of indigenous women.

Axis 4: Participation of indigenous women in communal power and decision-making spaces.

The scarce or null participation of women in power and decision-making spaces, merits a joint analysis and reflection with the authorities, leaders and directors of the communities. It is a matter of persuading them to incorporate in their communal regulations, a consensual quota, which makes possible the participation of women in the decisions of communal development. At the same time, work should be done with women leaders to strengthen their capacity to identify their common needs, and to put forward and argue simple proposals. The aim is to create the conditions for women to gain self-confidence and dare to actively participate in community decisions.

There are common agendas in the communities, such as the titling of their territories, the construction of water wells, construction of latrines, and final disposal of garbage, which require institutional support to facilitate the efforts of the community authorities.

<p><u>Table 5: Summary of main results and activities</u></p>
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RESULTS	ACTIVIDADES PRINCIPALES
R1: Indigenous women leaders, trained on gender-based violence (physical, psychological and sexual), train other women of their respective ethnic groups.	1.1. Capacity building of women leaders of indigenous organizations in the prevention of gender-based violence (physical, psychological and sexual).
R2: Teachers from different ethnic groups provide comprehensive sexual education to children and adolescents and raise awareness in the educational community on the prevention of teenage pregnancy and gender-based violence.	2.1. Sensitization and training of boys, girls and adolescents in comprehensive sexual education to prevent sexual violence against women and postpone the age of first pregnancy. 2.2. Training for adult men and women in gender-based violence prevention, in coordination with school teachers.
R3: Organized Kandozi indigenous women provide training and technical assistance to their peers (from their own and other ethnic groups) with similar natural resources.	3.1. Strengthening of the Kandozi women's organization to improve the activity of breeding taricayas and selling eggs. 3.2. Promotion of taricaya reproduction in other ethnic groups with potential for this activity.
R4: Indigenous women from different ethnic groups undertake income-generating productive activities.	4.1. Technical assistance for the implementation of communal and family bio-gardens (provision of seeds and tools), for food security in times of scarcity. 4.2. Implementation of sewing workshops (machines and materials), for the manufacture of women's clothing, rescuing the traditional indigenous models. 4.3. Implementation of bio-jewelry or vegetable jewelry workshops, with women who are currently engaged in this activity and need to improve the quality of the pieces produced. 4.4. Implementation of a plant for processing medicinal plants into ointments, ointments (<i>matico</i> , <i>retama</i> , <i>guisador</i>), syrups (<i>guisador</i>); egg concentrate (calcium); distillates, essential oils. 4.5 Incorporation of women in the bio-businesses underway, with an incentive that contributes to the family economy.
R5: Authorities and community leaders value and promote the rescue of ancestral knowledge and wisdom of indigenous women.	5.1. Identification of adult women who preserve ancestral knowledge and know-how on cultural identity, who are willing to transmit and teach this knowledge to other women, adolescents and girls. 5.2. Carrying out of exchanges between communities about the ancestral knowledge they have.
R6: Leaders of indigenous organizations incorporate in their statutes, regulations and management documents, the progressive participation of women in the different decision-making spaces and instances.	6.1. Participatory analysis of statutes, regulations and management instruments regarding women's participation in the different decision-making bodies and spaces.
R7: Leaders of indigenous organizations promote the participation of women from different ethnic groups in their organizations.	7.1. Capacity building of women community leaders for the elaboration and argumentation of simple proposals that

	reflect the practical needs and strategic interests of women.
	7.2. Empowerment of indigenous women, for their proactive participation in the spaces of power and communal decision making.

6. Conclusions and Recommendations:

6.1 Conclusions

- Without a doubt, indigenous women of the Kechua, Kandozi, Achuar, Awajún, Shawi, Wampis and Shapra ethnic groups are in a disadvantaged situation and position compared to men.
- Indigenous children, adolescents and women are victims of violence in the family environment.
- The spaces of power and communal decision making are led exclusively by men.
- Early unions cause women to drop out of primary school, restricting their possibilities and opportunities for personal development.
- Loreto is the region with the highest percentage of teenage pregnancies in the country.

6.2 Recommendations

- The implementation of the Gender Plan, in a context of climate change, should begin as a priority in the communities where the information gathering meetings were held, and then be replicated in other communities, based on lessons learned from the experience.
- The recommended priority activities to be implemented are:
 - ✓ Capacity building for women leaders in the prevention of gender-based violence.
 - ✓ Reproduction of taricayas by other Kandozi women's organizations and other ethnic groups, where conditions exist.
 - ✓ Promotion of bio-jewelry.
 - ✓ The incorporation of women into the fish, *aguaje* and *ungurahui* value chains, in progress.
 - ✓ The rescue of ancestral knowledge and know-how to strengthen indigenous identity.
 - ✓ The participation of women in existing indigenous organizations.
- It is expected that these activities, by showing visible results, may become enabling conditions for the change in gender relations that is intended to be initiated.

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