



CONSERVATION INTERNATIONAL

# CONSERVATION OF THE ALTO MAYO LANDSCAPE WITHOUT GENDER VIOLENCE

Conservation International Final Report  
January 2021-April 2022

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## GRANT INFORMATION

Primary Implementing Organization:	Conservation International
Other Implementing Partners:	PROMSEX
Grant Title:	Conservation of the Alto Mayo Landscape Without Gender Violence
Location(s) of Implementation (Community, Province, Country):	Shampuyacu Indigenous Community, Rioja, San Martin Region, Peru
Grant Number:	2020-Catalyst-GA036
Time Period Covered in the Report (Grant Start Date and End Date:	January 11, 2021-May 2022

## ACRONYMS AND ABBREVIATIONS

ACAC	Civil Association Contigo Agrandando el Círculo
CEM	Women Emergency Center
CI	Conservation International
CSO	Civil Society Organization
DRIS	Desarrollo Rural Sustentable
ECOAN	Asociacion Ecosistemas Andinos
FERIAAM	Regional Awajún Indigenous Federation of Alto Mayo
GBV	Gender-Based Violence
GenDev	USAID's Office of Gender Equality and Women's Empowerment
KPI	Key Performance Indicator
MEL	Monitoring, Evaluation, and Learning
M&E	Monitoring and Evaluation
PRATEC	Proyecto Andino de Tecnologías Campesinas
PROMSEX	Center for the Promotion and Defense of Sexual and Reproductive Rights
RISE	Resilient, Inclusive, & Sustainable Environments
TAKIWASI	Takiwasi Center
TOC	Theory of Change

ToR	Terms of Reference
ToT	Training of Trainers
USAID	United States Agency for International Development

## RISE OVERVIEW

Gender-based violence (GBV) is estimated to affect more than one in three women worldwide. This widespread problem takes a variety of forms, including sexual, psychological, community, economic, institutional, and intimate partner violence, and in turn affects nearly every aspect of a person's life, including health, education, and economic and political opportunities. At the same time, environmental degradation, loss of ecosystem benefits, and unsustainable resource use are creating complex crises worldwide. As billions of people rely on these natural resources and ecosystems to sustain themselves, the potential human impacts are dire, with disproportionate effects on women and girls.

In 2019, USAID's Office of Gender Equality and Women's Empowerment (GenDev) designed the Resilient, Inclusive, & Sustainable Environments (RISE) Challenge to identify and fund the innovative application of promising approaches to address GBV across programs that address the access, use, control, and management of natural resources.

This challenge aimed to:

- Increase awareness of the intersection between environmental conservation and GBV
- Test new environmental programming approaches that incorporate efforts to prevent and respond to GBV
- Share evidence of effective interventions and policies widely
- Elevate the issue of GBV in environmental programming and attract commitments from other organizations, including implementing partners and donors, for collaboration and co-investment

The first round of USAID's RISE Challenge was launched in 2019 and received nearly 180 applications from 49 countries. Five projects were selected for funding to implement and test solutions in Colombia, the Democratic Republic of the Congo, Fiji, and Uganda.

The RISE Challenge was relaunched in 2020 and received nearly 240 applications from 66 countries. Four projects were selected for funding. The second round of RISE winners are implementing and testing solutions in Guatemala, Kenya, Peru, and Vietnam. The RISE projects work on a variety of issues across the globe, including artisanal small mining, sustainable resource management, building grievance processes that address GBV, and strengthening land rights.

After a competitive procurement process, Conservation International (CI) was selected for an award to be implemented in Peru under the challenge. The following is the final report for the Conservation of the Alto Mayo Landscape Without Gender Violence Project.

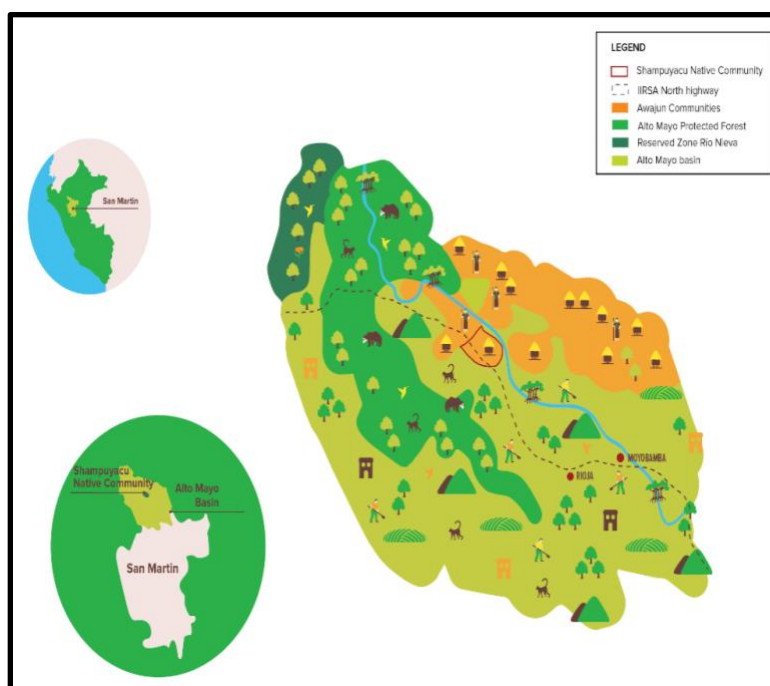
## INTRODUCTION

### PROBLEM STATEMENT

The Shampuyacu community (see Figure 1), located in the Alto Mayo tropical forest of northern Peru, and the other 13 Awajún communities in the Alto Mayo landscape have some of the highest rates of deforestation in the country. For over a decade, CI has worked with stakeholders in this area to reverse deforestation and biodiversity loss, while promoting gender-equitable economic growth.



**Figure 1: Shampuyacu Community Location**



Awajún women face social and economic disadvantages due to their gender. Even women with an independent income often do not participate in their communities' decision-making processes because men tend to limit their interventions and give them few opportunities to speak in communal spaces. Women play a fundamental role in environmental conservation as guardians of traditional knowledge, which is key for conservation actions, and engaging them as conservation partners requires responding to the different issues women face, including GBV, so that they can better and safely engage in conservation actions.

CI has been working with a group of Awajún Indigenous women (Nuwas Forest women) in the Shampuyacu community since 2013. Through CI's efforts to improve their ability to protect the forest and increase their incomes, they became involved in sustainable conservation businesses such as an ecotourism initiative (Nuwas Forest) and the production of a medicinal plant tea (Nuwa tea). However, this required the women to move out of their traditional role in society, which put them at a higher risk of GBV. Men and women traditionally have very specific roles that place the Awajún woman in the home sphere taking care for the household and the family, while men do the productive work outside the house, generating income as the provider of the family. Removing Awajún women from their traditional roles and from the domestic space put them at a higher risk of suffering from GBV because these changes are not yet accepted by many men in the community.

Due to the length of time that CI has been working in the community and the closeness and trust that they have built with the local women, CI field staff heard many testimonies about GBV and observed a high prevalence and tolerance of GBV in the Alto Mayo Awajún communities, especially sexual violence and physical assault within the family.

The GBV experienced within the community includes rape; sexual assault; physical assault; denial of resources, opportunities, and services; and psychological and emotional abuse. According to the National Program Against Family and Sexual Violence in the Rioja Province where the community is

located, physical violence is mostly experienced by women between the ages 18 to 59, and sexual violence by those under 17 years of age.

The Shampuyacu community and the Awajún communities more generally tend to solve issues related to GBV within their own communities by applying communal justice, and very rarely do the victims rely on the ordinary justice system to make a complaint. Thus, crimes related to GBV are resolved as if they are crimes of any other nature, such as robbery or cattle theft, which means that the victims are often seated to face their aggressor, leading to revictimization, and on many occasions, they are compensated through a payment to themselves or to their family, or with a piece of land. In 2019, the Nuwas Forest women were exhausted by this situation and the lack of justice that GBV victims received, especially women, teenagers, and children, so they asked CI for help in reducing social tolerance to GBV.

CI's efforts under this project focused on addressing proximate and systematic drivers of GBV to begin shifting social norms through the implementation of capacity-building on the prevention of GBV for men, women, and authorities in the community; engagement with GBV government authorities; building the capacities of CI's and CI's partners' staff to respond appropriately to incidents of GBV; and understanding the tolerance to GBV in the community by developing a social tolerance study related to GBV.

## **PROJECT DESCRIPTION**

CI sought to increase the ability of Nuwas forest women of the Shampuyacu community to prevent and respond to GBV and allow them to safely engage in natural resource conservation and sustainable economic activities, contributing to improved social and environmental outcomes.

Five years ago, at the request of the Awajún women in the community of Shampuyacu, CI helped to negotiate for nine hectares of land to be set aside for 70 Indigenous women to grow native and medicinal plants. Referred to as the "Nuwas Forest" (Nuwas means woman in Awajún), it has become an important space for maintaining ancestral knowledge and passing on traditions, while providing a safe space for women to connect and share. It has also allowed the women to generate their own income through the production of handicrafts, cassava, and herbal teas made using medicinal plants and their traditional knowledge.

The goal of this project was to contribute to a shift in social norms and beliefs about women's and men's standing in society, the sanctioning of violence, and community processes for dealing with these incidents. The project addressed both the proximate and systemic drivers of GBV to begin shifting social norms.

The project did the following:

- Trained 70 women who manage the Nuwas Forest on their legal rights, prevention of sexual violence, development of informal support systems for GBV survivors, and sexual and reproductive health.
- Engaged with approximately 50 local male leaders and spouses of the Nuwas Forest women to discuss positive masculinity, human rights, and how to support survivors of violence, and to help them understand the impact this violence has on the community and economy.
- Built the capacity of CI staff, the local Indigenous federation, and civil society organization (CSO) partners to respond appropriately to incidents of GBV.
- Engaged local officials to improve awareness of GBV prevalence within an Indigenous context.
- Conducted a study of social tolerance towards GBV in the Shampuyacu community.



Much of the work carried out in the Nuwas Forest has centered on empowering Awajún women. While evidence confirms that building women's agency and resources is key to transforming unequal gender relations, increased recognition of the local challenges related to GBV illustrates a need to supplement this approach (WHO 2009). Promoting gender-equitable relationships is critical to tackling GBV, and evidence suggests that addressing these inequities at the household level, alongside economic programming, may help reduce intimate partner violence (Gupta et al. 2013).

Further evidence is needed on interventions that combine economic empowerment activities with direct engagement in transforming patriarchal norms, and this project produced lessons on the efficacy of interventions. For geographically isolated areas like Shampuyacu, empowerment can be inhibited due to lack of exposure to alternative cultural norms, and exposure to non-violent models of masculinity can represent a key approach for reducing tolerance to intimate partner violence (Schuler et al. 2017). Engaging men as partners was a key strategy in this gender-transformative effort.

Through these activities, CI helped make GBV more visible and changed the thinking that it is an issue that must be solved "between the couple" in the community. Women have internalized that violence is a crime and is not negotiable. The project specifically addressed GBV, named it as such, and made the community and the head of the community aware that women do not want violence, especially sexual violence, to be treated within the community. They want justice for all acts of violence, along with recognition that women play a critical role in forest conservation and that community cohesion is imperative for long-term conservation and development success.

## **TARGET STAKEHOLDERS**

The project was implemented in the Shampuyacu Indigenous community, located in the buffer zone of the Alto Mayo Protected Forest in the San Martín Region of Peru. It focused primarily on the following stakeholders:

- 70 women from the Nuwas Forest between the ages of 20 and 60 years old were key stakeholders for this project. Almost all of these women have children and are landowners, but they have no decision-making power over it and over who they rent the land to. This group of women is organized, has a board of directors, and is subdivided into small groups in charge of different aspects. They work on the preservation of ancestral knowledge through the cultivation of medicinal plants and develop ecotourism as a sustainable economic activity. Through workshops, informal conversations, and other methods, the project initiated a process for women to ask questions and create open dialogue between them to propose solutions to GBV from their own perspective, reknitting their cultural fabric from an internal and local perspective.
- Male community leaders and the husbands of the Nuwas Forest women also received training as part of the project. In total, it was approximately 50 individuals between the ages of 20 and 60 years old. The project provided training on positive masculinity and human rights, and worked to increase their awareness of GBV. The male dominated context in which they grew up means that these issues had to be addressed carefully and step-by-step. The project promoted workshops for men to question, understand, and discuss the issue of GBV from their own perspective.
- The project worked to build the capacity of CSOs, including by training at least 20 CI Peru technical staff members, staff from five CI partners that work within the Alto Mayo Landscape, and one additional organization that works within several Indigenous landscapes in the Peruvian Amazon. Professionals were trained to address GBV and equality issues within an Indigenous context. One CI partner is including GBV prevention as part of one of their projects.

- The project engaged local government offices, especially institutions such as the local Women's Emergency Centre and the Office of Inclusion and Equal Opportunities of the Regional Government of San Martín, to provide results of the social tolerance study and meet with the community. Through this meeting, CI aimed to improve understanding of GBV issues specific to an Indigenous context so they could include an Indigenous approach in their response and improve their protocols.

## **IMPLEMENTATION APPROACH: ACHIEVEMENTS, CHALLENGES, LESSONS LEARNED, AND RECOMMENDATIONS**

The project goal was that women would be able to safely engage in the conservation of natural resources and sustainable economic activities. With this in mind, the project strategy was designed in order to address the normalization of GBV in the Shampuyacu community by reaching stakeholders involved in tackling GBV and doing the following:

- Raise awareness of the men and authorities of the community
- Train women in the prevention and care of GBV and about their rights
- Raise awareness among CI staff and their partners in the field about their role in dealing with GBV
- Bring local government agencies working on GBV closer to the community.

By increasing awareness of GBV in all these stakeholders, CI sought to reduce tolerance toward GBV and improve the response of the authorities and organizations that work in the community against GBV in an Indigenous context.

### **KEY ACTIVITIES IMPLEMENTED**

#### **I. WORK PLAN AND MONITORING, EVALUATION, AND LEARNING (MEL) PLAN DESIGNED AND APPROVED**

On January 27, 2021, the first version of the MEL plan was sent to the USAID Catalyst Project as part of the first deliverable of the project. On March 23, 2021, the work plan and MEL plan were approved by the donor. The purpose of both documents was to guide and organize project activities and project performance, including project indicators, objectives, and goals, as well as responsibilities for project monitoring and evaluation. Cecilia Gutierrez, Mirko Ruiz, Annie Mendes, Wendy Mathia, and Lydia Cardona from CI Peru and CI HQ offices were involved in this process.

#### **2. RISE CHALLENGE PITCH VIDEOS CREATED**

On January 27, 2021, CI also sent the RISE Challenge pitch video (in English and Spanish) as part of their first deliverable of the project. In August 2021, the CI Peru communications team finished the edition of the pitch video in the Awajún language. The purpose of having a pitch video was to concisely present the GBV problems faced by the community, the objectives of the project, the beneficiaries, and the organizations that implement and fund the project. The video helped CI present the project in different spaces, including internally to CI staff, and in meetings with USAID Peru, the staff of the protected areas service of Mexico (CONANP), and Peru's National Forest Conservation Program. Videos can be found on CI Peru's social media and on the CI Peru's YouTube channel, as well as on the USAID Catalyst Project's and USAID Peru's YouTube channels. The pitch video in the Awajún language was shared with the community.

Pitch Video in English: <https://youtu.be/FQbtVI9kA8g>  
Pitch Video in Awajún: <https://youtu.be/l-WgnvYKJl0>  
Pitch Video in Spanish: <https://youtu.be/EvkzMdpmlpE>

### 3. KICKOFF MEETINGS WITH MULTIPLE STAKEHOLDER GROUPS

Between January and March 2021, CI had three kickoff meetings with different project stakeholders. On February 4, CI presented the project to CI Peru staff (15 participants). In March, CI had a kickoff meeting between CI and PROMSEX staff involved in the project (eight participants) and that same month, the project team presented the project to the Shampuyacu community (ten people).

At the community kickoff meeting, the chief of the community, members of the community board, and a group of six women representing the Nuwas Forest group participated. The purpose of these meetings was to share the expected outcomes and outputs of the project, the proposed activities, a calendar for implementing them, and responsibilities during implementation. All kickoff meetings were done virtually using the Teams platform. For all of these meetings, Cecilia Gutierrez and Mirko Ruiz led the discussion and gave presentations. For the meeting with the community, Norith Lopez, CI Peru's Community Development Coordinator, coordinated with the community members and the community chief to confirm the date and participants for the meeting.

For the meeting with the community, the project team had prior virtual coordination meetings between CI staff involved in the project to discuss how to address this sensitive issue in the community and to ensure that the first meeting was carried out without generating opposition to the project, as GBV is not a topic that is commonly talked about in public spaces. For this reason, the team's approach was to focus on the importance that both men and women in the community have access the same opportunities and have the same rights, and that these must be respected to live in harmony. It was also mentioned that the community is a model for other Awajún communities. During the meeting, leaders confirmed the interest of the community in addressing the issue of equal opportunities and the head of the community mentioned that they are very interested in working on these issues because they know that the work of men and women has generated important local changes, and that other communities want to follow that same path.

It was also important to hear the women mention in front of the leaders and the head of the community (all men) that it was important for them to talk about rights and equal opportunities because there was a lot of sexism in the community and it was something they wanted to change.

### 4. ADMINISTRATIVE PROCEDURES AND COORDINATION BETWEEN USAID, CI PERU, AND PROMSEX TO FINALIZE AGREEMENT

Coordination and meetings related to signing the Fixed Amount Agreement (FAA) between CI Peru and PROMSEX began in January 2021. Since it was the first time that both organizations signed this type of agreement, the process took longer than expected. In addition, during the signing process, there were changes in the implementation methodology of various project activities due to the continued prevalence of COVID-19. This required more virtual meetings so that PROMSEX staff could better understand the context of the project area due to the impossibility of traveling to the project area with COVID-19 restrictions.

Finally, in April 2021, both organizations signed the FAA, and in July, the project team signed an amendment to the agreement to change dates for the deliverables and the project end date. For this process, administrative staff and technical staff from PROMSEX and CI participated to elaborate and

review the financial and technical proposals and administrative paperwork, as it was the first time CI Peru had an agreement with PROMSEX. CI Peru found that the FAA is very helpful in facilitating financial review processes and makes technical evaluations easier. Following this first experience, CI Peru has used one in another project.

## 5. HIRING PROCESS FOR THE RISE PROJECT'S GENDER VIOLENCE CONSULTANT

Between May and June of 2021, the CI and PROMSEX team worked on the development of the Terms of Reference (ToR) for hiring a consultant to support both organizations in the field, as there were travel restrictions due to COVID-19. Teams from both organizations worked together to define the activities for the consultant to be the point of contact in the community and in the project area for the study of social tolerance and awareness workshops, as well as the development a connection to the government authorities whose work touched on the areas of prevention of and response to GBV.

On June 15, 2021, the contract with consultant Barbara Meseth began. Barbara has experience working with women from the Shampuyacu community on empowerment and teamwork issues and has a Master's Degree in Gender Studies. Barbara has been working together with both teams to coordinate the different activities, and since August 2021, she accompanied the PROMSEX team in the planning sessions for the awareness-raising workshops in the community.

The project team found that when hiring a consultant for a project that involves more than one organization, it is important for all partners be part of the process of developing and reviewing the ToRs. This ensures that there is no overlapping of roles and that the needs of both organizations can be met.

## 6. GBV SOCIAL TOLERANCE STUDY

The purpose of developing the social tolerance study was to understand the level of tolerance and normalization of GBV in the community and use this information to develop the capacity-building content for the workshops for women, men, and leaders from the community.

The study of social tolerance for GBV consisted of 3 phases: (1) design, (2) field survey, and (3) analysis. The design phase occurred in April and May 2021 and consisted of developing the survey questions and following CI's Research Ethics Process, which ensures that any research that collects personal identifiable information is kept secure. This was especially important for a highly sensitive topic like GBV. An internal review committee reviewed the study questions, processes, methodology, data collection, and storage, and oversaw other measures, such as ensuring that PROMSEX staff is trained in ethical research.

PROMSEX oversaw the development of the survey questions, which were then reviewed by CI. CI oversaw the Research Ethics Process. To implement the surveys in the field, the team developed an emotional support protocol and a protocol to guard against COVID-19. The emotional support protocol is a tool developed by PROMSEX that seeks to guide the interviewer on what to do if the person interviewed suffers an anxiety attack, a crisis, or starts crying when remembering a situation of violence that they have experienced. It requires that the interviewer has an empathetic attitude, and that they validate the emotions of the person interviewed. PROMSEX also has a research policy that was followed for the interviews.

In the field survey phase between June 10 and June 27, CI staff coordinated with the community by phone to see who could be interviewed based on their availability. The consultant also visited the community before initiating the survey to get to know people from the community, coordinate, explain

to the participants the methodology, and find a quiet place where the interviews could be done. Eighteen people were surveyed (out of a total of 200 families), which was the number that the team planned to interview. This group included nine men and nine women between the ages of 19 and 60 years old, and it included people who are involved with CI's work and people who are not. All people were interviewed using the key informant interview (KII) qualitative method.

The analysis phase included analyzing and sharing the results from the survey and was led by PROMSEX. After a first meeting to share their preliminary findings, final results were sent to CI at the end of July, which included all comments and suggestions for improvement of the document.

Some lessons learned include using more than one methodology to carry out the interviews in the field (in person, virtual, and hybrid), since in the context of COVID-19, the methodology for collecting information needs to be adaptable when restrictions change. It is also extremely important to have someone in the community who does the coordination in the field. The project team also should have planned for more time for the ethics process, as this took several weeks and delayed some of the work schedule.

### **Main findings of the study include:**

1. The tolerance of GBV in the Shampuyacu community is closely linked to components of the Awajún culture, including the exaltation of violence, as well as circumstantial elements, such as the generalized social crisis caused by accelerated modernization and transformation processes due to the increasingly intensive insertion into the economic and social dynamics of the “mestizo” (a term used by the local population to refer the non-Indigenous population) in the economic, social, educational, and technology domains. This has led to changes in the roles and customs that were traditionally associated with men and women. For example, men rent the land and use the money to go to neighboring towns to drink in bars with non-Indigenous women. Likewise, men cannot fulfill their traditional role as provider because the community is now increasingly partaking in an economy based on money, which leads to popularization of the idea that women must be involved in paid activities because of the enormous need for income. These situations generate many conflicts for couples and are the trigger for situations of violence.

*(...) “There are men who rent their land, take the money, and go straight there [the bar]. They don't return home. They drink with mestizo women.” (Norma, 27 years old)*

*“There are women [in the community] who have a partner, but they go out with their friends, get together, have fun, meet someone else and anything can happen.*

*(...) There are women who, since they were children, get used to these things. There are women whose partners don't take them out to have fun, so out of curiosity, they engage in these behaviors.” (Jose, 28 years old)*

*“They [women] can have a cell phone, but they must respect their husband.” (Raul, 44 years old).*

2. Women of the Shampuyacu community are undergoing an intensive process of empowerment and the resulting rethinking of their gender roles, which involves confrontation with the formal and informal regulatory framework of their community, especially regarding attitudes perceived as “machistas,” which are attitudes that assume that virility, courage, and domination of others are attributes of masculinity.

*“Men think they are the head of the household, that they have the power and can do whatever they want with a woman.” (Claudia, 33 years old)*

*“[The men] make us feel less, but we don't let them now because we are courageous women. Now they see us as equals.” (Yolanda, 19 years old)*

*“Conservation International has vindicated women. It has helped us recover our customs we were about to lose.” (Bertha, 34 years old).*

*“Some women complained, saying that their husbands won't let them [go to the Nuwas Forest Initiative]. [Their partners say] that they have to cook [for their family]...” (Yolanda, 19 years old)*

3. For women interviewed, sexual violence is a serious problem in the community. The main victims are girls and adolescents, and the main perpetrators are community members, especially family members. As for males, the typical sexual aggressor is an alienated male, either because of some mental illness or because of alcohol and drug consumption.

4. Both men and women were asked about their opinions on cases where a woman did not want to have sexual intercourse. Any cases where a woman agree to have sexual relations because of imposition or insistence by men were viewed as justified.

*“When the woman has another man, and then the night comes and she is already satisfied, she will say ‘no,’ let's do it in the weekend.” (Juan, 28 years old)*

*“When the woman does not want to have sex, but the man wants to, this may result in separation. Men will break up and look for another girl, even if they have seven or eight children, they go with another woman.” (Martha, 35 years old).*

5. The customary law of the Shampuyacu community shows weaknesses in the judicial system. Internal rules do not guarantee access to justice for women in the community. On the contrary, its form of application, which is monopolized by male chiefs of the community, establishes a mechanism that perpetuates violence.

6. In situations of violence, there is a difference in the response capacities of young and older women. Young women are more inclined to file complaints (both internally and with government institutions), while older women opt to “solve” the problem in the domestic sphere. In the case of women who have been able to file their complaints at the Women's Emergency Center (located in the town of Naranjos, a half-hour drive from Shampuyacu), their complaints have been received and they have been able to receive visits from government officials. However, a recurring problem for women complainants has been the lack of support from local authorities to facilitate the work of government agents when arriving to the community to investigate.

*“If my daughter would be raped, I would not go to the chief but to the judiciary, because the process is faster. For example, if a rape happens here, they come to the chief and they tell him, they talk, and then they punish them. But the punishment will go away. It's not going to hurt [the aggressor]. Let's see, if it happens to the rapist's daughter, that will hurt.” (Norma, 27 years old)*

*“There are things that can be solved here, inside, and there are things that should be solved outside. For example, rapes.” (Norma, 27 years old)*

*“If my daughter was raped, I would go directly to report it [to the Pamuk] and tell him I am not going to come here to solve it. Because*



*this problem is serious, I am going to the prosecutor's office. Why would I go and let the rapist go free, so that my daughter will be traumatized, go crazy. That's why I'm going to the prosecutor.” (Bertha, 34 years old)*

7. Patrimonial violence is one of the most common forms of GBV against women in the Shampuyacu community, as they have not had the same opportunities as men to access economic resources and education.

## 7. CAPACITY BUILDING FOR CI PERU STAFF AND CI PERU PARTNER'S STAFF

In July, PROMSEX delivered four two-hour training sessions for CI staff and another two 3.5-hour sessions for seven CI partners. The purpose of the workshops was to contribute to the strengthening of capacities to prevent, respond to, and attend to cases of GBV in local and Indigenous communities under gender, intersectional, and intercultural approaches. Seventeen people from CI and 12 from CI partner organizations participated. CI staff participants focused specifically on people who work directly with beneficiaries in the field, the project team, staff from the communications team, and staff who oversee gender issues. The partners included five non-governmental organizations: Civil Association Contigo Agrandando el Círculo (ACAC), Desarrollo Rural Sustentable (DRIS), Asociación Ecosistemas Andinos (ECOAN), Takiwasi Center (TAKIWASI), and Proyecto Andino de Tecnologías Campesinas (PRATEC)]. The coffee cooperative COOPBAM and representatives from the National Park Service (SERNANP) were also partners.

The training workshops included an overview of topics, including conservation; Indigenous peoples and Indigenous cosmovision, which is the way in which Indigenous people view and understand the world, land, and resources; intercultural approaches; gender roles and attributes; manifestations of gender roles and attributes in the Shampuyacu community; gender approaches; positive masculinities; GBV and manifestations; cycle of violence; prevention; and attention to cases of GBV. Both groups reflected on the routes of prevention and attention to GBV, the recognition of key spaces and actors for the articulation of prevention strategies against GBV, the articulation with state institutions, and the strengthening community support networks among women.

The CI project team coordinated with the CI participants and directors of the partner organizations to ensure the participation of their staff, in addition to sending the invitation emails. Coordination meetings were held with the PROMSEX capacity-building team to agree on the training dates, duration, and methodology.

*“I wanted to thank you for this training. There are really concepts that I wasn't clear about, I'm new to seeing issues of gender and gender violence. But this has helped me to clarify several concepts. I think we should have more of these sessions.” (Alex, COOPBAM)*

*“In the field, we see these episodes of violence, the women tell us, but we don't know what to do. Now we are clearer about our role.” (Anita, ECOAN).*

One thing that worked well was communicating with the leaders of the partner organizations about the training sessions and asking for their commitment so that their staff could fully participate in the workshops, which ensured the participation of 90 percent of invitees. Another thing that worked well was having had previous sessions with some of the partners (ECOAN, PRATEC, and DRIS) on gender issues, CI's rights-based approach, interculturality, and equity.

It was also important that the project lead and the consultant attended the partners training as observers. This helped them to make some improvements based on CI's observations during the training, including changes to the examples that were used by PROMSEX in the session because not all CI partners work in Shampuyacu or with Indigenous populations.

## 8. CAPACITY-BUILDING FOR THE NUWAS FOREST WOMEN

Based on the results of the social tolerance study, the content of the training was expanded. For example, the first session focused on the strong gender roles assigned to Awajún men and women, the socio-cultural relations of men and women, and the consequences that these roles had in the lives of women and men in the community. The results also showed many of the problems that women went through related to their sexual and reproductive health, which is why the training delved deeper into that subject during the sessions.

In addition, the results of the study showed that there was a problem with community regulations and that there was a belief that these prohibited women from filing complaints of violence outside the community, so during the sessions, the statute of the community was reviewed with the women so they would realize that this was not the case. This issue was also raised with men.

Between September 20 and 23, 14 Nuwas Forest women participated in a four-day capacity-building session in the Shampuyacu community. CI staff Cecilia Gutierrez and Norith Lopez, PROMSEX staff Pilar Arce and Priscilla Pecho, and CI consultant Barbara Meseth participated in the sessions. PROMSEX carried out the workshops and CI oversaw the coordination process with the community and the group of participating women. The women were invited through a letter sent to them by the head of the community (Pamuk). The women were chosen based on their leadership and previous interest in addressing the issue, and the organizers attempted to have a broad range of ages.

CI developed an initial list of 18 women, 12 of whom indicated that were available and would be interested in participating. Another woman participated who is not part of the Nuwas Forest, but is part of different projects that are implemented in the community and is linked to the communal directive, as well as the niece of one of the Nuwas women. From this group, ten of them participated in all four days of the training. Prior to the development of the workshop, CI, PROMSEX and CI's consultant held four meetings to coordinate logistics, review the content of the workshop, and adjust the training and evaluation material to ensure that it had an intercultural approach and that it incorporated aspects of the Awajún context.

As part of the coordination process, the women were consulted about the best time for them to participate. They indicated that the morning was the best time and therefore the sessions were held between 9:00am and 1:00pm. To ensure that they did not have to worry about preparing lunch at home, the team gave each participant a lunch that they could take home to share with their families. One of the participants had a newborn baby that she had to bring to the workshop, so a young Awajún woman was found to help with babysitting in a space where the workshop was held to ensure that the mother could be more attentive during the sessions.

One of the main achievements of the training sessions was that women were given a safe space to speak openly about GBV. Before this, they had never had a space like that, where they could listen and be listened to, and so they could recognize that there are many women who experience GBV. In addition, they allowed the women to discuss the way they want to handle violence inside and outside the community. The women were able to clearly identify the different types of violence that exist and agreed that violence is non-negotiable, which has served as the main input for the creation of the community patrol led by women that will specifically address GBV.

Different topics were addressed each day of the in-person workshop.

### **Day 1: Basic concepts of gender, gender approach, and socio-cultural relations between men and women.**

The workshop began with dividing the participants into three groups. The idea was to write down the physical and non-physical characteristics of men and women of the Awajún community. In physical characteristics, both sexes were described in different ways. Men were described as tall, short, handsome, not so handsome, and so on, and the women described themselves as tall, short, thin, "chubby," with "little...eyes," and round faces. In the non-physical characteristics, the adjectives were more unanimous according to the sex described.

Women described themselves with positive adjectives such as fighters (mentioned because they take on more responsibilities and raise their sons and daughters) and brave (for risking working to ensure their family's security, and coping with the conflicts that this generated in the personal sphere). Men were described with adjectives of negative connotation such as "machistas," allusions to the fact that most of them do not contribute emotionally to family well-being, abusive, and as people who do not get involved or get interested in the health and education of their sons and daughters.

When asked about them, women mentioned:

*"Men think that they can achieve anything and that women have to stay in the kitchen and take care of their children."*

*"[Men] do not contribute with the household. Women worry about their children and men about themselves."*

The group of participants revealed that the differences between men and women have caused women to suffer from depression, anxiety, and even suicidal behaviors. When analyzing the consequences of gender inequalities, the women concluded that the differences between men and women in the community were imposed by society through upbringing and replicating violent behaviors. Some of the most relevant comments include:

*"These differences make us women put a stop to our lives, stagnating."*

*"Many times, the children feel guilty for the bad relationship of the parents and there are young women who have tried to commit suicide."*

It is important to mention that when many participants intervened and shared situations or reflections on sexist behaviors in the community, they mentioned that there were women in the community who reproduced certain "machista" behaviors, minimizing men's responsibility. However, as the workshop progressed, the women concluded that while not all men are aggressive, enough are that practically all participants have suffered at some point in their lives some type of violence or degrading behavior from them. They were also able to recognize that women who replicated certain violent actions were in the minority compared to men.

Women also reflected on how the COVID-19 pandemic exacerbated inequalities between men and women in the community. The participants expressed that the homeschooling because of COVID-19

had greatly increased the work that fell to women in the home, arguing that it was a situation that generated a lot of stress and limited their recreation time, which was not the case with men.

*"They continue to have their time; they finish work early and go to visit their mother. If there is no food, they go to a friend's house and he invites him for food instead. We cannot do that."*

The participants also reflected on domestic work and its invisibility in society. They recognized that working at home is a demanding job and that their husbands do not value what they do.

*"Working at home is tiring and [the men] tell you, but what have you done? You are staying at home."*

*"Domestic work does not bring benefits."*

## **Day 2: Gender lens from a cultural view.**

The objective of this session was to teach the basic concepts regarding gender and the socio-cultural construction of masculinity and femininity in the Awajún culture. The content of this session included talk about the Awajún women's conditions in the community, gender gaps that exist for women in the community, and the vision of the Awajún women for their development in the community.

The second workshop began with the sharing of data that illustrated the social problems faced by women in the Shampuyacu community, such as the percentage of women without an ID, the education level of the women, data regarding teenager pregnancy, women's participation in community's decision-making spaces, women's links to economic activities, among others. Within this activity, the participants were able to comment on their perceptions, revealing a little more about their reality with issues such as access to health services and care for pregnant women and newborns, diseases like human immunodeficiency virus (HIV) and sexually transmitted diseases (STDs), economic activities and access to economic resources, access to education, and teenage motherhood, among others.

Women also recognized some improvements in their position as participants in the community and general assemblies. While they still felt disadvantaged with respect to the participation of men, they were aware of the benefits of participating in communal spaces and feel confident enough to actively claim their collective and personal rights.

Regarding their participation rights, these were some of the most relevant comments:

*"It is not like before. It is still difficult for us to participate, find solutions in our house, but before, our husbands did not let us attend the trainings."*

*"What are they going to do there? Are they paid? It's a waste of time! – [the men] told us."*

## **Day 3: Discrimination and violence against women from their eyes. A participatory approach to prevention and care.**

After sharing a short piece of a documentary film entitled "Hijas de Nantu," which discussed Awajún women's ways of dealing with violence and the patriarchy, women shared what they knew about the Awajún tradition of using traditional plants to poison themselves as a way of rebelling and showing their discontent with male sexism and other kind of violence toward women such as polygamy, something that was common until a generation ago.

The women opened up and shared their experiences related to being part of families where polygamy was practiced and how common suicide is among Awajún women.

These were some of the most relevant comments:

*"My sister tried to commit suicide when she was a teenager because my parents objected to her and her boyfriend relationship. They beat her and insulted her, and she decided to try to take her own life. She spent a month in Lima trying to recover, and to this day she doesn't look good. They should have talked to her, asked her how she felt, instead of yelling and punishing her."*

*"My father had two wives, he married two sisters and [the fact that women] poison [themselves] was a common way of opposing a situation by showing her rejection [of the situation] - we have grown horrible!"*

*"Many women do not have the information to report. Rapes are negotiated with money, the dignity of a woman, a person, and if they report, they look ugly at you."*

*"I believe that these cases should be resolved outside the community. We do not have the capacity to resolve [cases of GBV] within."*

*"Women now have, at least, the possibility to choose who we want to marry, before it was not like that."*

An old woman told the project team that she was locked up at the age of 13 for a month with the husband that her family had assigned her. She slept standing up until this confinement ended. Fortunately, forced unions no longer occur in the community at all.

During this session's discussion of sexual and reproductive rights, women mentioned:

*"[Men] don't let us use contraceptives. As soon as we do it, they think that we are sleeping with other men."*

Some women showed interest in learning how to use medicinal plants as contraceptives. Older women mentioned the traditional plants to use, and how to use them.

*"I already had a daughter with him when I decided to use contraceptive control. Once in a conversation with my mother, she mentioned that I had to get the birth control shot that month and he found out and got upset. He didn't want me to use it. He chased me to the medical post so that I would not get the shot. I got pregnant. For this second daughter, he was very involved raising her. That is when he realized how much work is involved in raising the children, so now, he lets me use the birth control shots."*

#### **Day 4: How do Indigenous women protect themselves against violence?**

The session started by reviewing the community's internal regulations. Previously, the project team reviewed and highlighted several sections of the internal regulations document that spoke about the way justice was managed in the community so that the process of reviewing the internal regulations document with the group of women would be easier.

During the session, women pointed out that they'd never had the opportunity to review the statute before. After reading it, the first thing that stood out to them was that the community statute does not mention violence in the category of crimes.

Subsequently, they identified aspects about which they felt they had been "deceived." They mentioned that they thought that when faced with a situation of violence by their partners, they could only go to the Pamuk and the board of the community. However, internal regulations do not mention that. Also, even though violence is not categorized as a crime, the internal regulations said that if the case merits it, criminal cases can be referred to the ordinary justice system through the police and judicial national authorities.

It was essential for the group of women to review the document to better understand their rights. They kept copies of the statute, indicating that they would use it to raise issues at general assemblies. It was important that they began to understand the mechanisms through which they could make complaints and obtain real justice.

They had previously indicated many times that they are not allowed to go to governmental institutions because they would be going against the statute. After reading the statutes, they realized that this is not the case, and that it is more just a social pressure and a way that the community has been managing the cases. At the end of the session, they proposed their own punishment system to address GBV that occurs within the community. For example, the women proposed different sanctions depending on the degree of violence, and they also indicated that sexual violence should not be dealt with in the community and should be dealt with in the ordinary justice system.

The project team presented processes for addressing GBV through the ordinary justice system and Indigenous justice system. The participants offered their opinions on what is working and what is not. They pointed out that the community processes were often not used because arrangements were made between the victim's family and the aggressor. The Pamuk makes the decisions without considering the possible revictimization of the women. Given this situation, they agreed that they needed a new way of dealing with GBV cases and that it would be better if they could be referred outside the community.

After this, the project team shared information regarding national institutions and authorities that provide support in cases of GBV. They also outlined the protocol for legal action and explained to the women that it is their right to access adequate, culturally-informed support from the authorities.

Next, the team shared information about Línea 100 (a national attention line for GBV cases), the Ombudsman's Office, and the Women Emergency Center that is located very close to the community. The team also presented the "emergency kit," a group of medical products established by the Ministry of Health that must be used with a victim of sexual violence and that every health establishment should provide to support the physical welfare of a rape victim. They explained the protocol, how it works, and where they should go in the case of sexual violence happens in the community. They mentioned the importance of using this emergency kit within the first 72 hours of the event.

For the women's workshop, the project team designed and administered an entry and exit test. These allowed the team to evaluate, among other things, one of the project indicators related to the percentage of women who demonstrate knowledge of available resources for or organizations that aid GBV survivors.



In general, the participants demonstrated that they were aware of these institutions as much in the entry test (90 percent) and in the exit test (100 percent). The main change observed is that in the entrance test, the Women's Emergency Center was the most popular answer, and for the exit test, more women selected 'All of the above,' which implies that the group increased their knowledge of other institutions that they can approach when situations of GBV arise.

However, when defining the complaint route for GBV cases, a problem that had been also identified in the social tolerance research showed up again, which related to the restrictions that women experience in accessing the public institutions that respond to GBV. This was because internal regulations require them to first make their complaint to the community assembly, and specifically the community board. Going to external institutions has a social cost, as others in the community view women who do this as having used the "wrong way" to deal with GBV. That is, Awajún women can be socially sanctioned if they go directly to the state authorities to report a case of violence. This situation may arise because of the importance that men and women in the community place on protecting their autonomy.

At the end of the session, each woman was assigned seven other Nuwas Forest women with whom they had to share what they learned (replica). In some cases, based on their proximity to their home, and in other cases, randomly in order to reach all of the Nuwas Forest women. Each one was given a guide document on how to make the replica (see Appendix I for the replica guide) and seven after-replica cards to be filled by the Nuwas Forest women with whom they made the replicas (See Appendix I for the after-replica guide).

## 9. CAPACITY-BUILDING FOR NUWAS FOREST WOMEN'S MALE PARTNERS

Capacity-building for men is a very important piece of this project. One way of improving the participation of women from the Shampuyacu community in public spaces is to build positive masculinity and balanced relationships. The project team cannot expect women to escalate their communal participation without working within their immediate environment—spaces traditionally occupied and led by men, spaces where violence against women is normalized and perceived as a means of maintaining social order. Working with men in the community is part of the strategy of empowering women and making the transformation toward a more just and humane community.

The workshops with men of the Shampuyacu community were held from October 19 to 22. The participants were divided into two groups to be trained separately, and the trainings lasted two days each. Before this workshop, at least four meetings were held between PROMSEX, CI, and CI consultant Barbara Meseth to coordinate logistics, develop the list of participants, and review the training and evaluation material for the sessions.

Thirty-six men were identified and invited to be participants for the workshops based on several criteria, including that they were partners of the Nuwas Forest women, they were respected men of the community, they were former and present authorities, or they had a history of violence, such as physical violence against their partners. The invitation was sent by Pamuk a week before the session. The time of the session was agreed upon after having conversations with men of the community about the best time of day for them. They preferred the session to be between 5:00pm and 9:00pm each day, after finishing their days at the farm or at their jobs.

From the 36 people identified, 21 participated in the training—eleven of them participated in the two sessions and ten of them in only one session. From these 21 men, 12 were partners of the Nuwas Forest women, two were Awajún men that worked with CI as coordinators, one was the former chief of the community, and the rest were men who had been involved in cases of physical violence. Unfortunately, Pamuk did not participate in any sessions. When the project team talked to some of the

men's partners who did not attend the sessions, the women said that the men believed gender and equality issues were women's issues.

The training was designed to strengthen the conceptual and behavioral elements around gender, GBV, and access to justice for Awajún women. For the development of each of the two sessions, a playful and participatory methodology was proposed, promoting dialogue between the participants. The objectives were to have a critical reflection on gender roles, relationships, and gaps, as well as on positive masculinity or new masculinity. They also reflected on and debated GBV, the principle of equity in communal statutes, and the participation of women.

The space for the session was a male space, and Eduardo Juarez from PROMSEX lead the training. Two staff members from CI, Mirko Ruiz (Monitoring and Gender Coordinator) and Carlos Bustamante (Conservation Agreements Coordinator) accompanied the sessions. Mirko and Carlos accompanied the sessions to ensure that the men of the community felt more confident since it was the first time that the PROMSEX male staff had visited them. In addition, it was important that both colleagues saw firsthand how gender and GBV issues are addressed with male Indigenous people so that they can feel more comfortable addressing these issues in the projects where they work.

During the sessions, the participants were asked to describe the men and women of the community. In their responses, the team found stereotyped characteristics such as fighting men, strong, and brave, while women were associated with those responsible for the home, the childcare, and domestic work. Several of them mentioned that recently some of these characteristics are changing in the community and that today, women also work outside the home and contribute to the family economy. The team reinforced the idea that the characteristics are not typical of men or women, but that they come from being reproduced from referents with a lot of sexist influence.

The men also drew Awajún men and women and placed physical and non-physical characteristics, associating the physical ones with sexual aspects and the non-physical ones with prejudices and gender stereotypes. The characteristics of men were associated with authority and superiority, and those of women with weakness and inferiority. The dynamics of the clock were also developed, in which men were able to reflect on the distribution of work, the daily load of men and women, the overload that women have of reproductive activities in the home, and the integration of women in productive activities. They reflected on the possibility of sharing responsibilities at home, considering that most women in the community also work in productive activities outside of the home.

The positive masculinities issue was also discussed, and how many of the mandates in the community were no longer for men or women and that both work equally. The groups discussed the relationship between gender stereotypes and the normalization of violence, how it violates human dignity and integrity, the cycle of violence, and why it is difficult for most women to break out of this vicious cycle. The participants discussed different types of violence that were common in the community, especially psychological and physical violence, and that the women do not tell or denounce it out of fear or because of social norms in the community that suggest these matters should be dealt with in private.

They also mentioned that the community has internal regulations and communal norms for dealing with violence, but stated that they were very flexible and always sought conciliation between the parties. They also agreed that the internal regulations needed to be modified and mentioned that an assembly was already scheduled to review them, but it has been postponed several times. The group mentioned that there have been cases of violence that cannot be resolved with the communal regulations, and that other methods should be used so that the victims can access justice.

Several differences were observed in the participation and contributions between the participants of the first and second group. Those in the first group were more reflective and open to new concepts, unlike the second group, with whom it was a bit more difficult to address these issues associated with masculinities and gender. In the second group especially, there was one participant who was very reluctant to discuss sexuality issues, but the leader of the training tried to respond to those myths and prejudices during the session. It was also observed that the young participants were much more open to discuss gender and sexuality issues, but there were also older participants and even former leaders who were open with their questions and opinions.

In both groups, the project team had a lot of participants questioning the community's internal regulations regarding issues of access to justice in cases of GBV, but at the same time, the team perceived that there is little will to generate changes to these internal regulations. They mentioned that there have been several attempts to meet and discuss internal regulations regarding GBV, but none of them have the quorum required or they have been postponed.

To evaluate the degree of learning, the project team developed an entry test and an exit test containing questions related to the key topics presented in the sessions. The entry test was answered by 20 participants and the exit test by 16. It featured three statements where the participants had to respond true or false so the team could evaluate the percentage of people who reported a greater understanding of positive masculinity. These statements were:

- Many men have the desire to create and live in a fair and equal society, so a positive masculinity or new masculinity is necessary.
- Other ways of being "man" are necessary and possible and, for this, certain elements of traditional masculinity have to be changed.
- Men are controlled by their "nature" so they cannot change their violent behavior.

For all three statements, the percentage of "true" responses for the exit test was much higher than for the entry test. It is important to mention that since the entry test, there was evidence of increased openness on the topic, as close to half of the participants showed favorable responses to the topic of positive masculinity.

Although the project team is aware that social desirability likely comes into play—as participants want to try to respond in accordance with what the facilitator expects of them—the increase in the percentage of correct answers is an important step in the sensitization process for this group of men from the Shampuyacu community.

### Comparison Between Female and Male Training

	Female Training	Male Training
<b>Participants</b>	42 participants	21 participants
<b>Time</b>	Morning: 9am - 1pm	Afternoon: 5-9 pm
<b># of sessions</b>	8 sessions	3 sessions

<b>Topics covered</b>	Gender, gender roles, Awajún gender roles, women's socio-economic gaps, GBV concepts, GBV route in the community, GBV support services, women's rights, sexual and reproductive rights, community patrol led by women	Gender, gender roles, Awajún gender roles, GBV concepts, importance of women work and involvement in conservation, GBV in the community
<b>Link between gender and conservation activities</b>	70 percent of women report feeling safer engaging in conservation activities	100 percent of participants report positive benefits to their household/community as a result of women participating in conservation activities
<b>Increased understanding</b>	32 (76 percent) of women report an increase in understanding of GBV, individuals' legal rights, prevention of sexual violence in their communities, and sexual and reproductive health	16 (76 percent) men reported an increase in understanding of GBV, individuals' legal rights, prevention of sexual violence in their communities, and sexual and reproductive health

## 10. MONITORING REPLICAS OF GBV WORKSHOPS

Between October and November, the CI and PROMSEX project team monitored the replication activities of the group of trained women, calling them by phone, giving reminders during field visits, and taking advantage of the PROMSEX visit to train men to answer any questions or absolve any doubts they may have about the replicas. Three of the 12 women approached the PROMSEX staff in the community to ask questions and give some of the after-replica sheets (see Appendix 1) that they had the chance to do. Even though the women actively participated and were very committed during the workshop, to date, only four women have been able to make the replicas and train others. It was not easy for them to do and they did not complete the total number of assigned women.

*"We have been quite busy with the reactivation of tourists in the Nuwas forest [and that] is why it has been difficult to be able to do the homework."*

*"I have been able to make some replicas. It has taken me longer than I thought because I went to look for [the women] and many of them were not at home. Once, I had to return three times to visit a woman and I have not even found her."*

After speaking with the women and after some analysis, the team concluded that there are several reasons for not having achieved the expected results. This includes lack of time, because according to the methodology proposed in the workshop, each woman trained had to visit the seven women assigned in their houses one-by-one. This took more time, and it is something that they had never done before. When replicas are executed by other projects, they were done through groups. The time factor has been quite complicated for participants because they do not have much free time, as the burden of the home, taking care of children, and dealing with virtual education all falls to them.

An additional factor has been that when the project team assigned each Nuwas Forest woman a list of women to whom they would replicate the training, not all of them were close to the people on their list. This was necessary to do because otherwise there would be some women who would be left out of the list. In addition, the ecotourism initiative through which the Nuwas Forest women earn income was restarted, leaving them even less time to spend on replicas. Another crucial factor is that women do not feel secure and comfortable enough to deal with this very sensitive topic with other women. It would be the first time they speak directly about this issue in that context.

CI's Communal Coordinator Norith Lopez, the person from CI team with the strongest relationship with the women from the community, had the chance to talk with them and asked why they haven't done the replicas. She shared with the team:

*"Some women do not feel prepared to make the visits. They might participate actively in the workshops, but it is different when they have to make a visit with another person and ask about such intimate things. These are slow processes. We cannot wait for them so they can do it after four days of training."*

The factors described explain some of the reasons why the team believes that the plan for one-by-one replicas have not achieved the expected effect. For this reason, during the last weeks, together with the CI consultant and PROMSEX, the team proposed a new methodology to ensure that the message reaches the entire group of Nuwas Forest women, and for that, the team traveled to the community the first week of December to carry out a replica session in groups.

One of the main reflections that the team needs to keep in mind for future activities is that for every project activity, the beneficiaries need to be put at the center of the project. This project was a request of this group of women, and it is important to not forget that. The team focused on achieving the results (reaching 70 women) and forgot to ask the women the best way that they thought they could do the replicas. The project team also should have paid more attention to the limitations of time and self-confidence that the group of women had. It is important to be flexible with this kind of process and change the strategy if necessary.

## 11. PARTICIPATION IN IUCN CONGRESS: GBV AND ENVIRONMENTAL LINKAGES SESSION

On September 5, CI Peru's RISE Challenge Project Lead Cecilia Gutierrez participated in the IUCN congress virtual session focused on GBV and Environment Linkages: Why They Matter and What to Do. During the session, Cecilia and two people implementing RISE projects in Vietnam and Kenya presented. Cecilia presented the context of the area where CI's project is being implemented, the objective, target groups, activities, and results achieved to date. There were some questions from the audience about the economic activities that are being implemented in the community with women and the impact this can have on GBV, as well as some questions from the IUCN, the organizing team. Before presenting, the speakers had a couple of meetings with the IUCN team, including trainings on the technical issues behind the virtual session in the IUCN congress and a chance to practice the presentation a couple of days before the session. Costs of participation were covered by IUCN.

## 12. PARTICIPATION IN CI GENDER WORKING GROUP

On November 18, CI Peru presented the RISE project to the CI Gender Working Group. This group brings together CI staff who are actively responsible for gender components of projects around all CI offices. The group gets together once every two or three months to share relevant updates, resources, questions, or challenges experienced while implementing gender components in CI projects in different parts of the world.

### 13. CI MEDIA NOTE FROM THE PROJECT

Commemorating the International Day for the Elimination of Violence against Women on November 25, CI Peru prepared a communications note and Facebook and Instagram posts highlighting the advances made by the RISE project with the training of women and men from the Shampuyacu community, especially since this is the first time CI Peru trained their beneficiaries in issues relating to gender and GBV. A link to the note can be found in Appendix I.



### 14. CAPACITY BUILDING FOR CI AND PROMSEX STAFF ON SOCIAL NORMS

After some coordination meetings between Cecilia Gutierrez (CI) and Anjalee Kohli (Passages Project), the CI and PROMSEX team held two training sessions on social norms. The sessions were led by Anjalee Kohli of the USAID Passages Project team, who provides technical support to the CI and PROMSEX staff.

These sessions were held on September 29 and November 9. The content of the sessions included concepts about social norms, gender norms, attitudes, behaviors, and the design of interventions that seek changes in social norms. Six staff members from CI, four staff members from PROMSEX, and CI's GBV consultant participated.

### 15. GROUP SESSION WITH WOMEN

As mentioned above, the replication methodology of one-on-one meetings did not work as expected with the women. The trained women lacked the time and confidence to facilitate the replica trainings. To correct this situation and ensure that the concepts reach all the 70 women of the Nuwas forest, an in-person session was held on December 2. All women from the Nuwas Forest were invited. Thirty-five women participated in the session, eight of whom were part of the group of women leaders previously trained. CI's GBV consultant led the workshop and PROMSEX's replica guide was used to develop it. Four women from CI staff participated in the session.

During the session, the team discussed gender roles, characteristics associated with Awajún men and women, and how this creates inequalities between them. They also reviewed socioeconomic



information to analyze and reflect on the lives of women in the community and their access to services, resources, time management, and income. Some testimonies confirmed the vulnerability of women and that they are victims of very normalized violence.

*"We women stay at the house doing everything with our children and on top of that [men] come drunk and demand that we give them their food and if we demand something from them, they hit us."*

This comment was accompanied by nodding gestures from most of the group. This and other testimonies that linked gender roles with GBV encouraged discussion about GBV situations. The group also reviewed how violence is dealt with in the community.

Alarming, during the session, the women asked permission to leave the room because there had been an act of violence in the community. The project team also learned that the women have formed a women's community patrol that aims to deal with situations of violence (especially physical) that occur within the community.

## 16. USAID PERU VISIT TO THE PROJECT SITE

On December 10, USAID Peru staff member Alvaro Gaillour and USAID Peru Director of the Environment and Sustainable Growth Office Michelle Jennings visited the Shampuyacu community. The project team had the chance to talk about the project, its successes and challenges, and the activities being implemented. The team visited the Nuwas Forest, where the Nuwas Forest Lead spoke about the activities that CI is implementing, including RISE Challenge activities. They visited different areas in the forest, medicinal plants, and the nursery. After the visit, USAID Peru approached CI Peru to obtain PROMSEX's contact information in order to start conversations with them for another project they are implementing.

## 17. ENGAGEMENT WITH LOCAL AND REGIONAL AUTHORITIES

In the last months of 2021, CI Peru and CI's GBV consultant began the process of approaching local and regional authorities. They identified two important government stakeholders, the Women's Emergency Center of the San Martín Region (CEM for its acronym in Spanish) and the Regional Directorate of Inclusion and Equal Opportunities of the San Martín Region (DRIIO for its acronym in Spanish). In the case of the DRIIO, the team chose it because of the intersection of their work supporting the protocol in the Awajún communities with the team's work in Shampuyacu. In the case of the CEM, the team chose it because it was mentioned by the women in the social tolerance study as the place where GBV complaints are made because it is closer to the community.

The team had meetings with both organizations in January 2022 and identified possible joint actions on GBV that would benefit the Shampuyacu community. After sharing with CEM the work being done and the fact that the community organized and created a patrol led by women to deal with GBV, staff was very interested in learning about their experience and agreed to visit the community with the CI team, the GBV consultant, and officials from the local CEM office (CEM Naranjos).

On February 17, 2021, the director of the Regional CEM and the CEM Naranjo's officials participated in the meeting with the women's community patrol in the Shampuyacu community. In this session, Cecilia Gutierrez from CI shared with the women and CEM officials the results of the Social Tolerance Study carried out in June of last year. The officials listened carefully to the results and to the women themselves about the community's GBV problems and proposed some joint work strategies, congratulating the women's initiative, which is unique in the Awajún communities.

In this session, the women explained to the officials that it is not socially acceptable to file a complaint for GBV outside the community, so the CEM proposed that when it intervenes for a case of violence in an Indigenous community, the staff come without their institutional uniform, a very bright red vest that says Ministry of Women, to avoid drawing the attention of the rest of the community. This would help protect the privacy of the victim and prevent retaliation for having made a complaint. This adaptation of the action protocols, though it seems very small, has a significant impact on the integrity and safety of the victim.

Following their commitment with the community, on February 28, CEM Naranjos officials conducted the first training session for eight women who are part of the women community patrol board. The training focused on the application of Law No. 30364 on GBV.

CI also had meetings with DRIO to evaluate the possibility of supporting the process of socialization and implementation of an Awajún intercultural care protocol for GBV victims that was developed with the Family Court of Moyobamba, which is in an area where the Shampuyacu community is located. The project team is still waiting for them to share the protocol document and the methodology for socialization of this protocol with women and the communities located in the Moyobamba area in order to understand how the participatory process was, if it effectively involved the women of the different Awajún communities, and if it is applicable to the five Awajún communities that CI works with.

## 18. MEETING WITH THE WOMEN COMMUNITY PATROL

On February 3 at the community office, CI and the GBV consultant held a workshop and training session with nine women from the community patrol. The call was made through the CI team in the field and the Pamuk. The leaders of the women's community patrol were invited. Most of the participants had attended the previous training provided by PROMSEX, but a couple of members of the community patrol had not been trained before. CEM's team participated, including Azucena Reátegui, Regional Coordinator, Ethel Saavedra, CEM Naranjo's Coordinator, and Benjamín Vidarte, CEM Naranjo's Promoter. Also in attendance was CI's Cecilia Gutierrez and Norith Lopez, as well as CI's GBV consultant, who also led the session.

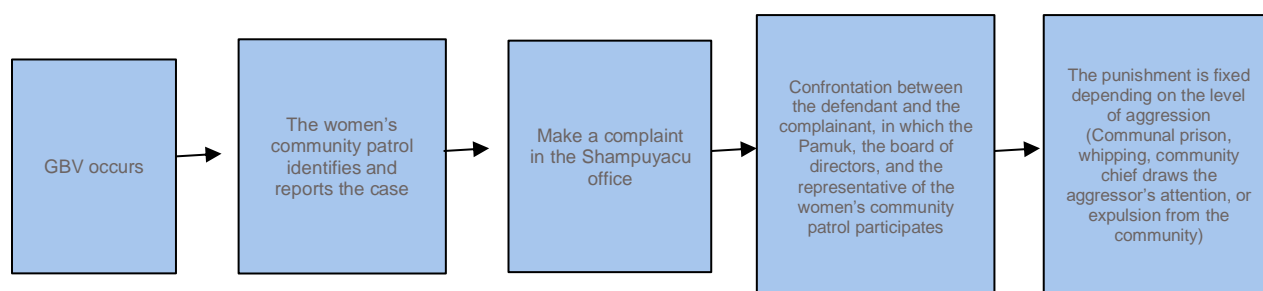
The objectives of this meeting were to review basic concepts regarding gender and GBV and learn more about the creation of the women's community patrol, how they got together, if they have the approval from the community and the Pamuk, and the steps they follow when a GBV case arises. Another objective was to learn the limitations or difficulties they had faced as an organization to date.

The team found that the group was formed at the initiative of the Pamuk and the women. The Pamuk, seeing that GBV is still an issue in the community, asked a group of women to be part of the community patrol. At first, no one wanted to be part of the group because it meant taking on a lot of responsibility, but one of the women agreed to be the leader of the group and began to go house to house, calling on other women to join the patrol board and group. Twenty women are part of the patrol at the time of this report.

## 19. FINAL SESSION WITH WOMEN

On February 17, the final session with the women was held. The objective of this meeting was to strengthen the coordination between the women trained by the project and the ones from the women's community patrol who haven't been trained. This session was led by the PROMSEX team. Prior to the meeting, the project team had several coordination meetings about the content of the session and the review of materials for the workshop between the CI, PROMSEX, and the consultant. Nine women participated.

The team reviewed key GBV concepts and analyzed the GBV attention pathway in the community. The participants socialized the steps to follow once a GBV issue occurred within the community. The following figure describes the GBV attention pathway in the community developed based on the women testimonies.



While working on developing the GBV attention pathway, the participants shared how difficult it is for women to be able to separate from their partners in the community. They shared that when a woman wishes to separate from her partner, she must notify the Pamuk and the board of directors. Then, the man has a three-month trial in which they continue living together, hoping that the women change her mind and that the partner “improves” his behavior. Women shared that they don't agree with this trial since most of the reasons for separation are acts of violence against them and they are sure that this only puts them at greater risk.

During the session, the women also talked about the importance and advantages of being organized and made a roadmap to continue strengthening the community women's patrol. The women raised various ideas on how to strengthen the organization, including dividing into subgroups to resolve cases of GBV, strengthening the women's community patrol board of directors, having a communication network through WhatsApp, having more training, having monthly meetings, and having a uniform and transportation that allows them to move more quickly through the community in cases of GBV.

## 20. FINAL SESSION WITH MEN AND WOMEN

On February 18, a final session between men, women, and community authorities was held. CI set up a play area for the children of the participants and provided the opportunity to have lunch together, including community members, CI and PROMSEX staff, and the GBV consultant. The objective of the session was to strengthen the cooperation between stakeholders and to make GBV and the consequences it has to the community visible.

Prior to the session, the CI team, PROMSEX, and the GBV consultant reviewed and finetuned the workshop strategy. The session was attended by 11 women leaders (women trained by the project and part of the women's community patrol) and seven men from the community. In a playful way, concepts about GBV were reinforced through questions that the attendees had to answer. The session also addressed the importance of women's participation in the community and offered a summary of the work being carried out by the women of the Nuwas Forest and the women's community patrol, highlighting the importance of these groups, the benefits they generate, and possible proposals for improvement and needs. This presentation was made by one of the Nuwas Forest women, whom the group choose to be their representative in the session the day before.

Finally, in groups of men and women, participants answered questions related to how the authorities, women, and men of the community can work together to improve the participation or organization of women. Among the different responses, they highlight that it is important to have the support of the

communal authorities to give legitimacy and support to the women's community patrol. The male participants also publicly committed themselves to different issues, including support for the organization of the communal women's patrol, support their partners at home so that they can actively participate in the patrol, and support for the women's community patrol in community assemblies.

At the end of the session, the Pamuk arrived and publicly signed a commitment where he agreed to include women in the process of updating community regulations and the section on GBV and sanctions.

## **21. PRESENTATION OF THE PROJECT ON THE UN CSW SIDE EVENT HOSTED BY CI AND IUCN**

On March 25, CI's Cecilia Gutierrez presented the RISE project at a side event organized by CI and IUCN, which was entitled "Strategies to Improve Gender-Responsive, Rights-Based Conservation and Climate Change Programming." Cecilia shared a summary of the project, CI Peru's work in the community, and the main strategies, activities, challenges, successes, and lessons learned. The CI headquarters team also participated in this activity. Janet Edmond (Senior Director of Inclusive Partnership for Sustainable Conservation) and Alexandra Eisinger (Intern Center for Communities and Conservation) led the organization with Laura Cooper from IUCN.

More than 40 people participated in the event.

[Event PowerPoint](#)

## **KEY CHALLENGES**

### **COVID: BUILDING TRUST AND UNDERSTANDING OF THE CONTEXT**

During the first months of the project, Peru faced a month of total lockdown followed by several months of partial lockdown, which generated considerable uncertainty about how to implement the programmed activities. Fortunately, the conditions improved since May, when the vaccinations started. The restrictions had an impact on the process of building trust and understanding of the context between PROMSEX, other CI partners, and the community members. First, when virtual training sessions happened with partners located and working in different areas of the country besides the Alto Mayo, PROMSEX did not know the partners' work context, and in some cases, the examples used during the sessions (exclusively about the Shampuyacu community) were not understood or known by all the participants. This was overcome by having a meeting with PROMSEX to better explain the work context and look for examples and exercises that apply to most of the partners.

In the case of training sessions with the community, PROMSEX started without visiting the community prior to the sessions and did not understand the context or dynamics of the community very well. The project team overcame this situation by having several meetings to explain the history of the community and the work developed by CI in the previous years, as well as by accompanying them to all the training sessions that were held in the community with men and women so they would always see someone they trusted and knew in the sessions and felt safe and open to participate and talk about this sensitive topic.

### **NOT ALL PARTNER'S STAFF HAVE EXPERIENCE WORKING WITH INDIGENOUS COMMUNITIES**

Another challenge was that not all PROMSEX staff had intercultural experience, nor worked with Indigenous peoples or GBV in a rural and Indigenous context. For example, the target audience does not always understand some highly technical words or language, approaching GBV from a more urban perspective does not align with their context, and some important aspects and barriers that the

Indigenous populations face can be forgotten. In order to overcome this situation, CI staff and the GBV consultant made sure to review all the documents, presentations, evaluation, and all training material that PROMSEX delivered to the community to be sure that all the materials align with the Indigenous context. For example, they checked that all the documents that were delivered to the population were in very simple language and that they include activities that involve standing, drawing, and walking. They also checked to make sure that the correct terms were used to refer to the Awajún population, such as Nuwa (for the women), Pamuk (for the head of the community), the word Awajún instead of Aguaruna (which is another name given to the Awajún population that is derogatory to them), and that they include aspects of the Awajún indigenous culture in the stories or examples.

## **MALE AND MALE AUTHORITIES' COMMITMENT AND PARTICIPATION**

Although the male authorities were initially quite open to the implementation of the project, especially the Pamuk, neither the head nor the members of the community board participated in the trainings after being invited. The number of participants was also lower than expected. Of the 36 invited men, 21 participated and only 11 completed both training sessions.

Additionally, during the first session with the second group of men, the communal room that had been separated by the project team and approved by the Pamuk was used for a last-minute communal assembly, leaving the project team in the middle of the session with no other place to continue it. The session had to be interrupted and the next day the session resumed and extended to cover the topics planned to be discussed.

These actions show something that also came up in the workshops with men, which is that although the community is beginning to recognize the problem of violence as a social problem, there is still little interest, especially from men, to actually change this situation. This is something that should continue to call for reflection. In order to overcome this situation CI, PROMSEX and the GBV consultant organized a workshop with men and women so women could explain in their own words the work they have been doing with the women-led community patrol and their trainings. The project team asked women to bring their husbands or other men they considered important, and even their children.

Some men had already participated in the training sessions. Many of the women were unable to convince their husbands to participate, and others said that they could not attend. There are some things that could have been done differently, such as finding a day that fits better into the men's schedule or at less complicated hours for them. This challenge is still something that the project team must work on by thinking of new approach strategies and evaluating which one best suit the local context.

## **ATTEMPT TO FRAGMENT THE COMMUNITY PATROL LED BY WOMEN**

In mid-March, the project team received two calls from two women in the community about how the community was trying to fragment the women-led patrol. Some men of the community came up with the idea that the women should be part of the communal police, which is a male group formed to deal with common crimes in the community, such as cattle robbery, robberies, care of the community borders, the entry of strangers, and the care of the forest reserve, among others. Some women saw the possibility of being part of the community police as an opportunity, but the vast majority saw this proposal as a setback toward what they had been achieving as a women community patrol specifically focused on addressing GBV.

One of the main promoters of this idea was the former head of the community. This person was opposed to the statements that GBV is an important problem in the community and had a very questionable beliefs on culture and gender that he mentioned in every training session. Most of the women were upset because they felt that if they were part of the communal police, they would no longer have a female organization that addresses the GBV problem directly and would become part of one that deals with all crime, which means that GBV be treated as a common crime.

This situation has not yet been resolved. There was a recent community assembly to decide if the community patrol led by women should stay as a separate group or if it should become part of the communal police, but there was not enough quorum. So far, the community patrol led by women remains. The team's female field technician spoke with the women and the head of the community prior to the assembly to remind them of the importance of having a group that specifically addresses GBV.

## **ADAPTING INITIAL METHODOLOGY: TOT**

One of the strategies of the project to sensitize and reach the women of the Nuwas Forest on GBV issues was to carry out the training of trainers (ToT) methodology. The project team came up with this methodology to avoid concentrating too many people in a single space due to the protocols against COVID-19. Due to various factors described below, the methodology did not work as the CI and PROMSEX team and the GBV consultant expected.

Several factors limited the success of this methodology, including lack of time, because each woman trained had to visit the seven women assigned to them in their houses one-by-one. This took more time and was something that they had never done before, as when replicas have been executed by other projects, they have been done by groups. The time factor has been quite challenging for them, as they do not have much free time, since the burden of the home, taking care of children, and dealing with virtual education all falls to them.

An additional factor was that when the team assigned to each Nuwas Forest woman the list of women to whom they would replicate, not all of them were close to the people on their list. However, it was necessary to do this, or else there would be some women who would be left out of the list. In addition, the ecotourism initiative through which the Nuwas Forest women earn income was restarted, leaving them even less time to spend on replicas. Another crucial factor is that women did not feel secure and comfortable enough to deal with this very sensitive topic with other women.

To overcome this, the CI and GBV consultant developed a session with the content of the guide shared with the women through the replicas. Using this guide, the team organized a workshop and invited women who had not been trained before. Many women who had already been trained previously also joined the session. Even though it was not necessary, it was useful to remembering concepts, and with group work, they led the groups due to their greater knowledge of the topics.

## **KEY SUCCESSSES**

### **COMMITMENT AND PARTICIPATION OF THE NUWAS**

One of the greatest successes of this project has been seeing the degree of involvement and participation of women in the community. The project reached 42 Nuwas Forest women. Twelve of them were the project's core group who participated in of 75 percent of the sessions. The project team believes that the main cause of this level of commitment and participation is that GBV is an issue that they felt directly affects them, and they were looking for tools to solve it.



Ensuring the participation of women has been a team effort between CI staff, PROMSEX and the GBV consultant. Each played a very important role, and they worked in coordination. In each session, they coordinated with the Pamuk, who personally invited the women through a formal written invitation that was sent to each house of the participants. The content of all training sessions was always reviewed by the CI staff to ensure that it was developed in a simple way and with an intercultural approach that considered the community context. The team also developed strategies to ensure the participation of women, such as schedules coordinated with them (e.g., the sessions occurring at a time after they leave their children at school and before having to pick them up), providing lunch for the family of the women, offering babysitters for the younger children, and setting up a play area for the older children.

## **COMMUNITY PATROL LED BY WOMEN**

In November 2021, a community patrol led by women was created. This group was formed at the initiative of the Pamuk and the women. The Pamuk, seeing that GBV is still an issue in the community, asked a group of women to be part of the community patrol. At first, no one wanted to be part of the group because it was a lot of responsibility, but one of the women agreed to be the leader of the group and began to go house to house calling on other women to join the women community patrol board and the group. Twenty women are part of the group at the time of the report. Most of the members had previously been trained by the project.

As a result of this community initiative, the project team made some changes in the project strategy and approached the local and regional authorities to train the leaders of the women's patrol in Law N°30364 (a law to prevent, punish, and eradicate violence against women and family members) in order to improve their actions when solving conflicts related to GBV that occur within the community. Several stakeholders were involved in this process. From the community side, the community chief and the women were involved. From the implementation team, CI, PROMSEX, and the GBV consultant oversaw designing the new strategy and coordinating with governmental authorities. From the government, the CEM, Naranjo's CEM, and the Regional CEM of the San Martin Region were involved. In February, CEM Naranjos deliver its first training session to a group of eight women from the women community patrol.

## **THE NEW COMMUNITY REGULATIONS WILL INCLUDE A SECTION TO ADDRESS GBV CASES**

During one of the last training sessions held in the community, CI staff asked the Pamuk to have a meeting. The meeting objective was to find out his real commitment to addressing GBV in the community, as it has been challenging get him to participate in the sessions for men and to get involved in the project. During the meeting, the project team explained the importance of addressing GBV in the community and the consequences that this issue has on the community peace. The team also used this space to congratulate the community patrol that he and the women had formed. They highlighted that the community is probably one of the few Awajún communities with a community patrol led by women that addresses GVB.

In this meeting, at the suggestion of the women, the project team proposed that when deciding the sanctions for aggressors within the community (cases of physical violence), the decision be made by equal numbers of men and women. The Pamuk surprised the team with a much better proposal and promised that the women of the community patrol would be part of the process of updating the new internal regulations of the community, where a section on GBV will be included. Women would lead the process of updating this section and determining the internal sanctions for GBV. In the final session with men and women, the Pamuk publicly signed an act of commitment in front of women and men from the community.

## **ACKNOWLEDGEMENT OF THE IMPORTANCE OF INCLUDING GENDER AND GBV IN CONSERVATION PROJECTS**

This project has increased visibility of how important it is to include gender and GBV issues in conservation projects. During the year of implementation of the project, CI has made at least seven presentations for audiences from outside of CI Peru's office. This includes three to international stakeholders at the IUCN Congress, the United Nations Commission on the Status of Women, and the Mexico's Park Service, to local and regional actors, and to USAID Peru. In addition, the CI team did three presentations of the project within CI.

Having the chance to implement a specific GBV project, beyond generating a lot of expectations outside of CI, has generated a lot of interest within the organization and CI Peru office. With funds from another project in the Awajún Indigenous landscape where the RISE project has been implemented, there is interest in transferring what has been learned to other Awajún communities. CI wants to address GBV in other nearby communities and is working on applying for a new donor to obtain funds to further the progress made by the RISE project. CI has made several colleges aware of GBV as a problem that cannot be disassociated from conservation work, and they are willing to include this issue in new projects they implement or proposals they prepare.

## **A NEW DEDICATED POSITION TO LEAD GENDER AND GBV ISSUES WITHIN CONSERVATION INTERNATIONAL PERU**

As part of this process of recognizing the importance of addressing the issue of GBV in conservation projects, at the end of 2021, CI Peru decided to create a new position for a Rights Based Approach and Gender Coordinator. This position will continue working on the approach to GBV in the Shampuyacu community and will initiate the process of addressing GBV in another four communities that CI Peru works in. CI expects that this person can join the team in the next month. Cecilia Gutierrez from CI Peru participated in the process of developing the terms of reference and interviews for this position together with the leader of the work in the Awajún communities and the CI Peru Project Director.

## **INTEREST AND PARTICIPATION OF OTHER NON-PROJECT STAFF**

For CI staff who are not engaged with or funded by the RISE Challenge, one strategy has been to invite them to participate in the different training sessions held in the community to raise awareness about GBV. Six people from the CI Peru staff joined the training sessions—three men and three women. They all participated in at least one session. Colleagues from the areas of community relations, monitoring, communications, Indigenous governance, and gender in the Alto Mayo landscape and other landscapes in which CI works participated by listening to the testimonies, beliefs, and attitudes of the community toward GBV. Doing so has created several allies in the process of raising awareness about the importance of implementing initiatives with a gender approach. It has also served to remove the fear that existed on how to address GBV in an Indigenous context and helped colleagues realize that even if the issue is sensitive, it is possible to address it within projects.

## **LOCAL GBV RELATED AUTHORITIES CHANGED SOME PROTOCOLS TO ADAPT TO AN INDIGENOUS CONTEXT**

In the process of bringing together officials from public agencies dedicated to addressing GBV, the project team brought two local actors to the community: CEM Naranjos and the Regional CEM. Colleagues from both offices accompanied the CI team and the gender consultant in a three-hour meeting with the community patrol led by women. During this session, the officials were able to learn about the Indigenous context, which very different from the urban context where they usually work.

They listened to the testimonies of the women and the difficulties they face in making a complaint, ranging from the economic limitations of getting around to do their complaint to the social rejection that exists for women who decide to make a complaint outside the community.

After listening to the testimonies, the officials understood that a first step should be to train the community women's patrols, since the patrols are usually the first response for cases of GBV, and the heads of the community. Through a signed act, they committed to doing so, and in January of this year, the first training session was held for the group of women on the law related to GBV. They also talked with the women about another possibility, given the lack of resources, which is to call Línea 100, a hotline that the CEM has. Women mentioned that when the complaint is addressed, the officials come to the community dressed in a very striking red vest that identifies them and says Ministry of Women in big letters. The women explained that this vest exposed them and ensured that the entire community found out that someone had decided to file a complaint outside the community, so the officials suggested that when they go to address a complaint in the Indigenous communities, they no longer wear the vest.

## LESSONS LEARNED

### **LESSON LEARNED #1: NEED TO DESIGN A DEDICATED STRATEGY FOCUSED ON MEN (ACTIVITY: CAPACITY-BUILDING FOR MEN AND LEADERS FROM THE SHAMPUYACU COMMUNITY)**

**Issue Encountered:** Engaging men and authorities was more difficult than what the project team thought. While the authorities (all male) were initially quite open, especially the Pamuk, to the implementation of the project, neither the head nor the members of the community board participated in any of the trainings. When the project team specifically invited the Pamuk to one meeting to discuss the results from the social tolerance study together with the women from the community, he claimed to be too busy and did not take the discussion seriously. Engaging men in the community was difficult in general. Only half of the participants attended all the training sessions and from the men invited, only 60 percent attended. One of the trainings had to be cancelled because the area designated for the training was suddenly used by other people. Not having male CI staff engaged in the project was also an issue.

**Adaptation of Approach:** For the final session with men and women, the project team invited only men that had been trained before and had attended most of the sessions. The goal was to identify men who were more interested and could become allies regarding GBV and the women's community patrol.

The team believes that working in a smaller group and with men who had been previously trained made it easier for the project team to delve into certain concepts and obtain important inputs. However, it is necessary to seek other strategies to reach other men. The implementation time did not allow the project team to implement more strategies, only to make some small modifications to those already proposed.

**Solution and Recommendations:** Among the things that worked well is the fact that the facilitator was a man and coordinating with the men on which times suit them best. In this case, the sessions took place in the afternoon and early evening so that they could get home after working in the farm, take a shower, and go to the training session. Another thing that worked well was that it was the Pamuk who invited men to the session (although he did not attend himself) and that the project team tried to make the sessions as dynamic as possible by using drawings and group work. It was also important that a man from the CI team was always at the training sessions.

Among the things that could be improved was that the male trainer did not have much experience working with the Indigenous population, and before the sessions, he had never been to the community, so the men of the community did not know him. Therefore, it is important that the person facilitating the session has a knowledge of the Indigenous context. To solve this, the trainer was always accompanied of a man from the CI team, but the male CI colleagues that accompanied the facilitator did not work entirely in the community, so not all the men knew them.

Therefore, the team considers it necessary that someone from the project team be a man who is very close to the men of the community. It is also important that the project team use more than one strategy to engage men from the beginning. Although the strategy of holding workshops works to some extent, it is insufficient to reach a greater number of men, since calling them to talk about gender equality or GBV is very unattractive to them.

## **LESSON LEARNED #2: THE NEED TO EDUCATE GBV AUTHORITIES ABOUT THE INDIGENOUS CONTEXT (ACTIVITY: ENGAGEMENT WITH GBV AUTHORITIES)**

**Issue Encountered:** Before starting the project, the CI team had already identified the need to bring GBV authorities closer to the Indigenous communities, as after some episodes of violence in the Shampuyacu community, the authorities showed very little knowledge of the Indigenous context when intervening.

During the implementation of the project and when bringing the authorities to the community, it became clear that there was a lack of knowledge of the Awajún culture. The coordinator of the local CEM did not know how many Awajún communities exist in their area and was very surprised that most of the women spoke Spanish very well. At the meeting with the community, she referred to the Indigenous people as “Aguaruna,” a name that the Awajún population considers discriminatory. However, it is important to mention that while the officials had very little knowledge of the context, they were open to listening to the women and proposing strategies to help them during the session.

In addition, during the session, a solution to the economic problem faced by women when doing a complaint was offered: to call the CEM hotline to make the complaint. If the women call, no one needs to spend money making the complaint, and instead someone from the CEM would come to the community dressed in their uniform. Faced with this solution, the women told them that this would only expose them to the community, since everyone would know that someone had made a complaint outside the community. Women explained that usually when a woman decides to make a complaint outside the community, they hide the real reason why they are leaving the community, even from their families, because most of the times, their families do not support them.

**Adaptation of Approach:** The project team learned that, especially in an Indigenous or rural context, it is extremely important to bring authorities who know the context where the Indigenous or rural population live and listen to their testimonies in order to ensure sustainability and a real understanding between local authorities and users of GBV care and prevention services. The team also learned that is very unlikely that the authorities themselves are interested in learning about the rural or Indigenous context, even though working in an intercultural and gender approach is within their mandate, which is why the projects that work in these contexts should seek that approach.

**Solution and Recommendations:** Bringing the local GBV authorities to the community has worked well. The fact that they know firsthand the Indigenous context and the women’s limitations allowed the authorities to better understand the context and be empathetic to the women of the community. The authorities even provided the women with their cell phone numbers and told them that these numbers are always available in case they need help with a complaint or advice regarding GBV. The commitment

of the authorities to train the communal women's patrol was also achieved because of this meeting. The CEM also agreed to change their protocols when arriving and intervening in a GBV situation in an Indigenous Awajún communities, as they agreed to arrive without their uniforms. The CI team has generated a close relationship with the Regional CEM and the CEM Naranjos and has asked them to help carry out preventive sessions in other Awajún communities where CI works.

### **LESSON LEARNED #3: IMPORTANCE OF INCLUDING THE ADDRESS OF GBV IN CONSERVATION PROJECTS**

**Issue Encountered:** When the team started this project, they knew that the problem of GBV in the community was an issue that should be addressed in other projects, but they did not know how deeply violence is normalized in rural and Indigenous areas, nor the extent to which this violence affects life of women and prevents them from engaging in conservation actions safely. None of the projects implemented by CI Peru had ever addressed this issue previously, and therefore no one on the team knew how to address it or how to propose an approach in any other CI projects. If it had not been for this initiative that offered CI funds to specifically address GBV, it would have been very unlikely that that CI would have done so.

**Adaptation of Approach:** CI has learned that just because an issue is difficult to tackle does not mean that they cannot do anything. They cannot accomplish people-based sustainable conservation if the people they work with are not safe, and if they cannot find justice or support in their own community.

**Solution and Recommendations:** It has been very useful to have a partner and a consultant who are experts on GBV. In the case of CI's technical partner PROMSEX, it has been a key element in proposing the strategies and activities in the project design and implementation process. CI would like them to have more intercultural approach, but it is quite difficult to find an organization that addresses GBV in Indigenous contexts. The consultant has also been a key part of the implementation, since she had already worked in the community before and knew the women of the community. They trusted her, which made the job much easier. In addition, the consultant proposed additional training sessions and meetings to those proposed by PROMSEX to accommodate the different situations that arose during the implementation of the project.

### **LESSON LEARNED #4: ALWAYS INCLUDE YOUR STAKEHOLDERS IN THE DESIGN AND IMPLEMENTATION PROCESS**

**Issue Encountered:** Since the design phase of the project, the project team considered implementing a ToT methodology when trying to reach the 70 women from the Nuwas Forest. This was due to COVID-19 and the difficulties and risk involved with having large groups in one space. After the training sessions with the 12 women, each of them was assigned seven other Nuwas Forest women with whom to share what they learned (replica), in some cases based on their proximity to their home, and in other cases randomly to reach all of the Nuwas Forest women. Each one was given a guide document on how to make the replica and seven after-replica cards to be filled by the Nuwas Forest women with whom they made the replicas. After a few weeks, the team realized that only four women were able to make the replicas and train others.

After some analysis by the team, they concluded that there were several reasons for not having achieved the expected results. This includes lack of time, because according to the methodology, each woman trained had to visit the seven women they were assigned in their houses one-by-one. An additional factor was that when the project team assigned each Nuwas Forest woman a list of women to whom they would replicate the training, not all of them were close to the people on their list, though this was necessary to avoid leaving some women out. In addition, the ecotourism initiative through which the

Nuwas Forest women earn income was restarted, leaving them even less time to spend on replicas. Another crucial factor is that women did not feel secure and comfortable enough to deal with this very sensitive topic with other women. It would be the first time they spoke directly about this issue like this.

**Adaptation of Approach:** The team proposed a new methodology to ensure that the message reaches the entire group of Nuwas Forest women, and for that, they traveled to the community during the first week of December to carry out a replica session in a large group. All women from the Nuwas Forest were invited. Thirty-five women participated in the session, eight of whom were part of the group of women leaders previously trained. CI's GBV consultant led the workshop and the team used PROMSEX's replica guide to develop it. Four women from CI staff participated in the session.

**Solution and Recommendations:** One of the main recommendations for future activities that include replicas, and for every project activity, is that the team needs to put the beneficiaries at the center of the project. This project was a request of this group of women, and the team must not forget that. The team focused on achieving the results (reaching 70 women) and forgot that they should have asked the women the best way of replicating the material. The team should have paid more attention to the limitations regarding time and self confidence that the group of women had. It is important to be flexible with this kind of process and change the strategy if needed.

## **PROJECT PERFORMANCE: ACHIEVEMENTS, CHALLENGES, LESSONS LEARNED AND RECOMMENDATIONS**

### **ANALYSIS OF PERFORMANCE FRAMEWORK AND GRANT GOALS**

**What was your objective when you applied for the RISE Challenge? Was this achieved did it put you on the path to achieving this goal? Why/How?**

The Nuwas Forest women were able to safely engage in natural resources conservation and sustainable economic activities, contributing to improved social and environmental outcomes. The project team believes they are on track to achieve this goal though at this point, they cannot say that all women from the Nuwas Forest can engage safely in conservation actions and sustainable economic activities. Some are now empowered, some are not. There are great successes—like the community itself organizing a woman's community patrol focused on GBV—but there are a lot of things that still need to be done to completely legitimize this group and give them the tools they need.

**In your opinion, what is the most significant positive impact your project had on your targeted stakeholders?**

Making GBV visible and stopping members of the community from viewing it as an issue that must be solved "between the couple" has been the most important impact that the project has generated. Women have internalized that violence is a crime and is not negotiable. Another major project impact was specifically addressing GBV, calling it as such, and making the community and the Pamuk aware that women do not want violence (especially sexual violence) to be treated within the community and that they want to receive justice against all the acts of violence.

**Did the project have any unintended (beneficial or adverse) effects on the target population(s)?**

At the beginning of the project, CI raised the possibility of creating a community support group for GBV victims; however, when consulting with PROMSEX, they recommended that CI should not include this



in the project since it was unlikely that with just a few training sessions, this initiative would thrive. For this reason, CI decided not to focus efforts on promoting this initiative. However, in November 2021, the community created a group to deal with cases of GBV. Although it is more focused on punishing the aggressor rather than accompanying the victim, the project team considers it a very important step and recognizes that it has been made possible by the increased focus on the importance of dealing with GBV in a different way and is led by the women themselves.

**To what extent was your project driven by its stakeholder? What feedback or impressions have they given?**

The project team has tried to ensure that the project truly integrates a gender approach and takes all measures that allow stakeholders to actively engage in project activities. For all training and workshops, the project team considered their needs, such as schedules that adapt to their responsibilities and work, providing meals for them and their families, facilitating the participation of women through babysitters, and setting up a space for the youngest children to attend with their parents can be entertained.

The team also adapted to situations that were not foreseen and that were initiated by the community, such as the creation of the women's community patrol and adding new sessions and workshops to understand how the organization was formed and how it could be strengthened and integrated into the project activities.

There was one time that the team did not fully engage women and did not ask them if they felt comfortable or if they had the time to do the replication sessions, and it did not go well. When the team asked them after not seeing better results, the women revealed that they did not feel comfortable replying about a sensitive topic that they were just learning about. As a result, CI and PROMSEX changed the strategy to have a broader training session that included women who had not been trained before.

**How did partnership help you achieve your goals and/or improve performance? What was the value added?**

The partnership with PROMSEX has definitely helped the project to achieve its goals. CI did not know how to address the violence or what activities needed to be implemented in order to begin to decrease tolerance of GBV in the community. PROMSEX helped CI design the strategy and carried out the initial study of social tolerance towards GBV that allowed CI to understand the factors behind GBV, and based on these results, they proposed the content of the training sessions and the strategy.

**What is the most needed/best kind of collaboration for this type of project?**

What is most needed is a partner with experience in addressing GBV. However, in the case of this project, the team considers that the collaboration would be even better if the partner had a lot of experience working on the approach to GBV in rural and/or Indigenous contexts.

**What was the added value of each partnership established throughout implementation? Types of added value are listed below:**

- Learning, knowledge, and expertise
- Networking
- Skills and capacity building
- New opportunities

- Contributes to scaling
- Increased effectiveness
- Gaining recognition and respect from others
- Innovation
- Financial or in-kind benefits
- Increased advocacy power

Outcomes	Was this outcome achieved/are you on your way to achieving this outcome?	Supporting KPI results
Outcome 1: Nuwas Forest women are able to safely engage in natural resource conservation and sustainable economic activities, contributing to improved social and environmental outcomes	The goals have been achieved; however, it is important to point out that the answers still respond to what the team believes the participants want to show, and not necessarily to what they practice in their day-to-day lives, especially in reference to the idea that men and women should have equal access to resources and social, economic, and political opportunities. Although when asking the question, the men report agreeing, in many of the comments made during the sessions, the team sensed that only some are really committed to and aware of equality. However, the team believes that they are on the right track	<p>100% of participants reported increased agreement with the concept that males and females should have equal access to social, economic, and political resources and opportunities (GNDR-4)</p> <p>100% of partners and community leaders report positive benefits to their household/ community as a result of women participating in conservation activities</p> <p>70% of respondents report feeling safer engaging in conservation activities</p>
Outcome 2: Adoption of social norms related to GBV in the Shampuyacu community improved	The outcome was achieved. There has been an important improvement regarding social norms related to GBV. A factor that contributed to achieving this was the commitment of women from the community and their desire to tackle GBV and make it visible. In the case of men, there is still a long way to go to reach the goal. There are some signs of change, but it is still necessary to continue working with them and trying different strategies.	<p>66 people trained with U.S. government assistance to advance outcomes consistent with gender equality or female empowerment through their roles in public or private sector institutions or organizations (GNDR-8)</p> <p>46 men and women reported increase in understanding of GBV, individuals' legal rights, prevention of sexual violence in their communities, and sexual and reproductive health</p> <p>70% of respondents reported feeling safer engaging in conservation activities</p> <p>100% of partners and community leaders reported</p>

		positive benefits to their household/community as a result of women participating in conservation activities
Outcome 2.1 Local women's awareness of legal rights, risks of sexual violence, and their sexual and reproductive health increased	The outcome was achieved. The factors that have contributed to achieving these results have been the interest of women in the topic and the fact that the project has addressed a topic requested by them.	<p>42 women trained with U.S. government assistance to advance outcomes consistent with gender equality or female empowerment through their roles in public or private sector institutions or organizations (contributes to GNDR-8)</p> <p>73% of women trained who demonstrate knowledge of available resources for or organizations that provide assistance to GBV survivors</p>
Outcome 2.2 Awareness among local male leaders and spouses of positive masculinity increase	Reaching this outcome is still at an early stage and it is necessary to continue working with the men of the community. The factors that have made it difficult to achieve have been, only having proposed one single strategy to sensitize the men of the community, because despite considering their work schedules for inviting them to meetings, inviting them personally by the community leader and having a male facilitator, these has not generated enough interest among them. To continue working with men, it is necessary to propose different strategies and see which one could work in an indigenous context.	<p>24 male community individuals trained on activities that prevent GBV (contributes to GNDR-8):</p> <p>76% of those trained reporting increased understanding of positive masculinity</p>
Outcome 3: Capacity among local government agencies working on GBV and civil society organizations of how to respond to GBV incidents within an Indigenous context improved	This goal has been achieved. The project reached the objective to sensitize the staff of CI and the partners and to discuss a topic that is rarely discussed in environmental projects. While the vast majority were open and sensitive about talking about GBV, there was also some reluctance to consider GBV as part of the work that environmental organizations must address. A factor that contributed to achieving this objective was that most participants were able to recognize how present GBV is in the projects they implement, but they had never had the space to discuss this issue and they were able to better understand their role and were given more tools to recognize and prevent GBV.	<p>30 civil society individuals (15 women and 15 men) trained with U.S. government assistance to advance outcomes consistent with gender equality or female empowerment through their roles in public or private sector institutions or organizations (GNDR-8)</p> <p>15 civil society individuals reporting improved capacities to respond to GBV</p> <p>4 individuals from local government agencies working on GBV that report improved</p>

		<p>understanding of GBV issues within an indigenous context</p> <p>4 tools/knowledge products produced to inform/support program design and implementation</p>
Outcome 3.1: Increased visibility and awareness of nature and scale of GBV prevalence in the Awajún community among government officials and civil society	In the case of government officials, the factors that contributed to achieving the objective were that this was the first time that they visited the Shampuyacu community, and they had the opportunity to learn from community members what difficulties they experience when making a complaint, so they were very open to generating changes that would improve the processes of GBV prevention and care in an Indigenous context.	<p>2 recommendations to local government agencies working on GBV on how to improve and adapt GBV support services and resources to an Indigenous context</p> <p>30 individuals (15 women and 15 men) from civil society trained on how to prevent and respond to GBV in an Indigenous people context</p>

## LEARNING AGENDA

Learning Questions	
Learning Questions	Reflections and Insights
Will capacity-building for women and men be sufficient enough to address and prevent GBV in the community?	Capacity-building will be the building blocks for start addressing and preventing GBV in the community, but cannot be the only thing a GBV project will need to focus on. In this project, capacity-building started the process of raising awareness and visibility to GBV in the community, calling GBV by its name, and making people and authorities aware of the fact that women want changes and see GBV as an issue.
Will training for local male leaders be enough to stop incidents of violence in the community from being seen as issues that should only be solved between the couple?	Training itself is not enough to stop GBV in the community. Violence and gender roles have been normalized for generations and it is difficult to think that with only training, GBV will stop. The team believes that after the training, a very close accompaniment process is necessary to see what changes occur. They should closely accompany those changes and processes and propose new strategies based on those accompaniments. Training sessions generate questions about very deep normalized practices and norms, but it is necessary to follow-up with the stakeholders in the community to see what changes are generated as a result of these questionings. The project time framework makes it difficult to see significant changes.

Will knowing the causes of GBV in Indigenous communities will be enough for government officials/civil society to approach Indigenous people with a more intercultural approach?	The lack of an intercultural approach in the care of victims of GBV in an Indigenous context is mainly due to the lack of knowledge of the Indigenous context and the barriers that Indigenous people (especially women) face in order to file a complaint. Bringing the authorities that deal with GBV to hear from women's own voices about the problems and barriers they face within their households and the community before they can make a complaint sensitizes government officials and motivates them to make changes that facilitate women's access to GBV prevention and care services.
What are the main cultural reasons behind GBV in an Indigenous context?	What is behind the normalization of gender violence in an Indigenous context is the strong gender roles in these contexts and the patriarchal and excessively sexist practices that occur. For example, the male gender is associated with the public sphere, while the female gender is linked to the private sphere. Public activities corresponding to men are perceived as "formal" (or of greater importance), while activities reserved for women are perceived as "informal" (or of lesser importance). Men enjoy greater freedom and autonomy, as well as the support to exercise power and become authorities. Such is the case of trade, an activity that—although women participate—generally allows the man to have the last word in significant decisions. Thus, much of the knowledge about aspects of economic dynamics is restricted to men. The exercise of masculinity in Shampuyacu is based on the hegemonic masculinity canons in the Awajún culture. The autonomous behavior of men in decision-making spheres to solve problems at the individual, family, and community levels is positively valued, which translates into leadership capacity. In this sense, the core mandate of Shampuyacu masculinity is for the male to become the head of the family and leader in his community and become the provider of the family. These days, all of these roles are more questioned and challenged by their partners, and women start “taking” men roles as providers of income to the household. Men are prone to react with violence when his authority is questioned and his role is “taken.”

## LEARNING REFLECTION

RISE Learning Question	Answer
What factors enable and/or inhibit healthy partnerships when collaborating to address GBV across environmental programs?	<p>Enable: The experience of both organizations in each of their fields is very useful when addressing GBV in an environmental project/program. PROMSEX brings technical expertise on GBV and CI brings technical expertise regarding the links of GBV and environment, the knowledge of the context where the project is implemented, and the confidence and closeness the community has with the CI team, which allows them to open up and talk about GBV issues and its consequences in their lives.</p> <p>Inhibit: One of the factors that inhibits the work is that not all PROMSEX staff have intercultural experience, nor have worked with Indigenous peoples, and dealing with GBV in a rural and Indigenous context has added complexity. For example, the target audience doesn't always understand some highly technical words or language, approaching GBV from a more urban perspective doesn't align with their</p>

	<p>context, and some important issues that the Indigenous populations face can be forgotten. In general, there are very few organizations that address GBV in a rural and Indigenous context and that have the support and experience of PROMSEX.</p>
<p>Within RISE activities, what has influenced the role of gender organizations in contributing directly or indirectly to environmental activities?</p>	<p>Directly. PROMSEX's knowledge of how to approach GBV with men and women and what issues should be focused on when addressing it has been essential to having discussions about issues that would have been very difficult for the CI team to address. Playful methods such as roleplay, asking the participants to draw, using cards, and asking the participants to prepare a slogan that talks about GBV have been fundamental to the project's ability to approach, sensitize, and encourage men and women to reflect. It has also demonstrated that addressing a sensitive issue such as GBV in environmental and conservation projects is not difficult if done the right way.</p>
<p>What activities that address GBV contribute to a direct or an indirect impact on environmental outcome?</p>	<p>Direct impact: As a gender and GBV organization, PROMSEX's work and expertise has helped CI to better understand what their role is as a conservation organization facing GBV and how to propose and think about actions to prevent GBV during the development of projects, including in their day-to-day work. This will have a direct impact conservation because it will allow CI to achieve their conservation objectives in a more comprehensive way, since they will be ensuring that conservation contributes to the well-being of the people they are working with.</p> <p>Activities such as empowering women through an integrated approach that includes the prevention of GBV with women and men and the discussion of gender norms within a project has a direct impact in the environment, as this can allow and encourage women to be part of the conservation of their ecosystem, participate in decision-making about their natural resources, and gain economic resources while feeling safe and helping to reduce the risk of gender-related conflicts in the households.</p> <p>Indirect impact: During the development of the workshops with men and women, CI staff who are not part of the project were allowed in the sessions. Two male colleagues working on projects implemented in other Indigenous and local communities and five female colleagues (including the Communications Manager, a colleague from the administrative team, and a colleague who oversees gender for another USAID project) have participated in the training sessions. This has been part of the strategy to increasingly involve different members of the team so that they see how GBV can be approached from an Indigenous perspective, understand the problem, and become aware of the topics covered in the trainings and how to approach GBV in a very participatory way. It has been interesting after the workshop</p>



	to talk with them and see their interest in the subject and for them to consider how CI can integrate this subject into its day-to-day work in other landscapes and stop seeing GBV as a taboo subject that it is very difficult to discuss or address with rural communities.
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## SUSTAINABILITY AND SCALING PLAN

**Will integration/expansion of the project be sustained after the funding support from RISE ends? Why or why not?**

With funds from another project financed by the BHP Foundation, which works in other five Awajún communities (and will reach eight communities by the end of the project), the team will continue the work developed by RISE in the Shampuyacu community and in the other Awajún communities. The team believes it is important to continue working on GBV in the Shampuyacu community because what has been achieved by the project needs to be continued. As an organization, CI has realized the importance and impact of addressing GBV in its work.

**What are some potential pathways to sustainability for your project? What strategies/next steps have you defined for this?**

Funded through the project mentioned above, CI created a new position called the Rights Based Approach and Safeguards Coordinator. The position is based in Alto Mayo, and responsibilities will include leading the implementation of the component related to addressing GBV in the Awajún Indigenous communities of Alto Mayo and implementing the gender strategy of the Alto Mayo landscape, which includes CI's work with Indigenous peoples. At the time of this report, CI is currently concluding the hiring process of the selected person.

The team has identified some actions that CI considers to be priorities to continue addressing GBV in the Shampuyacu community and in other Awajún communities:

- Continue promoting coordination between the local authorities that deal with GBV and the Awajún communities.
- Support the updating process of the community internal regulations, especially the section regarding GBV.
- Work on a strategy to sensitize the men of the community on topics such new masculinities, deconstruction of gender stereotypes, and the culture-custom concept that is widely used to justify the violation of women's rights.
- Continue strengthening the capacities of the women's community patrol.

**To what extent can we consider your impacts "long-term" ones?**

The team believes that the greatest impact of the project is making GBV visible not only in the Shampuyacu community, but also in CI Peru. Talking about this issue specifically in the community has led to the creation of a women's community patrol to deal with cases of GBV and a commitment to deal with GBV differently from other types of crime. On the CI Peru side, the greatest long-term impact has been generating interest in addressing this issue in different projects, and the team is beginning to become aware of the links that exist between GBV and nature conservation, as well as the fullness with which people, especially women, can participate in conservation actions.

**What, if anything, is being done to scale the project policies and practices?<sup>1</sup> What are the bottlenecks (e.g., skills, resources), if any, and what are your plans to address them?**

The team believes that scaling is being done through practices. The creation of a new position where one of the responsibilities is to lead the actions to address GBV in an entire landscape demonstrates how the impact of the project has escalated. There are still bottlenecks, since not all projects have the resources to have this kind of position within their team, but the fact that there is at least one with this kind of position can demonstrate the importance of integrating GBV within all CI projects.

**For future growth, what kind of partners are needed moving forward to ensure broader market engagement and/or sustainability where relevant?**

The project team believes that ideally, it would be great to find a partner who works on environmental issues, who is sensitive to addressing social issues, and who understands the importance of working under a gender and intercultural approach. It is not easy to find this kind of partner, but generating these partnerships helps to increase awareness on gender issues and greatly benefits the environmental work.

## **CONCLUSION**

CI has been working with a group of Awajún indigenous women (Nuwas Forest women) in the Shampuyacu community since 2013. Awajún women face social and economic disadvantages, and CI's efforts to increase their ability to protect the forest and their incomes put them at a higher risk of GBV, given the prevalence and high tolerance of GBV in the Awajún communities. CI's efforts under this project focused on addressing proximate and systematic drivers of GBV to begin shifting social norms through capacity-building on the prevention of GBV for men, women, and authorities in the community; engagement with GBV government authorities; building the capacities of CI and CI's partners' staff to respond appropriately to incidents of GBV; and understanding the tolerance to GBV in the community by developing a social tolerance study.

Main results of the project included training a group of 42 women and 24 men from the community on GBV, making GBV visible for the first time, and the creation of a women's community patrol. Another important result is the opportunity to approach the leaders of the community to discuss GBV and propose solutions to improve the situation of women in the community. The project brought a government institution that oversees GBV issues closer to the community for the first time and generated trust between both organizations.

Additionally, the project inspired other CI projects to begin addressing GBV in their own work and led to a new staff position whose responsibilities will include addressing GBV. All these results helped CI to begin the process of shifting social norms of GBV, which was the purpose of the intervention.

Main lessons learned from the project included the need to have a dedicated strategy for engaging men in a GBV project, the importance of setting aside specific funds or a budget to approach GBV in conservation projects, the need to educate GBV authorities on the rural and Indigenous context, and the importance of including stakeholders in the design and implementation phase of the project.

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<sup>1</sup>Though most discussions of scaling focus exclusively on the number of intended adopters and stakeholder (beneficiaries), the scaling of products, services, or benefits can occur along any of the following five vectors: geographic coverage (extending to new locations), breadth of coverage (extending to more people in currently served categories and localities), depth of services (extending additional services to current clients), client type (extending to new categories of clients), and problem definition (extending current methods to new problems)

## ANNEX I: LINKS

1. [Social Tolerance Study](#)
2. [Legal Context Regarding GBV](#)
3. [Questionnaire - Social Tolerance Study](#)
4. [Replica Guide](#)
5. [After Replica Cards](#)
6. [Key Words and Concepts Regarding GBV Delivered to Women](#)
7. Evaluation Tools
  - [Entrance and Exit Test for CI and CI Partners](#)
  - [Entrance and Exit Test for Women](#)
  - [Entrance and Exit Test for Men](#)
8. External Presentations:
  - [USAID Peru](#)
  - [CONANP - Mexico](#)
  - [Programa Bosques - Peru](#)
  - [CWS](#)

## ANNEX II: WORK PLAN GANTT CHART

### RISE Grantee Work Plan

Organization Name: Conservation International  
Grant Title: Conservation of the Alto Mayo Landscape without Gender Violence  
Grant Number: 7200AA18C00072

Task	Activity Location	Responsible	Start Date	End Date	Status	Year 1												Year 2				
						Jan	Feb	Mar	Apr	May	Jun	Jul	Aug	Sep	Oct	Nov	Dec	Jan	Feb	Mar	April	May
Activity 0: Preparation activities																						
Develop Workplan and MEL Plan	N/A	CI	1/11/2021	01/27/2021	Complete	■																
60 sec explainer video	N/A	CI	1/11/2021	01/27/2021	Complete	■	■															
Administrative coordination and contract signing with PROMSEX	N/A	CI	2/11/2021	02/15/2021	Complete		■	■														
Preparation of ToRs and hiring a GBV support consultant	N/A	CI	01/25/2021	02/25/2021	Complete	■	■	■														
Kickoff meeting with CI staff and PROMSEX	Virtual meeting	CI	2/08/2021	2/12/2021	Complete			■														
Organize and facilitate inception workshop with beneficiaries	TBD	CI	02/15/2021	02/19/2021	Complete			■														
Activity 1: Train Nuwas Forest Women on rights, sexual and reproductive health, GBV																						
Rights and GBV awareness workshop with Nuwas Forest women	Shampuyacu community	PROMSEX-CI	09/20/2021	02/30/2022	Complete								■	■	■							
Activity 2: Promote the creation of a community informal support group for GBV victims																						
Promote the creation of an informal supporting group for GBV victims	Shampuyacu community	CI	02/28/2022	04/28/2022	Not started															■		
Activity 3: Train men and community leaders on Positive masculinity																						
Positive masculinity workshop with Shampuyacu leaders	Shampuyacu community	PROMSEX-CI	10/20/2021	11/30/2021	Complete										■	■	■					
Positive masculinity workshop with Nuwas Forest partners/spouses	Shampuyacu community	PROMSEX-CI	10/20/2021	11/30/2021	Complete										■	■	■					
Activity 4: Develop a Gender Based Violence tolerance study																						
Develop initial study related with social tolerance towards GBV study	Shampuyacu community	PROMSEX	4/01/2021	07/30/2021	Complete							■										
Final evaluation related with social tolerance towards GBV	Shampuyacu community	CI-PROMSEX	3/01/2022	4/01/2022	Not started																■	
Activity 5: Share GBV study results with Government GBV support services																						
Presentation of GBV study results. Bring recommendations for adapting their services and resources	Rioja/Virtual meeting	CI	1/10/2022	02/28/2022	Complete														■	■		
Activity 6: Train CI staff and CI partners on Gender Based Violence awareness																						
Gender Based Violence awareness workshop with CI staff	Virtual meeting	PROMSEX	07/13/2021	07/16/2021	Complete							■										
Gender Based Violence awareness workshop with CI partners and SCO	Virtual meeting	PROMSEX	07/19/2021	07/22/2021	Complete							■										
Presentation of project results to CI, partners and SCO	Rioja/Virtual meeting	CI	4/01/2022	4/30/2022	Not started																■	

## ANNEX III: COMMUNICATIONS

1. Photos
2. Success Story
  - CI Webpage
  - Peru21 Newspaper Report
3. Elevator Pitch Videos
  - Pitch Video in Awajún
  - Pitch Video in English
  - Pitch Video in Spanish
  - Pitch Video in USAID Peru YouTube
4. Interview and Note for the Platform DEVEX
  - PDF (since the note is under a paywall)
5. 25N (International Day for the Elimination of Violence against Women) Note
  - Facebook
6. International Day of Women and Girls in Science: Interview with Cecilia Gutierrez, RISE Project Leader
7. Media Posts About the Project:
  - <https://fb.watch/cGwtbDRdqR/>
  - <https://fb.watch/cFr8dwUV3b/>
  - <https://www.facebook.com/ciperu/photos/pcb.10160175745891155/10160175742046155>
  - <https://www.instagram.com/p/Cb8hf-nDpwx/>
  - <https://www.instagram.com/p/Cb73cQqLKdH/>
  - <https://www.instagram.com/p/Ca2pObqMLLB/>
  - <https://www.instagram.com/p/CahwVgSLcfq/>
  - <https://www.instagram.com/p/CZ13MAXLuqN/>
  - <https://www.instagram.com/p/CWwK7Nzsl9E/>
  - <https://www.instagram.com/p/CWtP9Ooho0j/>
  - <https://www.instagram.com/p/ClmPJl4HVlt/>