

Project:

"Climate change mitigation with agroforestry inclusive sustainable businesses that contribute to the development of indigenous peoples "Buen Vivir" in the Peruvian Amazon



**SYSTEMATIZATION
OF THE EXPERIENCE IN UCAYALI**

DR. YOLANDA RAMÍREZ VILLACORTA
DECEMBER 2022

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Contents

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6	ACKNOWLEDGMENTS
8	ACRONYMS AND ABBREVIATIONS
9	INTRODUCTION
12	1. SYSTEMATIZATION PROCESS
13	1.1. Methodology used for the systematization
16	1.2. Sequence of actions of the work plan for this systematization
17	1.3. Systematization objectives
18	1.4. Axes for systematization
19	1.5. Variables for background analysis/reflection
20	1.6. Recovery of the lived process
21	1.7. Reflections on the experience: Why did what happened happen?
22	2. EXPERIENCE TO SYSTEMATIZE: Climate change mitigation with agroforestry inclusive sustainable businesses that contribute to the development of indigenous peoples "Buen Vivir" in the Peruvian Amazon project
23	3. INITIAL SITUATION
23	3.1. Curiaca Native Community
24	3.2. Flor de Ucayali Native Community
25	3.3. Pueblo Nuevo Native Community
27	3.4. Roya Native Community
28	3.5. Sinchi Roca Native Community
29	3.6. Yamino Native Community
30	3.7. Mariscal Cáceres Native Community

Contents

31	4. EXPERIENCE DEVELOPMENT	79	ANNEX 1: KEY QUESTIONS FOR THE APPLICATION OF THE ANALYSIS VARIABLES IN THE SYSTEMATIZATION PROCESS
32	4.1. Business associativity	81	ANNEX 2: LIST OF PEOPLE AND ORGANIZATIONS THAT PARTICIPATED IN THE STRENGTHENING OF CAPACITIES FOR BUSINESS ASSOCIATIVITY
34	4.2. Agroforestry systems for inclusive and sustainable businesses	82	ANNEX 3: LIST OF PEOPLE AND ORGANIZATIONS THAT PARTICIPATED IN THE STRENGTHENING OF CAPACITIES OF AGROFORESTRY SYSTEMS
37	4.3. Carbon capture project	83	ANNEX 4: LIST OF PEOPLE AND ORGANIZATIONS THAT COMPOSE THE INDIGENOUS BUSINESS ASSOCIATIVITY NETWORK
39	4.4. Capacity strengthening	87	ANNEX 5: LIST OF TOPICS DEVELOPED IN THE TRAININGS CARRIED OUT IN THE PROJECT
43	5. REFLECTIONS ON THE EXPERIENCE	89	ANNEX 6: TESTIMONIES OF THE COMMUNITY MEMBERS ON THE EXPERIENCE OF THE PROJECT
43	5.1. Business associativity		
48	5.2. Agroforestry systems for inclusive and sustainable businesses		
55	5.3. Carbon capture project		
58	5.4. Capacity strengthening		
65	6. LESSONS LEARNED		
72	7. RECOMMENDATIONS		
78	8. BIBLIOGRAPHICAL REFERENCES		
79	9. APPENDICES		



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proposals from the UK PACT Green Recovery Challenge Fund: Nature-based Solutions. With this financial support along with its technical assistance and permanent advisory, AIDER was able to comply with all the project's commitments and successfully achieve the Key Performance Indicators established in the agreement signed at the beginning of the project.

Acronyms and abbreviations

AIDER	Association for Research and Integral Development (for its acronym in ESP)
AIDSESP	Interethnic Association for the Development of the Peruvian Rainforest (for its acronym in Spanish)
CCBA	Climate, Community and Biodiversity Alliance
CCB	Climate, Community Biodiversity Standard
NNCC	Native Communities - NC: Native Community
CCIPP	Chamber of Commerce of Indigenous Peoples of Peru
COOPASER	Tambopata Candamo, an Agrarian Cooperative of Multiple Services (for its abbreviations in Spanish)
CFSCC	Communal Forestry Surveillance and Control Committee
FENACOCA	Native Federation of Cacataibos Communities (for its abbreviation in Spanish)
IFAD -PREVAL	International Fund for Agricultural Development - IFAD Project Evaluation Program
FSC	Forest Stewardship Council
GPS	Global Positioning System
CFM	Communal forest management
CBFM	Community based forest management
SFM	Sustainable forestry management
MINAM	Ministry of Environment (for the abbreviation of its name in Spanish)
MRV	Monitoring, reporting and verification
NDC	Nationally determined contributions
NII BIRI	"Maravillas del bosque". Indigenous trading company (for its abbreviation of company name in Spanish)
OJIKAAPI	Kakataibos Youth Organization of Aguaytía and Puerto Inka
NGO	Non-governmental organization
ROAU	Regional Organization of AIDSESP-Ucayali
AFS	Agroforestry system
VCS	Verified carbon standard
VCU	Verified carbon unit

Introduction

The formulation of the project *CLIMATE CHANGE MITIGATION WITH AGROFORESTRY INCLUSIVE SUSTAINABLE BUSINESSES THAT CONTRIBUTE TO THE DEVELOPMENT OF INDIGENOUS PEOPLES "BUEN VIVIR" IN THE PERUVIAN AMAZON*, was carried out in response to the following situation described below.

In Peru, the settlements of Amazonian indigenous peoples are legally recognized under the name of native communities; being the owners of the lands they occupy and with exclusive use of the forests located in their territories.

About 20% of Peru's forests are located on native communities' territories and are being lost as a result of land-use change, mainly due to migratory agriculture and illegal activities, generating emissions through deforestation. The measures to overcome the economic impacts of the COVID-19 pandemic could increase pressure on these forests. Furthermore, the limited government response to illegal activities during the pandemic has increased the threats to the conservation of these forests.

This scenario requires that indigenous peoples quickly adapt their traditional land and forest use practices to generate higher incomes and secure their livelihoods. To do so, they need to integrate into the market in an equitable and sustained manner, but without affecting their worldview of development, expressed under the concept of "Buen Vivir"(Good Living), which means coexistence in harmony with nature and people.

However, they have not received the technical support necessary so that their production can meet market requirements. On the other hand, due to cultural barriers and social gaps, they are not included in the financial system, unlike other rural producers in the country, as they do not have access to funds for working capital, training, among others. Nor is the production they obtain sufficiently articulated to the markets due to weaknesses in doing business.

It is necessary for indigenous peoples to strengthen themselves in the sustainable management of their lands in order to restore those areas that are degraded as a consequence of deforestation and illegal logging, as well as to avoid and mitigate deforestation. To do this, they need to generate sustainable sources of income in their own communities that will allow them to finance the costs of land management.

Meetings were held with the communities that would be involved in the project and upon their agreement, the proposal was formulated and submitted to the UK PACT Green Recovery Challenge Fund Call for Proposals: Nature-based Solutions, obtaining sufficient qualification to access funding from the UK Secretary of State of Business, Energy and Industrial Strategy.

Introduction

Once the respective agreement between AIDER and the financier was signed, the expected result was established as follows:

Indigenous men and women, with gender equality, develop the agroforestry to obtain agricultural and forestry products as well as carbon sequestration, articulating themselves in an equitable and intercultural manner into value chains to mitigate climate change and improve their quality of life.

The committed products were:

1. *A network of indigenous Business associativity in Ucayali and Madre de Dios*
2. *Four native communities in Ucayali and Madre de Dios replicate agroforestry businesses*
3. *An indigenous agroforestry MRV system implemented in Ucayali*
4. *A carbon sequestration project designed for native communities in Ucayali*

The systematization process, which presents the conceptual and methodological framework used, the objectives of the systematization, the axes of the systematization and the variables for the analysis of each of the axes.

The document comprises the following chapters:

1. The results achieved and the fulfillment of the goals, as well as the satisfaction of those involved in the project, led to this systematization in order to make explicit the success factors, as well as those that may have generated limitations or obstacles. This process has also made possible to identify the lessons learned to guarantee the success of similar projects, as well as the recommendations to be taken into account for the replication and/or scalability of the project proposal.
2. The experience to systematize, which is the project itself, which describes the context of the project, the socio-environmental and economic considerations taken into account for its formulation, the project components and the strategic and methodological aspects for its implementation.
3. Initial situation, in which the starting point of the project is presented, showing what was found in the native communities.

4. Development of the experience, in which it describes what was done in the project based on the four axes defined for the systematization of the project.
5. Reflections on the experience, which corresponds to the time of the analysis of what has been done and achieved in each of the axes and for which five variables have been considered: pertinence, organization, participation, interculturality and gender equity.
6. Lessons learned, which include experiences, strategies and emerging actions that help to reinforce the good and discard the mistakes made.
7. Recommendations, arising from the entire project process and from the same lessons learned, for the replication and scalability of the project.
8. Bibliographical references.
9. Appendices.

The project was executed from January to December of 2022, within the framework of the Agreement signed between AIDER and the United Kingdom and in alliance with the Chamber of Commerce of the Indigenous Peoples of Peru (CCIPP) and the company Bosques Amazónicos S.A.C. (BAM).

1 Systematization process

The systematization of any experience, which is the realization of a technological proposal through its formulation as a project, in this case of development and conservation, is the best alternative to capitalize the learning and the generation of knowledge obtained from the whole process of carrying out actions and activities, achieving products and results.

It is through systematization that, in an orderly, critical, reflective and holistic manner, one can contribute to the successful replication and/or transformation of the same practices that are systematized. This is feasible to the extent that the methodological process makes it possible to take a critical distance from what has been proposed, suggested, planned and achieved, allowing a conceptual analysis and interpretation of what has been done.

For this systematization we have taken as a conceptual reference the proposal of Oscar Jara (Alforja), who maintains that:

“Systematization is the critical interpretation of one or more experiences that, from their structuring and reconstruction, discovers or explains the logic of the process experienced, the factors that have intervened in this process, how they have been related to each other and why they have done so in that way”¹.

Likewise, we establish that systematization is not:

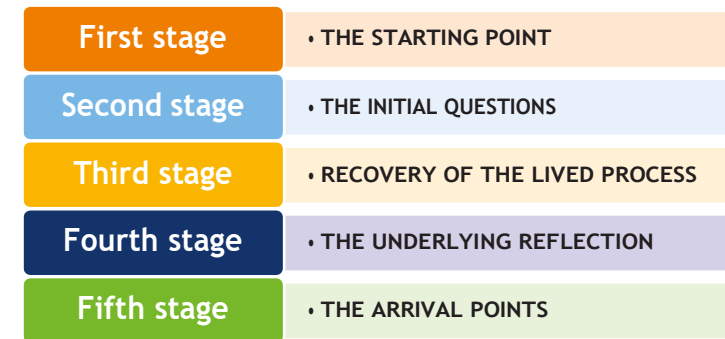
- A timely assessment.
- An external assessment.
- An impact assessment.
- A simple description of the project.
- A simple documentation.

¹Jara, Oscar (1994). To systematize experiences. Guadalajara, Jalisco. IMDEC/ALFORJA.

1.1. Methodology used for the systematization

The methodology used is participatory and combines the five stages proposed by Oscar Jara and the process proposed by FIDA-PREVAL.

The five stages of Jara are:



First Stage: The starting point

This means that the systematization should start from the practice itself, therefore the social actors involved in the project are the ones who provide the basic and necessary information to systematize the experience. Based on this premise, this systematization has the fundamental characteristic to be participatory, having interacted with the members of the project team, community members, authorities and representatives of public and private institutions that, in one way or another, were involved in the development of the project.

We emphasize that the project has records of all the actions carried out throughout the process. These records, which are not limited to written reports, but also to images, recordings and videos, allowed us to reconstruct the moments merely as they occurred.

Second Stage: The initial questions

In this second stage, systematization begins by answering three questions, which are not sequential, but which need to be answered:

What experience do we want to systematize? this is the question that helped us to delimit the object to be systematized. In this case, we decided to systematize the components of the project “Climate change mitigation with agroforestry inclusive sustainable businesses that contribute to the development indigenous peoples’ “Buen Vivir” (Good Living) in the Peruvian Amazon”

Why do we want to systematize? it is the moment when the objective of the systematization was defined; which allowed us to identify, in a clear and concrete manner, the meaning, the utility and the result we expect to obtain from the systematization.

What central aspects of this experience are we interested in systematizing? With this question the systematization axes were defined. These systematization axes became the guiding thread that allowed us to describe the experience, highlighting the central aspects that made possible the fulfillment of the project's purpose and the achievement of the expected results.

Third Stage: Recovery of the lived process

In this third stage, two moments were worked on: reconstructing the history and sorting and classifying the information.

- Reconstructing the history: Global and chronological information on the main events that took place during the implementation of the project was recovered. For this reconstruction, the different records of the activities carried out were extremely useful.

We sought to ensure that the facts or events were not only descriptive in themselves, but that, using the IFAD-PEP methodological guide, the factors influencing the activities and the elements of the context related to the experience were made explicit.

- Ordering and classifying the information: This was done taking into account the systematization axes that guided this part of the methodological process.

For this task it was useful to have an ordering guide, i.e., highlights of each axis that should be considered in the systematization. The ordering and classification of the information made it easier for us to reconstruct, in a precise way, the different aspects of the experience, seen as a process. The actions, results, intentions and opinions of both the technical-professional team and the direct

and indirect beneficiaries were taken into account.

Fourth Stage: The underlying reflection: why did what happened happen?

This time refers to the critical interpretation of the lived process. It goes beyond the descriptive. It is about finding out the reason for what happened in the process of the experience, that is why the key question is; why did what happened happen?

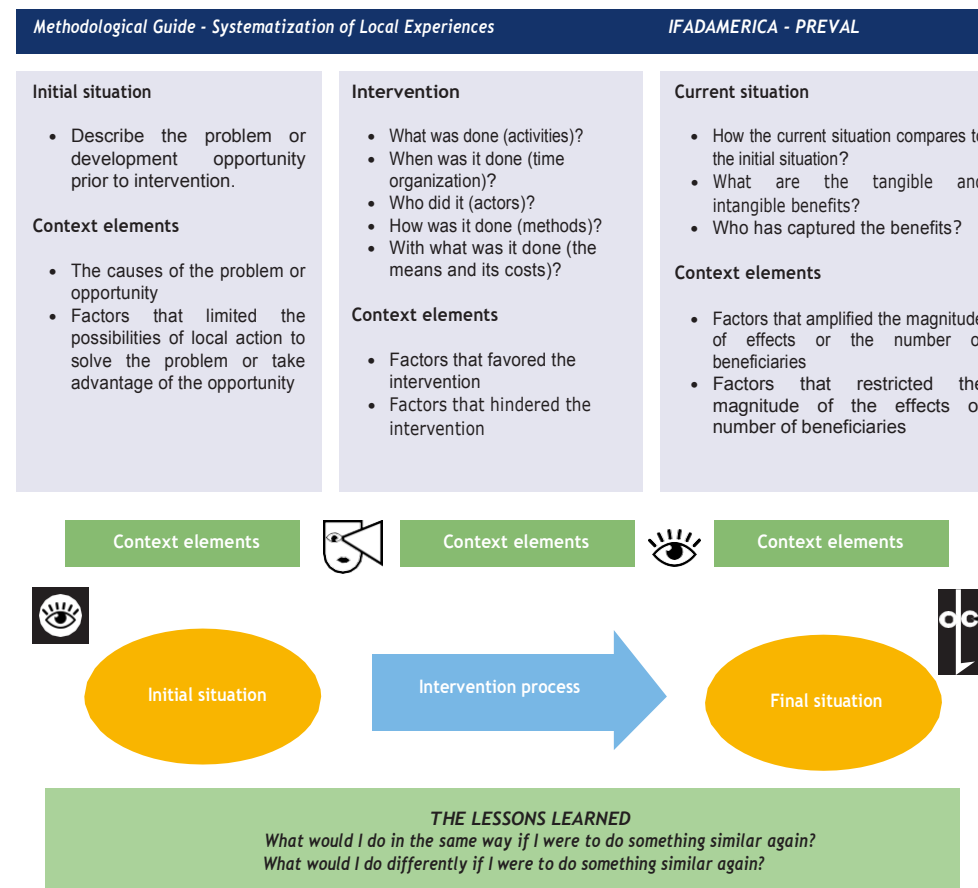
This is the moment of the analysis, synthesis and critical interpretation of the process, for which we define a set of variables that are operationalized with key questions that are applied to each axis of the systematization.

Fifth Stage: The arrival points

This is the last stage of this methodological proposal. The whole reflection should result in the formulation of conclusions/lessons learned, both theoretical and practical.

The conclusions/lessons learned should answer the questions formulated during the in-depth reflection, for each axis of the systematization.

To the above, we added the methodological matrix taken from the text by Julio A. Berdegú, Ada Ocampo, Germán Escobar (2002): Systematization of local agricultural and rural development experiences - IFAD-PREVAL Methodological Guide, which served as a guideline to identify the contextual factors and specify the questions for interviews, surveys and workshops conducted with the technical-professional team and the social actors involved in the project.



The After-Action Review (AAR) tool was used to identify lessons learned.

An after-action review (AAR)² is a process of individual or group reflection developed through four key questions that allow us to establish what we set out to do and expected to change, what actually happened and why, what we learned, and what we can do to improve our work in the future.



²Collison, Chris; Parcell, Geoff. 2004. Learning to fly: Practical knowledge management from some of the world's leading learning organizations. Capstone, Chichester, Gran Bretaña. 312 p. Website: <http://www.chriscollison.com/>

1.2. Sequence of actions of the work plan for this systematization

For the systematization of the experience developed in Ucayali, the following methodological steps were established:

1.	Definition of the systematization axes.
2.	Definition of analysis variables and cross-cutting approaches for them.
3.	Identification of the agents involved: direct and indirect actors.
4.	Elaboration of instruments for the collection of primary source information (guides for semi-structured interviews and surveys).
5.	Gathering of documented information (review of reports and documents of consultancy products).
6.	Conducting interviews and surveys with direct and indirect actors.
7.	Processing the results of the interviews and document reviews.
8.	Evaluation of the analysis/processing of the first results.
9.	Participatory workshop with residents involved in the experience, to obtain information on lessons learned (AAR method).
10.	Drafting the systematization document.
11.	Presentation of the draft: collection of comments.
12.	Writing the final document, gathering the suggestions and observations of the directors.
13.	Final document publishing.

1.3. Objectives of the systematization

As a result of the application of the second stage, as proposed by Jara, the following objectives were agreed upon:

GENERAL OBJECTIVE:

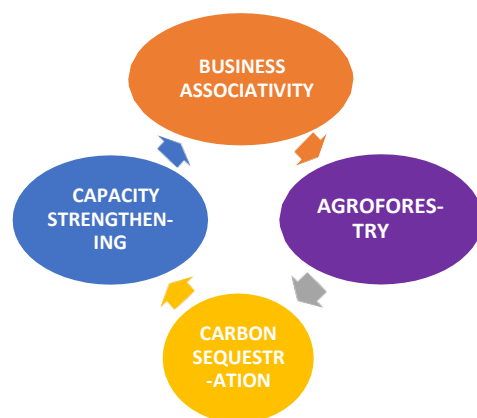
- To recover significant lessons learned from the experience of implementing agroforestry systems in the native communities of Ucayali and Madre de Dios, aimed at developing inclusive sustainable businesses, mitigating climate change.

SPECIFIC OBJECTIVES:

- Conduct a critical analysis of the process of implementing agroforestry systems and inclusive/sustainable businesses oriented to climate change mitigation.
- Identify the learnings achieved by the community members and the institution during the development of the project activities.
- Emphasize the contribution of the knowledge and expertise of the community members to enrich the proposal and the systematized experience.
- Propose recommendations, based on the experience, for the replication and scaling up of the proposal, in the context of the Amazon.
- Spread the results of the experience.

1.4. Axes for the systematization

It corresponds to the application of the third stage. In this regard, the agreed systematization axes are as follows:



Business associativity:

- It refers to the promotion of the interconnection of productive organizations, formed in native communities, based on agroforestry. Its purpose is to promote commercial relations and integration into markets, so that cooperation and solidarity will enable them to overcome their limitations and become part of the production and value chains.

Agroforestry:

- This refers to the transfer of the experience of native communities that have participated in an AIDER project with the proposal to install communal agroforestry plots. The community members, technical leaders, train indigenous men and women from the communities in this project to manage agroforestry plots with commercial purposes.

Carbon sequestration:

- It refers to the quantification of the carbon that is sequestered in the agroforestry plot plantations in the communities that currently implement agroforestry and those that are starting with this project. The results are presented in a document that describes the activities to value the carbon sequestered, the governance and benefits distribution mechanisms and the investment proposal.

Capabilities strengthening:

- This refers to the process of non-formal on-site education and, in some cases, blended education, based on the workshop and learning-by-doing methodology. This process sought to develop and/or strengthen skills in the men and women of the native communities, with experience in agroforestry, to serve as trainers in the communities of this project. Also, to strengthen capabilities for community management and governance in the native communities.

1.5. Variables for in-depth analysis/reflection

For the critical interpretation of what was done in each of the systematization axes, variables were defined that allow us to explain why what happened occurred, facilitating the obtention of lessons learned. These are pertinence/adaptation, organization, participation, interculturality, gender and social inclusion.

PERTINENCE/ADAPTATION

This refers to the level of response to needs and demand that the actions carried out have meant. If the results of the project are adequate to the reality and satisfy identified needs. This is in addition to the capacity of individuals and/or social groups to adapt their conditions and livelihoods to new challenges and situations that may arise, due to the proposal of the experience.

ORGANIZATION

This refers to the level and degree of planning, organization and implementation of activities in coordination, agreements and consensus with the parties involved. Also, the strategies used to carry out project activities: within the team and with the communities (coordination, responsibilities, collaboration, logistics, etc.).

PARTICIPATION

This refers to the actions that respond to how to be part of "something", which implies getting involved and committing oneself to achieve a common goal. Participation does not differentiate between sex, age or any other characteristic. Identify level and degree of actors' participation. Identify actors who are obligatory participants in certain activities.

INTERCULTURALITY

This refers to the relationship established in the context of cultural diversity in which the project is developed. The relationship is based on dialogue, respect, tolerance and a harmonious coexistence. Interculturality is manifested in behaviors that facilitate the development in different cultures.

GENDER EQUITY AND SOCIAL INCLUSION

It refers to the purpose of achieving that men and women have access to the same opportunities, in different aspects of life, under the same conditions; and that they carry out their activities according to their own interests and needs, taking into account their capacities and abilities.

1.6. Recovery of the lived process

An orderly reconstruction was made of how the activities planned in the project were carried out.

The following sources have been used to accomplish this step:

- Work plans and monthly schedules of activities to be carried out by the members of the project's technical-professional team.
- Quarterly reports on the activities carried out, identifying the conditions that contributed to their fulfillment and/or the obstacles and difficulties that hindered their realization.
- Written records of each activity carried out, in the memories/reports of the workshops conducted for each component of the project.
- Participatory workshops with the direct beneficiaries of the project, which provided information, following the IFAD-PREVAL guide and Jara's third stage recommendation.

The ordering and processing of the information was done in reference to each axis of the systematization and the aspects of delimited interest, seeking to answer the key questions.

The result of this part of the methodological work is presented in Chapter 4: Development of the experience.

1.7. Reflections on the experience: Why did what happened happen?

This step corresponds to the actions of analysis and interpretation of everything that has been described and reconstructed in the previous step. To do this, meetings were held with the project team in order to collectively review the answers obtained during the analysis of the variables, and to exchange critical opinions among all the participants.

This work space has allowed us to identify how the interaction between the systematization axes has taken place and how this, in turn, has or has not favored the achievement of the objectives contemplated for each of the defined axes.

In this way, it was possible to understand the key or fundamental factors that have conditioned the project's achievements, as well as to understand, explain or discover the logic behind the application of the methodology proposed by each component.

The results of this analysis are presented in Chapter V, Reflections on the Experience.



Images from the workshop:
"Reflections on the experience"



2 Experience to systematize

- ▶ Project Climate change mitigation with agroforestry inclusive sustainable businesses that contribute to the development indigenous peoples' "Buen Vivir" (Good Living) in the Peruvian Amazon.
- ▶ The project had as an objective: "To improve the quality of life of indigenous peoples and reduce emissions from deforestation through sustainable, low-carbon economic activity in native communities that foster green growth".

The proposal to support the objective is the development of agroforestry to obtain agricultural and forestry products in a sustainable manner and for carbon sequestration, articulating in an equitable and intercultural manner to value chains. To support the execution of the proposal, gender equality was promoted in the implementation of the activities.

The results that were proposed and achieved are the following:

(I)	The strengthening of indigenous business associativity.
(II)	The development of technical and socio-entrepreneurial skills of indigenous men and women and the formation of strategic alliances between communities and the public and private sectors for the replication and expansion of agroforestry.
(III)	The implementation of an indigenous agroforestry monitoring, reporting and verification (MRV) system to demonstrate traceability and climate impacts.
(IV)	The valorization of carbon sequestration of plantations in agroforestry plots.



View of the work in agroforestry plots with community members in the technical assistance process.

3 Initial situation

- ▶ We consider it necessary to disclose the general characteristics of the native communities in which the project developed its various activities.

Let us remember that the indigenous communities of the Amazon achieved official and legal recognition with the promulgation of Decree-Law No. 22175, assigning them the denomination of Native Communities, being that each community chose the name with which they wanted to be identified, expressing in this the choice of names in Spanish and not in the native language. However, that decision does not necessarily lead to miscegenation, much less to the loss of cultural identity.

The native communities of Ucayali involved in the project are: NC Curiaca, NC Flor de Ucayali, NC Pueblo Nuevo, NC Roya, NC Sinchi Roca, NC Yamino and NC Mariscal Cáceres.

3.1. Native Community Curiaca

The Curiaca Native Community is located in the district of Iparía, province of Coronel Portillo, department of Ucayali, on the right bank of the Caco creek, a tributary of the Ucayali River. It has a property title No. 021-75, with an initial area of 623.4458 ha and an extension N° 919-96, with an area of 5,541.7550 ha, for a total area of 6,165.2008 ha.

The residents of this community belong to the Shipibo-Konibo people; its communal chief is Alfonso Zumeta Vásquez and it is made up of 620 inhabitants and consists of 137 families. The population distribution of the community is divided according to age group. The distribution of the population is as follows: 311

females, 309 males. Both numbers include infants, children, adolescents, young people, adults and the elderly.

The population counts with basic services such as: water (two elevated tanks, a tubular well and four artisanal wells are the main source of water for all the families); electric power service, the access to this electricity is generated by a solar panel delivered by the Ministry of Energy and Mines in 2020. The community has three levels of education: kindergarten, elementary and high school, and has had a category I-1 health center since 1986, but it lacks running water, sewage and electricity, which makes it impossible to provide quality care.

Productive activities include agriculture (banana, cassava and cocoa), timber production, fishing, handicrafts, and other small activities such as field laborers and micro-commercialization of harvested products. There are also internal committees such as the handicrafts committee, water committee, mothers' club, sports committee,

forest planting committee, farmers' round, milk glass committee, forest monitoring and control committee, and APAFA. Among the institutions that have been working with the community are AIDER, FECONADIP, the National Forest Conservation Program - PNCB, and the Municipality of Iparía



Women in the NC Curiaca

3.2. Flor de Ucayali Native Community

The Flor de Ucayali del Utuquinia Native Community is located in the district of Callería, province of Coronel Portillo, department of Ucayali. It is located on the border with the State of Acre (Brazil). The community has title No. 934 - Director's Resolution No. 00147 - 96 - CTAZRU-DRA, with a total area of 2,1290.80 hectares.

It is an indigenous group of Peru belonging to the Shipibo-Konibo people; Irene Mariela Guimaraes Rojas is the new communal chief, it is conformed by 250 inhabitants and

constituted by 64 families. The population distribution of the community is divided according to age group. The majority of the population is made up of 128 males and the remaining population is made up of 115 females, including infants, children, adolescents, young people, adults, and the elderly. It has the following basic services: water, water is extracted from a tubular well with an outlet to a pool for water distribution to the population, it was built with the support of the Swiss mission; it lacks electrical power and sewage.

Productive activities include agriculture, agroforestry and forest plantation, fishing, handicrafts and other small activities such as day laborers and micro-commercialization of harvested products. There are internal organizations such as the handicrafts committee, community forestry control and vigilance committee, sports committee, plantation committee, and agroforestry committee. Among the institutions that work hand in hand with the community are AIDER, DIREPRO, Legal Defense Institute, Forest People Programme, DEVIDA, WWF.

View of the community (image taken from FB)



3.3. Pueblo Nuevo Native Community

The Pueblo Nuevo Native Community is located in the district of Iparía, province of Coronel Portillo, department of Ucayali. It is located on the right bank of the Caco creek. It has property title N° 023-75, with an initial area of 1,146.1741 ha and an extension N° 933-96, with an area of 5839.1900 ha for a total area of 6,985.3641 ha.

This community belongs to the Shipibo-Konibo indigenous people. Denis Napo Vásquez is the communal chief and there are 450 inhabitants, grouped into 120 families. The population distribution of the community is divided according to age group. The majority of the population is made up of 229 women and the remaining population is made up of 221 men, including children, adolescents, young people, adults and the elderly.

As for basic services, there are two elevated tanks, two tube wells and two artesian wells where each family has access to water on Mondays, Wednesdays, Fridays and Sundays. The community does not have sewage service, since excreta is disposed of by using dry ecological latrines. They have electricity generated by solar panels; 89% of the houses have access to this renewable electricity, with solar panels that are located very close to their homes, and 11% do not have this equipment because they built their homes after the project was executed. The community has three levels of education: kindergarten, elementary and high school, and a health post run by a nursing technician, but it does not have enough medications to treat the various cases that arise. In the case of emergencies, patients are referred to the Iparía health center.

The main productive activity is among other small activities such as field agriculture (banana, cassava, corn, watermelon, cocoa, dale dale and cane), timber production, fishing, handicrafts, laborers and micro-commercialization of their harvested products.

It has several internal organizations such as the handicrafts committee, water committee, agroforestry committee, mothers' club, fishing control and surveillance committee, sports committee, forest planting committee, communal forest control and surveillance committee, milk glass committee, and APAFA. Among the institutions working with the community are AIDER, which does it arduously seeking the sustainable community development through the Communal Forest Management and REDD+ initiative, and the Iparía Municipality.

View of the central part of the community



3.4. Roya Native Community

The Roya Native Community is located in the district of Iparía, province of Coronel Portillo, department of Ucayali, located on the right bank of the Ucayali River. Its territory has a total of 5,245.8283 hectares.

The population belongs to the Shipibo-Konibo people. Wilfredo Esteban Moreno is the communal chief. There are 600 inhabitants, made up of 100 families. The population distribution of the community is divided according to age group. The population is made up of 325 men and the remaining population is made up of 275 women, including children, adolescents, young people, adults and the elderly. In regards to basic services, the community has an oil engine that generates electricity for the benefit of all the families and public lighting in the community, which is on from

8 am to 10 p.m., but is not used every day due to fuel shortages; There is no running water, water is collected through containers (buckets, bins) and is then taken to their homes for its corresponding use. They also take advantage of rainwater, and there is also no sewage system, only latrines.

The community has three educational levels: kindergarten, elementary and high school, with facilities that have all the good conditions for the education of students. The community does not have a health post and urgently requires the construction of a health post that is attended by technicians and professionals specialized in their field and provided with the equipment of basic medications.

One of the main productive labors is agriculture with the planting of bananas, cassava, corn, papaya, cocoa, as well as forestry, fishing, and handicrafts. There are also committees, such as the handicrafts committee, agroforestry, mothers' club, fishing surveillance control committee, sports committee, electricity committee, forest planting committee, community forestry control and surveillance committee, milk glass committee, and APAFA.

Some of the institutions that work with the community are AIDER, FECONADIP, the Municipality of Iparía, and the National Forest Conservation Program (PNCB).

Central part of the community view



3.5. Sinchi Roca Native Community

The Sinchi Roca Native Community is located in the Irazola-Tournavista district, province of Padre Abad - Port Inca, department of Huanuco - Ucayali. It is located in the San Alejandro river basin. Titled in 1976, with an area of 3 130,000 ha, it is registered in SUNARP with property title No. 0046-76. Later, the authorities were able to title the communal territory extension with an area of 2 398, 587 ha, with property title No. 016-86, which adds up to a total area of 27 115, 87 ha.

It belongs to the Kakataibo people, and its legal representative is Germán Guerra García.

Sinchi Roca has 1,008 inhabitants made up of 190 families. The community's population distribution is divided according to age group. The majority of the population is made up of 506 women and the remaining population of 502 men, including infants, children, adolescents, young people, adults and the elderly.

The community has access to electricity through an industrial motor provided by the San Alejandro Municipality with a house connection and the monthly fee for this service is 15 soles for each household. There is no water service, water is supplied by the San Alejandro River and there is no sewage service neither. The community has three

levels of education: kindergarten, elementary and high school. There is also a health center adequate for the care of persons by a nursing technician, nurse, obstetrician and an auxiliary nurse.



Vista aérea del centro poblado de la comunidad

The main productive activities include agriculture (banana and cocoa), timber production, fishing and handicrafts. There are also small internal organizations such as the handicrafts committee, agroforestry committee, mothers' club, fishing surveillance control committee, sports committee, electricity committee, forest planting committee, community forest surveillance and control committee, milk glass committee, and APAFA. The Sinchi Roca NC has also been working with different institutions, including AIDER, GIZ, ORAU, FENACOKA, The Regional Directorate of Agriculture, The Provincial Municipality of Padre Abad, and The District Municipality of Irazola.

3.6. Yamino Native Community

It is located in the district of Padre Abad, province of Padre Abad, department of Ucayali. The community's territory has a property title R.D.R. 454-96-CTARU-DRA and an extension of R.M. 0244-93-AG of 30,537,000 hectares.

It is an indigenous group of Peru that belongs to the Kakataibo people, its legal representative is Claudio Perez Odicio, its population is of 300 inhabitants, distributed in 70 families. The population has access to basic services such as: education within the community, with two levels (kindergarten and elementary school), as well as a health center. Its main source of water consumption is the river and the creek; it has internet service and mobile signal in specific places. It has a communal building in good condition where they hold their assemblies, the houses are mainly built with wood and calamine roofs, and there is also a restaurant and a communal dining room.

Their productive activities include agriculture (cassava, cocoa, bananas, corn), fishing,

livestock, as well as forestry activities and trading of products.

Currently, their main source of income is the sale of cacao and plantain, which the families sell in the community or in the city of Aguaytía. The forest management zone, the colpa conservation area (macaws and parrots), fishing zone, hunting zone, agricultural zone (plantain and cacao), and the urban area of the community have been identified and differentiated.

There are some internal organizations such as the fish farming committee, the Yamino Valley cocoa growers' association, the banana growers' association, the tourism association, the handicrafts association, and the forest monitoring and control committee to patrol their forests. There are threats of deforestation, mainly due to agricultural expansion by external settlers who rent their land and in some cases by community members to grow cacao, bananas, and papaya. The community has initiated the process of legal physical regulation of its land.

Some institutions continue to work with the community (AIDER, PNCB-MCC, CIMA, IBC, FENACOKA, The Territorial Management of Padre Abad) and others that have worked in the community, however, communication and contact has not been lost.



Aerial view of the communal territory and its populated center (taken from FB)

3.7. Mariscal Cáceres Native Community

It belongs to the Kakataibo people and the communal chief is Mr. Segundo Roberto Angulo Estrella. It has a population of 650 inhabitants, distributed in 150 families. The population has access to basic services such as: education within their community, with three levels (kindergarten, elementary and high school), in addition to a medical post. Its main source of water consumption is the Aguaytía River and in the community, there is a well and a creek that serves to supply them with water. There is satellite telephone service in the upper areas. The community has a communal hall where they hold their meetings, the houses are mainly made of wood and have a tin roof, and there is an evangelical church. The community has a sanitary landfill; however, it needs some maintenance.

Their productive activities include agriculture (cassava, cocoa, plantain, corn), fishing, as well as forestry activities in alliance with third parties and product commercialization. Currently, their main source of income is the sale of cocoa and plantain, which the families sell in the community or in the city of Aguaytía. The agricultural zone, conservation area, forest management zone, hunting zone, colpa (Tapir and mammals), cultural zone, and the urban area of the community have been identified and differentiated.

There are internal organizations such as the handicrafts committee, plantain association, milk glass association, fish farming committee, citizen security committee, and community surveillance committee for patrolling. Due to the COVID-19 pandemic and the lack of attention from the Health Network to the indigenous populations, they created the Matico Command, which reassessed the value of medicinal plants, such as "matico". Their ancestral knowledge of medicinal plants helped to stop the advance of COVID-19, which resulted in 0% deaths in the community and the Evangelist Church, within the context of the pandemic, maintained the community's calm and its followers increased.



Community view and use of the domestic space

Deforestation threats include agricultural expansion by settlers from outside the community to grow coca plant, bananas and papaya, as well as invasion by producers from Huánuco and San Martín. Land leases to colonists for agriculture are also a latent problem and the immediate action taken is to not renew the leases. The community has not yet begun the process of legal physical regulation.

4 Experience development

- ▶ The purpose of the project is: "Indigenous men and women, with gender equality, develop agroforestry for the production of agricultural and forestry products and carbon sequestration, integrating themselves in an equitable and intercultural manner into value chains to mitigate climate change and improve their quality of life".

With this purpose, we sought that:

- Indigenous men and women install and manage agroforestry plots in degraded areas of their communal lands, to harmonize agricultural and forestry production for self-consumption and commercial purposes, applying better practices that ensure sustainability and compliance with market requirements.
- That they organize themselves entrepreneurially for agroforestry, making visible and recognizing the role of men and women in the use of the land, and aligned with their principles of governance and indigenous identity.
- To promote business associativity for businesses and establish strategic

alliances with the public and private sectors to cover gaps in funding and technical assistance, seeking to integrate themselves into the agricultural and forestry value chains.

- That the communities that manage agroforestry plots demonstrate the amount of carbon sequestered in those plots. With this, we promoted the reduction of pressure on forests, reducing deforestation and increasing income for the management of communal lands.

The committed products were:

- Business associativity.
- Agroforestry systems for inclusive and sustainable businesses.
- Carbon sequestration project.
- Strengthening of capabilities.



4.1. Business Associativity

The strategy established for this product was the creation of a network made up of indigenous productive organizations and actors such as the indigenous company Nii Biri, COOPASER and the Chamber of Commerce of the Indigenous Peoples of Peru (CCIPP). This network was activated through the use of a virtual platform, which facilitated the connection/relationship of the participants in the business network. Access to the Internet in several of the communities was taken advantage of, strengthening their capacity to communicate through this digital mean.

The business organizations developed capacities to interact through virtual mechanisms, becoming tools for training in associativity and markets, to obtain information on markets, obtain financing and exchange experiences.

Activities performed:

- Awareness-raising and motivation meetings, consultations and agreements with interested parties (indigenous organizations, Chamber of Commerce of Indigenous Peoples, Environment, Agriculture, and Culture ministries, private companies, platforms/collectives) to promote indigenous business Associativity.
- Define relationship protocols and operational guidelines for the indigenous business associativity initiative.
- Implement a virtual platform to support the operation of indigenous business associativity and incorporate digital tools to respond to the demand for virtual training, access to information and exchange of experiences on agroforestry, forest management and other low-carbon activities.
- Strengthen the capacities and skills of men and women from native communities and indigenous organizations in the use of Information and Communication Technologies (ICT) and the virtual platform for indigenous business associativity.
- Facilitate the incorporation of the indigenous business associativity initiative in the Intercultural Dialogue table on

forests, sustainable business and climate change in Ucayali.

- Promote the replication of the Intercultural Dialogue Table on forests, sustainable business and climate change of Ucayali in the Madre de Dios region.

Results:

- The indigenous business associativity network was established with 22 members from Ucayali and Madre de Dios.
- The Zoom virtual platform was implemented to support the Indigenous Business Associativity Network.

Results identified by community members:

- Learnings about associativity and types of business with Nii Biri. Market Association.
- Technical skills learned such as: grafting, pruning, nursery management, forest planting, and production of cocoa, medicinal plants and handicrafts.
- Exchange of experiences in internships with other communities and producer associations on agroforestry, cocoa, palm, and chocolate processing.



Information and training meetings on business associativity

4.2. Agroforestry systems for inclusive and sustainable businesses

The proposed strategy consists of two aspects: local capacity building and access to financing.

For the first aspect, capacities were developed in a group of indigenous men and women from five native communities that have initiated the development of agroforestry businesses in 2019, with support from AIDER and in partnership with the private sector, to become trainers in indigenous agroforestry and the main drivers of knowledge transfer in other communities. These indigenous promoters were in charge of leading capacity building in the four native communities, through experiential learning internships and theoretical and practical training activities in the communities themselves.



Practical training in cocoa pruning in agroforestry plots.

For the financial aspect, partnerships were encouraged between native communities and public and private sector organizations, for which existing agroforestry business models were shared among native communities, taken as a reference to demonstrate successful cases and to foster the interest of investors and allies.

Activities performed:

- Facilitate the selection process in five communities to identify community members who were prepared to serve as trainers, replicating the agroforestry experience in the four project communities.
- Train community members selected in the communities as trainers, and who, based on their experience in the leading of agroforestry plots, developed the training actions.
- Prepare training materials on agroforestry and socio-entrepreneurial organization for native communities for the implementation of the training plan.
- Identify, in the project communities, the groups of interest, made up of men and women, and the areas in which to install agroforestry plots.
- Defining of the agroforestry system model, with gender equity, to be replicated in each community.
- Participatory systematization and socialization with key actors of the two agroforestry business models promoted by Nii Biri, COOPASER and AIDER in Ucayali and Madre de Dios, respectively, to guide replication actions in the project's native communities.
- Facilitate the establishment of alliances between native communities and companies (Nii Biri, COOPASER, other companies) and the public sector to finance agroforestry replication and develop commercial strategies.

- Training and specialized technical assistance for the installation of medicinal plants and forest species for handicrafts under agroforestry systems.
- Training and technical assistance to indigenous women for the management of medicinal plant and handicraft businesses with a business approach.

Results:

- Four agroforestry producer interest groups were created for the communities of Yamino, Mariscal Cáceres, Infierno and Tres Islas, and 40 agroforestry plots were delimited.

The descriptive document of the agroforestry system model was elaborated.

- 83 community members (48% men and 52% women) were trained for the establishment of agroforestry plantations, who are organized into four groups of interest.
- 25 women, organized in three interest groups, were trained in medicinal use plants and handicrafts, nursery installation and management, and plantation establishment.
- Installation of agroforestry plots with cocoa, banana, and timber and non-timber forest species.

Results identified by community members

- Community members who have good experience in managing agroforestry plots in their communities were prepared to be able to teach what they know to other community members in other

communities, and for this, their knowledge of pruning, grafting, and nurseries, was strengthened.

- An agroforestry system associated with shihuahuaco was created for the future of the communities and the well-being of their children. Also, forest associations with cedar, mahogany, tornillo cedrelinga and bolaina for their fast growth, in addition citrus plants are included.
- The installation of cocoa plants has been carried out because they will be part of the development and welfare of families,

to improve the economy and the development of the communities.

- Training for the maintenance of the nursery, which serves to keep the area around the nursery clean and that the plants grow well, because cleaning avoids the attack of insects, fungus and pests in general.
- Conducting internships, which has facilitated learning from the experiences of other communities and hamlets. New techniques for the management of agroforestry plots were learned.



Images of various activities in the nursery and in the agroforestry plots.



4.3. Carbon sequestration project

The elaboration of the document, which expresses the carbon sequestration project, was based on the estimation of the carbon sequestration potential of the agroforestry plots, collecting field information together with community members and volunteers from the native communities. Likewise, the participatory identification of the activities for the valorization of carbon units and the consultation processes with the communities were used.

Carbon quantification has been applied to agroforestry plot plantations in the Ucayali communities currently supported by AIDER, as well as to two project communities where the agroforestry business model is being replicated.



Study of the forest area to produce carbon units - VCU

This activity is important because it will allow communities to quantify this ecosystem service from their agroforestry plots, and incorporate the sale of carbon units into their business plans. The contribution of these communities to the NDC will be visible.

Activities performed:

- Participatively design a of a grouped agroforestry project to capture carbon in agroforestry plots of native communities under VCS and CCB standards.
- Update agroforestry investment plans in native communities, incorporating the carbon sequestration component.
- Conducted workshops with native communities, AIDER and the company Bosques Amazónicos to define governance mechanisms and distribution of benefits generated by carbon sequestration in agroforestry plots.
- Facilitate the establishment of agreements between native communities, AIDER and Bosques Amazónicos for the financing and implementation of the carbon sequestration project in agroforestry plots.

Results:

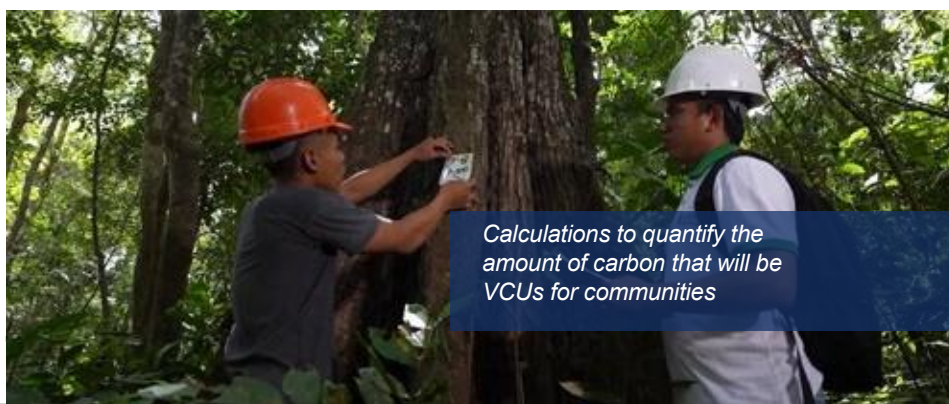
- Carbon sequestration project developed using VCS methodology AR-AM003 and CCB v3.1, for 3,993.79 ha in 15 communities. The document describes the activities to value the carbon sequestered, the governance

and distribution of benefits mechanisms, and the investment proposal.

- Stratified map of the project area and a biophysical diagnosis.
- A business model for carbon, based on the model developed by AIDER for REDD+: The communities own the carbon and manage the plantations, a company that co-finances the agroforestry. Different companies can be involved in the model as co-financiers or potential buyers of carbon units.

Results identified by community members

- Meetings have been held for prior consultation with the communities in order to carry out the project and obtain community authorization.
- Learning about forest care, to avoid burnings and deforestation.
- Learning on the subject of carbon sequestration in the community and how this influences on the care of the environment.
- Understand what REDD+ means and how to really care for the Amazon Forest: avoid burnings and deforesting activities.

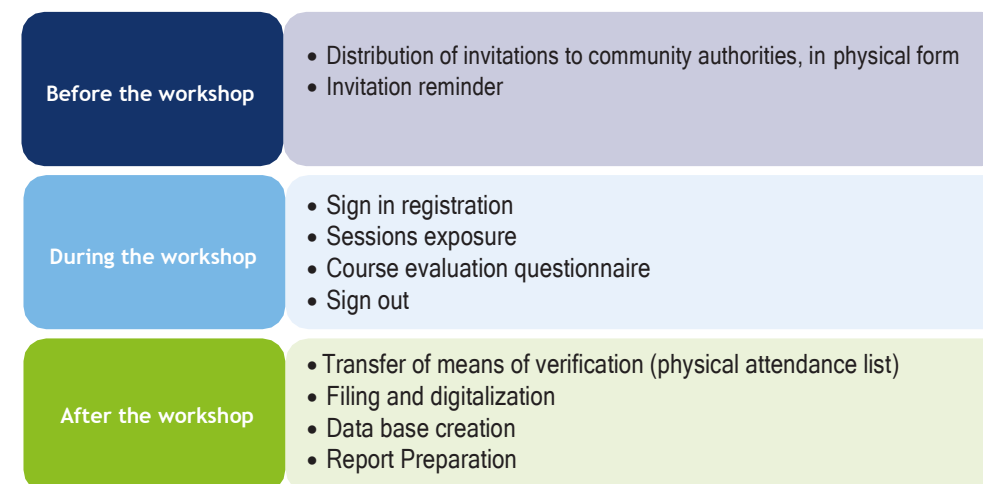


4.4. Capacity strengthening

The capacity strengthening promoted by the project was a process of non-formal in-person and in some cases, blended education, based on workshops and local and national internships. In addition, the following aspects were considered:

- Approaches: i) collaborative: because learning is group-based and everyone contributes according to their knowledge, and ii) cooperative: the project facilitates the transfer of knowledge through the facilitators (technical team).
- Methodology: learning-by-doing, which is based on one's own learning, that is to say, on the natural learning of each individual.

For the training workshops, the procedure followed was the following:



Activities performed:

Capacity strengthening was a cross-cutting strategy of the project for the empowerment of community members in agroforestry businesses.

- Indigenous business associativity network in Ucayali and Madre de Dios.

- Strengthen the capacities and skills of men and women from native communities and indigenous organizations in the use of Information and Communication Technologies (ICT) and the virtual platform for indigenous business associativity.

- Four native communities in Ucayali and Madre de Dios replicate agroforestry businesses.
 -
 - Formation of community members to conduct peer-to-peer training on agroforestry activities, oriented towards inclusive and sustainable businesses.
 - Training and technical assistance to indigenous women in the management of medicinal plants under agroforestry systems with an entrepreneurial approach.
 - Training with technical guidance to the authorities and forest monitoring and control committees of native communities that have been implementing agroforestry businesses, with a gender approach.
- Conducting workshops for reflection on the rights of men and women with equal conditions of participation in agroforestry activities.
 - Training for the implementation of monitoring, verification and reporting system activities.
 - Indigenous agroforestry MRV and its integration into community control mechanisms.

Carbon sequestration Project

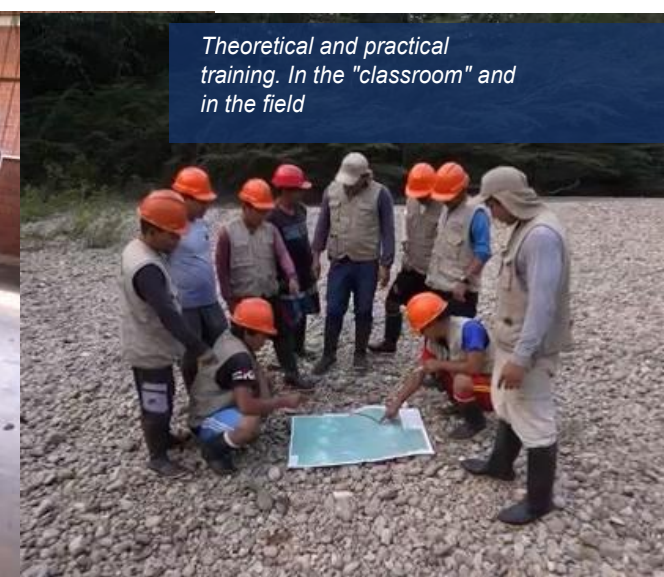
- Workshops for reflection and analysis on the consequences of deforestation and the requirements for forest conservation in native communities.
- Training on REDD+, climate change and carbon units production.

Results:

- 86 men and 58 women trained in the use of ICTs and the virtual platform (Zoom).
- 33 persons from native communities, three from indigenous federations and seven non-indigenous persons from state entities, trained in associativity, business management and cocoa productive chain as a strategy for the operation of the indigenous business associativity network.
- 25 community members, men and women (from five native communities), trained as trainers in indigenous agroforestry.
- Transfer of knowledge and experience to community members in four communities, two in Ucayali and two in Madre de Dios, under the leadership of the community members who were trained as trainers.

91 men and 88 women from the native communities of Ucayali have participated in talks on gender and social inclusion.

- Community members, men and women, from four new native communities replicate the agroforestry model, installing agroforestry plots with cocoa, according to the trainings received.
- Community members from five native communities, who are currently developing agroforestry businesses, as well as integrated land and communal forest management, conduct monitoring, reporting and verification of agroforestry, following the lessons learned from the training conducted on this subject.
- Two communities (Sinchi Roca and Flor de Ucayali) use drones for deforestation monitoring and use the Kobocollect application for MRV.



Theoretical and practical training. In the "classroom" and in the field

Results identified by community members

- Community members learning to teach and replicate what they have learned to other community members and/or other communities.
- Transmit the knowledge of what they have learned and their experiences, because while doing they learn and when they teach, they learn more and improve the technical process.
- The technique for managing the plots has improved, production has improved and with that, living conditions have also improved.
- It has been possible to establish agroforestry systems with cocoa, and lessons have been learned in sowing, planting, pruning, grafting, nurseries, etc.

5 Reflections on the experience

- In this section we analyze each component of the project, based on the variables defined in the methodological conception, taking into account the guiding questions for the reflections on the achievements of the various strategic actions. This allows us to organize the key factors for the success of the project, and to identify the significant contributions to learning and new knowledge, for the benefit of institutional projections.

5.1. Businesses associativity

Pertinence and adaptation

The native communities are basically producers, who take advantage of the different goods and services provided by their communal forest, basically focusing their production on self-consumption. However, they need to sell some surplus of their production to obtain the economic resources to be able to acquire those manufactured products that the market offers them, and that are important satisfiers to cover their basic needs. On the other hand, for the development of productive activities, the community members require inputs for their production and, if necessary, to add value to their products.

In this regard, the community members are already involved in production chains,

although economic and business relations are not always in favorable situations for the native communities. In addition, there is no exchange of information on what native communities produce and what they require as consumers.

Starting from the identification of this lack and deficiency, the proposal to promote a business associativity is relevant, although it was necessary to adapt it to the indigenous sociocultural reality and to the demands of commercializing companies, also considering that direct and in-person commercial relations are complicated to carry out because accessibility and connectivity with the native communities is not easy and time-consuming. This is why it has been important to promote

commercial relations from a perspective of business associativity with the use of ICT.

The level of satisfaction is high, mainly because of the benefits that are beginning to accrue to the community members and, apart from the possible sustainable businesses, a positive effect is that, due to the connectivity, the communities, through their leaders, have been able to learn more accurately about the public institutions, which in turn can better define their real functions with regards to meeting the needs of the communities and, based on this connection, mutual commitments with common objectives are being established.

Before the project, public institutions did not have an established role in native communities, but as a result of the project, there are notorious changes in terms of the participation of officials in strengthening capacities in the communities, being a support for productive indigenous organizations through the Directorate of Agricultural Promotion and Competitiveness.

At the beginning of the project, internet connection was recently available; however, there were still shortcomings in the use of devices with internet connection. The process of technology adaptation in the communities has been progressive, at the beginning when we talked about training or workshops, there was a perspective of in-person meetings, and that is what we were all used to; however, currently there is a growing process of virtual and/or semi-personal meetings.

Organization

The activities planned to achieve business associativity were programmed taking into account the prior organization of AIDER team members to assume responsibilities, according to their specialties, to attend to the different tasks required by the activities. The leadership and management of the project was important in this sense, as it generated the appropriate conditions to achieve the objectives foreseen for each activity.

It is worth mentioning, In this aspect of organization, the first decision to form a multidisciplinary team and to assume as working principles those that AIDER has established for working with native communities: participation, coordination, consensus agreements with the authorities and with the community members who must be involved in the established tasks, as well as taking into account the productive, festive and social calendar of each native community.

In order to achieve business associativity, a series of meetings were held to inform, raise awareness, motivate and reach agreements to form the proposed network. The meetings were organized in coordination with community authorities, as well as with representatives of public and private institutions, companies and government agencies. This made it possible to recognize the potential of the different social actors called upon to form the partnership, and the roles and functions to be performed in the proposal.

Participation

In order to achieve active and effective participation, it was important to draw

up a mapping of the key actors for the call to the process of creating a space for business associativity. Identifying the functions and potential of each of the social actors made it possible to define the roles and commitment in the associativity.

Applying AIDER's work principle regarding participation, which is based on considering equal opportunities and conditions, made it possible that the call made to the native communities to participate in this process was accepted and responded to the challenge of creating a space where associativity would allow the necessary synergy to be part of the value chain of the agroforestry activity.

Taking into consideration that the native communities are geographically dispersed in the Ucayali region and that the main means of reaching them is by river, without high-speed transportation and without a fixed schedule for transportation, which makes it relatively difficult to reach them in a short time, it was a really timely and strategic decision for the project to propose the implementation of business associativity through the use of a virtual platform. This proposal was further strengthened by the fact that, in the midst of the pandemic caused by the SARS-CoV-2 virus, network connectivity was boosted in the region, at the same time that community members and their leaders gained access to cell phones, which strongly supported the operation of the business associativity and allowed those interested in being part of the proposal to actively participate in it.

The incorporation of digital tools for connection and communication facilitated the training in the use of ICTs and its incorporation into the productive activity

to the extent that they began to be used for access to information and exchange of experiences on economic-productive activities, within the framework of the forest management proposal.

The strengthening of capacities, enhancing the skills and abilities for the use of information and communication technologies and the virtual platform for indigenous business associativity, contributed to an active participation in the process of connection and connectivity between the producers of the native communities, the businessmen interested in the products and the government agencies interested in improving the conditions for the development of the indigenous peoples.

Interculturality

The proposal to form a business associativity, which brings together native communities, businessmen and various institutions and organizations, contains, in itself, an interesting proposal to promote intercultural relations, beyond just contemplating the aspects of customs, ideas, beliefs and folkloric aspects, to enter into an economic-productive dimension that contributes, in a practical way, to a new type of relations based on common interests and that overcome prejudices and stereotypes to achieve relations as symmetrical as possible, with a distribution of benefits for all, within the framework of equality and equity.

Promoting contact, communication and economic relations in the cultural diversity represented by the actors involved in the business associativity is an important factor to strengthen AIDER's work principle that seeks symmetrical relations between the various

actors and to promote a true dialogue of knowledge that leads to inter-learning as a basis for the sustainability of changes and/or transformations that are promoted, in this case, with the activities of the project.

Traditionally, natives/indigenous people and colonists/mestizos have not established intercultural relations; on the contrary, both have discriminated against each other based on prejudices and stereotypes that consider indigenous people to be inferior to non-indigenous people. Ancestral knowledge is not recognized and indigenous people are thought to be "ignorant"; likewise, their economic activities are unknown, limiting them to being seen as hunters, fishermen and gatherers. At the same time, the indigenous people think that the mestizos are "exploiters" who lie to them and take advantage of the natural resources of their forests without any respect for nature and the indigenous populations.

The reality, "discovered" through dialogue and the exchange of experiences, facilitated by business associativity, has been changing the erroneous perceptions of some with regards to others and a process of coming together among the different actors has begun, in function of the possibility of being able to do inclusive and sustainable business.

We consider that this process is the first concrete experience of contact between diverse cultures, between indigenous and non-indigenous people, producers and retailers, native communities and rural promotion and extension entities, which will facilitate the achievement of true interculturality based on harmonious coexistence, dialogue and respect for fundamental human rights, such as the concrete path towards environmental conservation, sustainable development and "Buen vivir" ("Good living").

Gender and social inclusion

In the native communities, is notable the perception of male superiority in the community families; however, in the execution of productive activities, a more complementary relationship is observed, given that the tasks in the plots require skills and abilities differentiated by sex and age.

Taking into account this reality, with regards to gender and social inclusion, in the project, calls have been made without distinction of sex or age, to carry out the different activities and this is how, on the subject of business associativity, the community families were called to be trained and achieve their involvement in the proposal. Even when men represent the family as a production unit, the women/wives have responsibilities in the productive process, and therefore have been active participants, expressing opinions and favoring the acceptance of being part of the business associativity process.

We highlight that the training and reflection meetings on business associativity were conducted by professional women and men. The participation of women encouraging, promoting and making known the importance of business associativity in the native communities has contributed significantly to the interest of the women in the communities in the project proposal and to their request to be considered, together with the men, in the process followed for the creation of this product.

The gender and inclusion conditions are not the same in all the communities, which is explained by the influence of

of external factors. One of them is the level of education, basically of women, and in the Mariscal Cáceres Native Community we find women who have completed higher education, who live in the nearby city (Aguaytía) and who have an important influence in the meetings that take place in the communities. In this aspect, it is necessary to comment that women do not have the right to vote in the communal assembly, which is a governing body, and in some other communities, they do not even have the right to speak (express opinions or comments).

In reference to the training for the use of the virtual platform of the associativity network, we sought to strengthen the capacities and skills of men and women of native communities and indigenous organizations in the use of ICTs and the virtual platform, for which the call was open to all. As a result, the participation data, separated by sex, gives us the following information:

- NC Sinchi Roca 21 persons: 18 men and three women.
- NC Pueblo Nuevo 26 persons: 15 men and 11 women.

- NC Curiaca 11 persons: 10 men and one woman.
- NC Roya 10 persons: six men and four women.
- NC Flor de Ucayali 25 persons: 11 men and 14 women.
- NC Yamino 14 persons: 10 men and four women.
- NC Mariscal Cáceres 19 persons: eight men and 11 women.

On the other hand, in order to achieve an interactive and inclusive participation, the meetings and training processes were carried out with participatory dynamics, taking into account the socio-cultural characteristics of the participants and the particular considerations of gender identity. Likewise, a training process was developed to prepare the business plan under the CANVAS format, with the equal participation of men and women, made easier by the fact that a series of activities are analyzed that have not been carried out before in the communities and, therefore, are not identified with a particular gender.



Offering Shipibo-Conibo handcraft products

Incorporating credit cards into their financial management

5.2. Agroforestry systems for inclusive and sustainable businesses

- The project encouraged the replication of agroforestry systems that AIDER promotes and provides technical assistance in different communities. For this, the strategy proposed was to develop a community-to-community training program, with prior formation of the community members-technical leaders of the communities where agroforestry plots are already installed, so that they can lead the installation of new plots with agroforestry systems and guide the activity towards inclusive and sustainable businesses, so that, by generating economic income, the families do not exert pressure on the forest and it can be conserved and taken advantage of with ecosystem services.



Pertinence and adaptation

The selection of community members, men and women, to carry out the community-to-community training was based on criteria defined with the community authorities themselves, therefore there was no conflict or discomfort with those who were selected. This selection process was the appropriate one, since it made it possible to achieve a commitment from the community men and women to travel to the communities and become the trainers in agroforestry systems.

In the four communities invited to participate in the project, a significant number of community members accepted the proposal for the installation of agroforestry plots, motivated basically by the community members formed as trainers, who demonstrated their knowledge and, above all, their solid experience. With the assistance of AIDER technicians, agroforestry models were designed according to the reality of each of the families in the four communities. To do so, it was taken into account that some community members had tried to install agroforestry plots, but without success, since they did not receive either guidance or technical assistance, which led them to lose crops. In this way, the proposal was presented with the necessary flexibility for the community members to contribute with their own ancestral knowledge and their experiences as producers, to have community acceptance and for the families to commit themselves to work under a new arrangement proposal for their plots of land.

We must note that the community members who first formed the interest groups were not unfamiliar with agroforestry, although they had their plots with a diversity of products, they were at an incipient level

and with little technical knowledge, being experimentation the basis of their work. In this sense, the training proposal, technical assistance to design agroforestry systems appropriate to their needs and the conditions of their plots, as well as the accompaniment in the production process, were key factors for the community members to accept the project proposal and decide to commit themselves to the objectives, carrying out the activities established in the proposal.

Within the framework of the project, an agroforestry system has been established that standardizes the distribution of cocoa plants, with temporary shade and forest species. However, it was found that the use of forest species such as shade within the plantations is not a practice accepted by most of the community members, due to bad experiences with poorly selected species and an inadequate distribution system in cocoa plantations, which generated a high incidence of diseases, leading the community members to opt for the eradication of all shade in the plantation. Faced with this situation, AIDER's technical team, with the community members-trainers who already have successful agroforestry plots, had to resort to on-site demonstrations with the presence of shihuahuaco plants, older than 16 years, verifying that it is not a species with an excessive level of shade, being rather, resistant and tolerant to strong winds that occur in the communities involved in the project.

AIDER's technical team, in meetings with the community members, established an agroforestry model for each community, which was designed taking into account the altitude, precipitation and temperature conditions of each area, land quality and the

productive potential of the plots, establishing cocoa as the flagship product, which turned out to be innovative for the communities.

The proposal of agroforestry plots was valued by the community members as a viable alternative and of great expectation, to achieve plots with a better diversity of products and an orderly distribution for their crops and, given the evidence of successful results transmitted by the community members who already managed to successfully install their own plots, the families in the project communities began to install their own plots with more dedication, given that the proposed model was considered the most appropriate for their actual conditions.

Added to this, was the fact that the proposal to use agroforestry systems in their plots was aimed at environmental conservation and inclusive businesses, coupled with the proposal to form a business associativity, where communication was facilitated through a virtual platform and the use of communication technologies.

Organization

The success of the installation of agroforestry plots began when the AIDER team scheduled the activities in participatory meetings with the community authorities and the families interested in the proposal. In this way, it was possible to carry out the planned actions based on a consensual planning, establishing dates, times, number of participants, trainers and budget in advance to avoid setbacks; but, above all, to achieve an interactive participation, in the field, from the families that decided to adopt the proposal to install

agroforestry plots in their communities. The organization process between AIDER's technical team and the community members began with a visit to each community to present the project and the proposal to implement agroforestry systems in the family plots. At that moment, interested families were identified (since participation was voluntary, although they were motivated with information and awareness-raising activities).

In order to reach the first agreements for the planning and programming of activities, letters were sent to the community authorities to arrange a date for a joint meeting, including the families that expressed interest, to reach the necessary collective agreements to start the activities in an organized and planned manner, establishing responsibilities and the corresponding chronogram. The interest groups were formed and with them the agroforestry systems committees (ASF committees), who activated the continuous participation of the community members in the project's activities.

The installation of the agroforestry plots, in an organized and well-planned manner, had as a key factor the selection of the community members, with practical experience and previous knowledge, to be formed as trainers. For this, the selection was made in a communal assembly, so that the communal authorities gave the authorization for the participation of the community members, the participating community members played the leading role in this proposal and the technical team provided all the technical and logistic facilities to generate the best understanding and satisfaction among all those involved in the installation of agroforestry plots.

Participation

The active participation of the community to adopt the proposal of agroforestry systems in their plots and to direct them towards inclusive and sustainable businesses, was boosted by information, awareness and training actions from community member to community member, with the technical assistance and logistical support of AIDER's technical team.

Since these were new and innovative topics (in the sense that they already had some basic experience) related to agroforestry systems, the training activities, under the learning-by-doing methodology, with field demonstrations and individualized support, resulted in a good participation of men and women, both young and old. Theoretical and practical training strengthened topics such as agroforestry seedling production, grafting and pruning, and the establishment of agroforestry systems with a socio-entrepreneurial approach.

The AFS committees of each community were the promoters of active participation and led the respective assemblies, through their president, and were leading the training sessions with the community members-trainers, according to the specific activity and boosting the teaching-learning processes.

The significant contributions from the trainers, to achieve an interactive participation, were their self-development and the ability to resolve doubts based on the explanation of the work they carry out in their own farms, as well as the motivation and sensibilization with the following message: "the resources that the communities have at some point may

run out and the best inheritance they can leave their children are alternative crops and having agroforestry plots".

In the implementation of the agroforestry model, in the family plots, family participation occurs with tasks differentiated by sex and age. This is explained by the fact that the skills and abilities required to manage the plots are developed differentiated by sex and age. Thus, the training provided by the community members and the technical assistance provided by the AIDER team invited everyone, without distinction, to participate in the teaching-learning process and in the field demonstrations.

Interculturality

Applying the intercultural approach in project actions is an important factor to achieve successful results, especially when dealing with economic-productive activities that are very sensitive if not based on a dialogue of knowledge and mutual learning, valuing ancestral knowledge and seeking its integration with scientific knowledge, which provides studies, research and controlled experiments that are typical of the academy. This is why interculturality, applied in the projects, is a work principle of AIDER.

In the project, the proposal to install agroforestry systems in the community members' plots was based precisely on what was mentioned previously, since AIDER made available to the project a technical-professional team (which brings academic knowledge, but with field experience) and summoned community

members, producers and agroforestry plot managers (who have ancestral knowledge, enhanced with scientific knowledge), to conduct teaching-learning processes with other community members, facilitating the incorporation of the agroforestry model in their life projects for the management of their plots.

On the other hand, although these are native communities, not all belong to the same indigenous community (or ethnic group), and therefore this project promoted the interrelation and interaction between Shipibo-Conibo and Kakataibos, basically through the sharing of knowledge and experiences in reference to the installation of agroforestry plots, under an agroforestry system model with cocoa as the flagship product. In this intercultural relationship, promoted by the project, a certain mistrust between them was observed at the beginning, but with the facilitation of the AIDER team, it was possible to develop the necessary trust for good communication and identification with the purpose of the project and the objectives set, considering that it is common to their own interests, regardless of their belonging to different indigenous communities. This made easier for them to come together to carry out the project activities.

It is important to keep in mind that the intercultural approach is fundamental to be able to identify the socio-cultural characteristics that converge in the project and that correspond to the cultural diversity existing in the reality of our society. Cultures are ways of living, thinking, feeling and acting that are expressed in the different dimensions of our lives. However, due to a load of prejudices and stereotypes, we act in a framework of

discriminatory behaviors that affect the ability to establish relations of respect and harmonious coexistence, being the economic dimension, with the productive activities the most affected by this discrimination.

Based on what was previously mentioned, the AIDER team is prepared to overcome prejudices and stereotypes and achieve behaviors marked by empathy and assertiveness, in order to achieve acceptance in the communities, in this case, to carry out a proposal to implement an agroforestry system in the family plots. Likewise, for the transfer of the proposal and training, the strategy of peer-to-peer training was used, i.e., community member to community member, without gender distinction, which facilitated the intercultural relationship necessary to achieve successful results.

An important resource to overcome possible socio-cultural barriers was to develop the co-habitation of the AIDER technical team, staying overnight in the communities, in a prudent manner, to build trust in the relationship and listen to the needs and expectations of the community members and communicate the objectives of the project and the proposal of the agroforestry system, aimed at inclusive and sustainable businesses. The understanding was achieved that AIDER, with this project, is putting a facilitator for the development of capacities in the community members, so that they can have plots with better and higher production, with products in demand in the local and regional market, as well as to join with businessmen and various institutions in a true intercultural relationship, that generates benefits to the communities and to each family.

In this aspect, we must point out that the good leadership of the community trainers,

who successfully applied the recommendations received in their training to develop the training workshops in the project communities, facilitated the communication with the community families, developing a true dialogue of knowledge, as the best expression of interculturality in the practice of economic-productive activities. This was strengthened by the careful work of adapting the participatory dynamics and the training material to the particular characteristics of each group trained, both in regards to customs and perceptions and gender differences.

Gender and social inclusion

The productive activities in the family plots, in the native communities, summon all the members of the family and, depending on the specific tasks, roles and responsibilities are distributed. Taking this into account, regarding the achievement of agroforestry systems in the productive plots of the community members, the families were summoned, without distinction of sex, allowing for the participation of the youth as well.

What has been observed is that men over 40 years of age have a greater participation and commitment, due to the nature of the activity; however, the women who participated showed more organization and planning for the development of their functions.

Although both men and women participated in the activities of this component of the project, this is not a determining factor to affirm that there is gender equity. What we found is equal participation; however, even so, they are differentiated by the tasks and the representation of the activity is still assumed by the men.

Motivating and encouraging the participation of women in the training workshops has made it easier for them to express their opinions and comments on agroforestry activities, since they also have knowledge and direct experience working in the field. The recognition promoted by AIDER's team in these workshops makes it possible to advance in the empowerment of the women to assume an active and leadership role. Likewise, by assuming the position of being the "guardians" of the indigenous culture and cultural identity, they quickly incorporate the proposal of forest conservation and performing productive activities that avoid deforestation.

An important factor in encouraging the participation of men and women was the decision to form AIDER's technical team with the participation of both men and women, as well as the creation of community members-trainers without distinction of sex, so that both men and women arrived in the communities to provide training and became role models. A motivational resource used by the trainers was to permanently invite men and women to express their opinions and ask questions for clarification or more information, showing great respect for their ideas and the expressions used, without making any negative remarks, so that, despite the fact that Spanish is their second language, they are not excluded, they are listened to attentively and their questions are answered. Confidence was strengthened by applauding each intervention, without differentiating between sex or the way of expressing their ideas.

In the activities developed in the plots, under the guidance of the community trainer and the reinforcement of the AIDER technician, the tasks were distributed taking into account their skills and abilities, regardless of their gender or age. In this context, men and women, young and old,

were encouraged to see and treat each other with equality and respect. They were encouraged to see each other as a work team and that this work is collective, therefore, the responsibility for success or failure lies with everyone without any distinction.



Images taken during the execution of the various activities for the installation of agroforestry plots

5.3. Carbon sequestration project

Pertinence and adaptation

AIDER is an NGO that since 2007 has been developing REDD and REDD+ projects for natural protected areas and native communities in Madre de Dios, as well as for native communities in Ucayali, considering that it is the ideal financial mechanism to stop deforestation in the Amazon forests. The experience acquired, the studies conducted and the results obtained have shown that developing a carbon sequestration project in communal forests is viable and appropriate to the environmental conditions of these forests, considering also that they have strong threats from illegal logging, illegal alluvial mining that deforests, invasions of communal lands for agriculture and pastures, which are the main drivers of deforestation, as well as for illicit crops that not only affect the ecosystem, but also the lives of the residents who defend their territory.

In the communities of the Ucayali region, where AIDER has been promoting the installation of agroforestry plots, the design of a carbon sequestration project is relevant to obtain the additional benefit of this ecosystem service provided by the forest.

In order to proceed with this project, the communities involved in agroforestry systems with plantations were consulted and approved, as they were informed about

the process for the quantification of carbon in their communal forests and that agroforestry activities are the ones that will contribute to avoid deforestation, together with the actions of control and surveillance of the communal territory.

The quantification of carbon and the development of strategic activities to conserve the forest that contains carbon will allow the communities to have a significant amount of carbon stocks that will generate them significant income, with which they will have the necessary funds to invest in agroforestry and forest plantations, thus achieving a dual purpose: contributing to forest conservation and mitigating the negative impacts of climate change, and generating income for the family economy, improving their living conditions.

To achieve the project's objective, a model of a grouped agroforestry system for carbon sequestration was designed in a participatory manner, based on the plots already installed in five communities, with which AIDER has been developing the Nii kaniti project proposal, linked to the Forest Alliance project, aimed at inclusive and sustainable businesses, including carbon bonds. For this, the key activity was the updating of forestry investment plans in native communities, incorporating in them the carbon sequestration component. The project was formulated following the criteria of the VCS and CCB standards.

Organization

To achieve acceptance of the carbon project proposal, based on agroforestry plots, the AIDER team visited the five native communities that develop agroforestry businesses (Flor de Ucayali, Pueblo Nuevo, Curiaca, Roya and Sinchi Roca) to inform them of the purpose, objectives and activities to be carried out in this proposal.

Additionally, AIDER's strategic alliance with the company Bosques Amazónicos-BAM was strengthened to ensure the financing and implementation of the activities to formulate the carbon sequestration project in the plots of land of the selected communities.

Workshops were organized in each community to present the Project in alliance with Bosques Amazónicos and to reach consensus agreements on the distribution of the benefits generated by the carbon sequestration project. These workshops were an important factor in defining, in a participatory manner, the governance mechanisms for this project.

Participation

The community authorities promoted the community assemblies required to establish agreements on the carbon project, achieving a massive participation of community members, men and women, young and old, who expressed their opinions, raised their doubts and concerns, all of which were resolved and clarified by AIDER's technical team.

The trust in AIDER, due to its technical team that is permanently present in the communities, the detailed information they provide in community assemblies and the knowledge of the experiences formulating the PDD for REDD+ in other communities

and NPAs, favored the committed participation of the community authorities and the community families to support the compliance with the norms and requirements demanded by the standards under which the project was formulated.

Meeting the requirements of the standards makes it possible to convert carbon quantification into carbon credits, which must be duly certified so that their authenticity is confirmed and they can be subsequently sold to companies or individuals in the carbon markets.

In this process, the participation of the community members is important, which was successfully achieved by the coordinated and consensual organization of the activities, as well as by the informed commitment of the community members who took on the challenge of achieving the project for its verification, validation and certification.

The standards require full participation of the communities and other actors involved in the project. To achieve this, the AIDER team carried out actions to facilitate access to information for consultation and decision making in an organized, coordinated and consensual manner.

Interculturality

The formulation of the carbon project was an ideal space for strengthening interculturality among indigenous people, non-indigenous professionals, indigenous and non-indigenous technicians and non-indigenous businessmen, given that an open dialogue was encouraged, under conditions of equality, to reach agreements that favored all the social actors involved in this project. In this way, the formulation of the project was achieved.

It is important to recognize that, with spaces such as this, interculturality is concretized in relations of equality and equity among the diverse and different cultural actors, achieving understanding based on objectives of common interest, without disrupting cultural identities, respecting the particular cultural characteristics of all the actors involved in the process. This is an important example of the possibility of carrying out strategic actions articulating cultural plurality, as long as common interests, equitable distribution of benefits and mutual respect actions that strengthen harmonious coexistence are defined.

Gender and social inclusion

This aspect is also a requirement of the standards, mainly of the CCB, which focuses on respect of everyone's rights, without discrimination based on sex, age or ethnicity. For the same reason, it is required that the generation of benefits is also distributed equally and equitably.

In this sense, great care was taken to ensure that the application of agroforestry investment plans and the execution of

Business do not or negatively impact women, children, adolescents and the elderly, who are part of the population vulnerable to the effects of activities that are carried out without foresight in the use of low environmental impact technology.

Keeping in mind that every project represents not only benefits but also some costs and risks, the AIDER team has conducted participatory workshops for the evaluation of these costs, risks and benefits, in relation to social and cultural, environmental and economic aspects, within the framework of collective rights, indigenous peoples' rights and fundamental human rights.

In these processes, the full and effective participation of all has been encouraged, with a gender and social inclusion approach. The results of these workshops allowed the establishment of corrective measures to overcome possible conflicts and decision making to strengthen and/or continue strengthening those actions that enhance interactive participation, as well as self-management and community and family governance.



Preparing the nursery for forest plantations with the purpose of carbon sequestration

5.4. Capacity strengthening



Pertinence and adaptation

The training sessions respond to the needs of the different groups participating in the project, which are summarized as follows: community authorities, men and women members of the agroforestry committees, women members of the handicrafts committee, members of the community forestry control and surveillance committee, and the general population of the communities benefiting from the project.

The community-to-community training for agroforestry management has favored the generation of confidence and improved the self-esteem of the trained community members by valuing their knowledge; as well as those that have done the training, despite being from different ethnic groups, the training and technical assistance was well received by the community members. In addition, the project's technical team provided training for the production of seedlings and the establishment and maintenance of agroforestry plots, which is provided with permanent technical assistance.

The internships have been key in order to learn about the experiences of other communities, companies and cooperations, allowing them to broaden their vision and the importance of associativity for commercial integration.

The ICT training allowed them to learn about communication platforms and that technology brings training opportunities closer; however, this did not have much impact due to the lack of internet, and these trainings have not been continued.

The training in seedling production and establishment of handicraft and medicine plots under agroforestry systems generated interest in the artisan members of the women's business unit for the production and commercialization of seeds for handicrafts and inputs from plants for medicinal use in the activity to generate income from the sale of raw materials of medicinal and handicraft species; they have a new vision towards the use of these resources that are found in the communities, they just need to be given the opportunity. Highlighting that the women

community members who had already worked in agroforestry and forest plantations, will consolidate their learning in the use of other plant reproduction techniques.

The trainings in business management have contributed to reinforce the importance of organized and team work, identifying that they must know the processes they carry out to optimize their resources.

The trainings in agroforestry MRV, in particular the use of the Kobocollet App tool, has generated a lot of expectation due to its potential use in facilitating reporting, given that some communities, such as Sinchi Roca and Flor de Ucayali, have been using drones for monitoring deforestation. However, this should be more friendly for the understanding of the community, as well as continue to strengthen trainings and technical assistance.

For the business associativity network, members were trained in associativity, business management and the cocoa productive chain as a strategy for the operation of the network, counting with the participation of 34 persons from different public and private institutions, native communities and civil society.

The native communities developed their CANVAS business plans, enabling them to work on a value proposal and improve living conditions in their communities, create sales channels, financing and electronic payment mechanisms, thus strengthening the community in terms of associativity, financial management and business management.

The indigenous organizations FENACOKA and OJIKAAPI committed to

disseminate among their bases and members, the implementation of the CANVAS model so that native communities can learn about and develop new value proposals. The ACICOB association committed to replicate the model so that members of the association can develop the CANVAS business plan and add value to their products.

Promoting business associativity, considering virtual communication with the use of a platform and ICTs, led to a training process in the use of these tools and the use of the Zoom platform. Although most of the community members have cell phones and some have computers, the level of use of them is minimal because they do not know all the applications available in these tools, so a training program was developed, fundamentally practical, so that they can take full advantage of the technology that allows virtual access to people, information and knowledge. However, the lack of network connection is a constraint and AIDER has managed the installation of satellite dishes in the project communities to facilitate communication via the Internet.

Organization

A key factor for the success of the training process is coordination with the community authorities, agreeing on the dates proposed for the development of the trainings, defining the place and the person with whom the logistical details will be coordinated. This process is strengthened by a formal invitation letter, and by sending a message two days in advance and through different means of communication, reminding the target audience about the training event.

When the training is directed to specific groups already formed in the community, by them or by the project, the coordination is extended to the representatives, since they act as direct contacts for the organization of the event and guarantee the participation of those summoned to the training.

To the extent that the selection of a community member to assume responsibility for direct communication has been promoted in the communities, they are designated as community liaisons and/or intercultural facilitators, they are the ones who support the logistics necessary for the organization of trainings, talks or similar events and ensure that the organization of the event is achieved without interferences.

The organization of training events for those invited to form the indigenous business associativity network was carried out by means of formal invitations (invitation letters), telephone confirmation, reminders and reconfirmation of their participation. In this way, the organized event was carried out with the minimum participation required to meet the objective of the activity.

The following roles are identified in the capacity strengthening events:

- The community authorities support the institution for the execution of the activity and make the formal communication to the target public of the community that will participate in the trainings.
- The chairs of the AFS, craft and CFSCC committees guarantee the communication to the other members of the committees to attend the trainings and motivate them to participate.

The project team facilitates communication, raises awareness of the training subjects and prepares the dynamics and materials in accordance with the reality of the participants, so that interactive participation takes place and the teaching-learning objective is achieved.

Participation

The building of trust, the fulfillment of what is offered in the project, the establishment of permanent communication, and reporting on the progress of the project are factors that guarantee the participation of authorities and community members in the development of the different activities of the project and, in particular favor the attendance and participation of those invited to training processes in the different workshops and/or meetings.

Another key factor in achieving participation is the prior coordination that was carried out with the authorities, the committee presidents and the community members themselves. This coordination, conducted in person, makes it possible to reach consensual agreements on dates, places and times that take into account the availability of those summoned, so that it does not become an activity that interferes with their own family or community planning and values its importance to improve capacities, abilities and skills, achieving in turn, to improve their economic-productive activities and also their daily behaviors in the family and the community. When the authorities are considered in the organization of the event, they are the best guarantors of participation since they are the best motivators for the community members to comply with their commitments upon agreeing to participate in any training event.

The workshops and meetings, conducted by the AIDER team, are based on the learning-by-doing methodology, i.e. theory and practice and the constructivist model for the teaching-learning process, starting from the recovery of previous knowledge, to which new information and scientific knowledge is added to support the technical proposals, strengthening the learning process with the exercise and direct practice in the field. This methodology and the didactics applied encourages the real and effective participation of the community members, which is why the workshop format is what makes it possible for them to attend and remain in the training process for as long as it lasts. The animation dynamics are an important resource to avoid fatigue and intellectual exhaustion of the participants.

Likewise, the fact that printed materials are handed out, which include the thematic presentations of the event and which are the resource for the memory of what was heard, discussed and learned in the workshops, contributes to the community members' decision to participate in the capacity strengthening actions; this encourages the participants to participate in the trainings, since they are sure that they will have a material that will help them beyond the in-person training event.

Interculturality

The processes that facilitate the strengthening and/or development of capacities, abilities, and skills with information and knowledge coming from the academy, science and scientific research, are the best expression of the development of a discursive interculturality, going beyond

the relational proposal, to be an effective interculturality of change and transformation, without domination or subalternity, since it is based on the dialogue of knowledge, recognizing that the best space for inter-learning is provided by the relationships established among the various social actors who are in turn, representatives of cultural diversity. In this way, interculturality becomes truly active and does not remain in the speech of respect and harmonious coexistence.

The appreciation of ancestral knowledge, which seeks to be recovered in the very process of capacity strengthening events, contributes to intercultural relations with equality, making evident the differences, but advancing towards a positive integration, that results in learning benefits for all, trainers and trainees.

The workshops held with community members from the two indigenous peoples that are part of the project: Shipibo-Conibos and Kakataibos, and the intercultural relationship facilitated by AIDER's technical team, has made it possible to identify similar problems, especially in reference to the threats that arise to maintain the integrity of their communal forests. Based on this process, progress has been made in establishing the strategic alliances and synergies necessary to solve the problems and face the threats with confidence and trust among them and with AIDER's technical and professional team.

Learning new behaviors related to the development of soft skills, that is, learning to combine social and communication skills, aptitudes and the ability to relate with others, has been fostered in the capacity strengthening events and this makes it possible to achieve good teamwork, and a firm commitment to achieve the expected

results of the project, overcoming the socio-cultural differences, and allowing people to operate with greater flexibility in their social relations, overcoming the discrimination that marks the relations between indigenous and non-indigenous people.

In regards to the different didactic resources: printed material, graphics, audiovisuals, PPT presentations and the like, these were prepared taking into account two basic aspects:

- Cultural characteristics: oral, native language different from Spanish (not proficient in reading/writing) and concrete thinking. Low level of education.
- Learning characteristics: interaction, empirical references to the setting, practical exercises related to everyday life, imitation, from the known to the unknown.

This way of conducting the trainings contributed to the lessons learned and above all, to the decision to take on the project proposals in their different components and to commit to sustainability, although it will be necessary to follow up on the results of the events and to strengthen the lessons learned through their concrete application.

Gender and social inclusion

The project promoted agroforestry activities in four new communities, considering the interest and willingness of the community members, without distinction of gender. Therefore, the events organized and developed to strengthen capacities in the different agroforestry and sociocultural topics

have not made any difference in the call for participants, encouraging the participation of all in general. Thus, for the development of the trainings, the invitation was addressed to the target audience, according to the topic, without discrimination of gender, age or ethnicity.

In the development of the project, the data from the records of participants in the different activities show that the level of participation in the training processes is quite balanced, since men average a participation of 57%, women have an average of 43%; and in terms of age, the adult population, over 30 years of age, is the one who participates the most. In the case of the women's business unit for the production and commercialization of seeds for handicrafts and inputs from medicinal plants, the participation is 100% women.

It was important, for the participation of women, to define the schedule of the training sessions, at times that did not interfere seriously in the performance of gender roles, which is why the coordination with the population, reaching agreements on times and schedules for men and women, made it possible to have the level of participation described in the previous paragraph.

Another important factor for women's participation was to have indigenous facilitators who reinforced the messages transmitted by the trainers in the workshops and/or meetings in their native language. It is well known that women who have the lowest level of education are also those who have the highest percentage of difficulty understanding Spanish. They understand more than they can express themselves in this language, therefore, the work of the community members who acted

as translators and interpreters contributed to the women feeling truly included in the capacity strengthening processes.

The building of trust in the community members, both men and women, who have been trained as trainers and have traveled to other communities to transmit their knowledge, was an important factor that promoted the inclusion of women and young people in the training events they carried out in the communities. The community members-trainers are men and women who are respected and treated equally, without their gender and age interfering in the good relations promoted in the field activities, when what was learned in the theoretical meetings is put into practice in the family plots of land.

The particular situation generated by agroforestry activities with medicinal plants and handicraft activities is highlighted. Which are practically activities led by women, although men participate in the agroforestry plots; however, they carry out support activities and not leadership ones. Women are the ones who exercise leadership in the aforementioned activities and also in the businesses that derive from them.

The project promoted talks on gender and social inclusion, with a majority participation (51%) of women, and 67% of the population over 30 years of age.



Images of the workshop to form community members-trainers

6 Lessons Learned



Images of trainings in the communities

- ✓ The institutional decision that the technical and professional staff responsible for the project activities remain in the communities, cohabiting with the community families, teaches us that this is an effective strategy to achieve a truly intercultural relationship, since, in the cohabitation, under the daily conditions of life in the communities, everyone "sees" each other as equals and the necessary trust is generated to establish cooperation and solidarity in carrying out the activities, which, consequently, are assumed as teamwork. To implement this decision, AIDER reached an agreement with the community, in a communal assembly, to allocate a physical space in the populated center for the construction of an office-home, which at the end of the institutional actions will be transferred as communal property, for the uses agreed upon in the assembly.
- ✓ To The permanent cohabitation of the technical team in the communities also favors the awareness-raising work and, in the daily conversations, the community members freely express their doubts and concerns, which are addressed directly, without the constraints of meetings that, due to the limited time and the presence of

many people, including authorities, elders, young people and women, do not favor a more fluid dialogue, such as the one achieved in day-to-day conversations, sharing life in the community and in family homes. This fact facilitates the prevention of conflicts due to misunderstandings of what is being promoted as changes and transformations, which the technical proposals of the projects carry in themselves.

- ✓ Having bilingual indigenous technicians and professionals has been a key factor that has favored the transmission of information and the transfer of knowledge (new learnings) in the native language (Shipibo and Kakataibo) and in the western language (Spanish). However, it is essential that they are the first to know precisely the strategic objectives and working principles of the institution, as well as the purpose and objectives of the project, in order to be able to explain to everyone why the planned activities have to be carried out, since they guarantee the expected results and are the commitments that must be fulfilled to be accountable to the community members, to the environment and to respond to the funding received.

Having bilingual indigenous technicians and professionals has been a key factor that has favored the transmission of information and the transfer of knowledge (new learnings) in the native language (Shipibo and Kakataibo) and in the western language (Spanish).

✓ Achieving the project's objectives, results and established indicators in a context of cultural diversity (Shipibo, Kakataibo and non-indigenous professionals and technicians), without conflicts arising due to discriminatory attitudes, required constant induction and strengthening of soft skills in interculturality, gender and social inclusion, which is part of AIDER's work proposal; However, a greater impact had to be made because the project brought new proposals (business associativity, carbon capture project, inclusive and sustainable businesses) and innovative ones (agroforestry systems and business organization without losing indigenous identity). For this, it was important to consider the following:

- Incorporation of "community liaisons or community facilitators", persons designated by the communities themselves to act as a social actor articulating the community-AIDER, which made possible greater and better understanding among all those involved in the project, without discrimination under any criteria, thus facilitating intercultural relations with respect and harmony.
- Organization of agroforestry systems committees, community control and surveillance committees, forest monitoring committees and handicraft committees, with representatives elected by them, who were appointed as official interlocutors for the work agreements and execution of project activities.
- Permanent coordination with community authorities and representatives of the different

committees for the planning and programming of activities. The lesson learned from this process is that coordination should not only take place through formal letters, but also through in-person meetings and consensual agreements, as in this way the authorities themselves become the most important promoters for the execution of the activities, with the participation of all those summoned.

- Planning of activities taking into account the socio-cultural characteristics of each community, especially when they are of different ethnicities, in order to be able to establish the distribution of responsibilities and tasks, with a gender, generational and social inclusion approach.
- Establishment of a schedule, with dates and times, taking into account the activities they perform in their daily lives, as well as the gender roles they play, so as not to generate conflicts of participation and commitment in the execution of the project.

Achieving the project's objectives, results and established indicators in a context of cultural diversity (Shipibo, Kakataibo and non-indigenous professionals and technicians), without conflicts arising because of discriminatory attitudes, required constant induction and strengthening of soft skills.

✓ The proposal to promote a business associativity between the community members (as producers) and the companies (as consumers of what the community members produce) was a very risky idea, never before experimented in the region, which is why, from the activities carried out and the results obtained, the following lessons were learned:

- Community members develop a greater interest and commitment to be competitive, learn from their own experiences, take advantage of training and financing opportunities, strengthen their indigenous identity for business, and find a new space for intercultural relations.
- The negotiation skills of the community members with both indigenous and non-indigenous companies are improved. This is a consequence of the relations among everyone, which makes it possible to get to know each other and recognize that there is a value chain of which they can be part of, overcoming discriminatory attitudes that have marked, for a long time, the indigenous-non-indigenous relationship. Everyone learns and recognizes that it is possible to achieve a win-win relationship, without one benefiting more from the other, being able to reach business agreements in which everyone receives the benefits that correspond to them in equality and equity.
- New communication skills were developed through virtual communication and the community members learned to use their cell phones in new ways, especially to search for and obtain information of

interest for their activities. Communication with companies, through the virtual platform, without having to leave their community and vice versa, the communication of the businessmen with the community members without having to travel by river and road, up to a day's journey, to get in contact with them, was an important "discovery" to be able to start doing business directly, without the travel costs, whether it be to the city or to the communities.

- An exchange of information was generated beyond the purely entrepreneurial and business aspects, as public agencies were incorporated into the business associativity, who provided information on social programs and the possibilities of accessing financing from public programs that call for bids and also grant promotional loans for productive activities. This facilitated an expansion of the possibilities already known, basically by the community members, to access public sector benefits, to overcome the gaps in financing and technical assistance.
 - A significant process was initiated to recognize that agroforestry, with its carbon sequestration component and its orientation towards business organization, becomes a significant space for business with equal opportunities and equal participation of men and women, respecting the indigenous cultural identity.
- ✓ The community members are not unaware of the agroforestry proposal and have been applying it in their plots in several cases guided by

other institutions, or on their own initiative imitating what community friends in other communities are doing. The project took as a reference the results of the implementation of agroforestry plots carried out by AIDER in neighboring communities that were summoned for this project, promoting replication, but with a new component which is carbon sequestration and the projection for inclusive and sustainable business, which turned out to be a new proposal in the context of the communities. Likewise, the proposal to replicate agroforestry under the direct leadership of community members identified as technical leaders in the AIDER project that has been implemented in other communities, who were prepared and trained to be able to develop the teaching-learning processes, within the framework of the methodological proposal of community-to-community training and learning-by-doing (theoretical-practical), was also new. The lessons learned from this process are:

- The community members who become technical experts in their activities, as in this case in agroforestry, will not necessarily be the ideal trainers to achieve learning in other community members, which is why it is important that they identify the soft skills and knowledge required to fulfill this role. However, they can be very good learning guides, in their own plots, when internships are carried out as a

training methodology.

- The formation of community members-trainers to carry out teaching-learning processes on agroforestry systems and the installation of plots requires more time than was considered in the project, given that the soft skills and abilities to manage didactic resources demand not only theoretical workshops with classroom exercises, but must be prepared in direct actions in the communities themselves and in the field. With this in mind, the project applied the strategy of providing the community members-trainers with technical and methodological support from AIDER's professional specialist.
- To achieve the learning objectives and success in the installation of agroforestry plots, training cannot only be oral and demonstrative (field practice), but also requires the production of didactic material that accompanies the process and remains as an aid-memory for the community members, when they are no longer in the training process itself.
- As a result of the aforementioned, technical guides were prepared with the specialized professionals and the contributions of the community members-trainers, who combine in their practice the knowledge provided by AIDER's technical team

with ancestral knowledge about crops, the characteristics of forest species, the identification of soil acidity and other aspects of the agricultural tradition in the communities. From the elaboration of this material it was learned that large letters should be used, basic text, with words in Spanish that are part of their vocabulary and those that are not known should have an explanation, use more graphics, but with the empirical references that are part of their environment.

- ✓ The agroforestry system model proposed to the communities was accepted when the requirements of forest species presented by the community members themselves were gathered for the final design. In this way, it was identified that their greatest expectation was in the production of medicinal plants, and to learn the techniques to give them added value by obtaining derivatives such as menthol, creams, soaps, shampoos and the syrups that are used to improve health. These contributions were taken into account, thus guaranteeing the involvement of everyone, men and women, young and old. It is interesting to note here that the cultivation of medicinal plants tends to be considered in the plots that are family gardens, close to the houses, which derives in that it becomes, practically, a productive activity conducted by women, who add it to their handicraft activities.
- ✓ Based on the principle of working with a gender and social inclusion approach, the project has invited all those interested in agroforestry activities and inclusive and

sustainable businesses, achieving the expected attendance, without discrimination, proceeding to distribute the tasks in common agreement, for men and women, without generating conflicts because they are activities that have not been done before in the community and, therefore, are not identified as being linked to one sex or another, to a particular age or to any particular condition. However, the physical strength required by some of the activities was not sufficiently measured, nor the distance they have to travel to acquire some input, from the forest, the river or the community. It was at the moment of implementing the tasks that problems arose, especially when the tasks were entrusted to women, whose physical strength did not match that of men, as well as the distances to be traveled, which put them at risk and took them away from their domestic environment (home and community). Objections and complaints were presented, which were overcome with a redistribution of the tasks, specifying the characteristics of each task and the requirements of personal capacities.

- ✓ Incorporating carbon sequestration as a new component in the proposal of agroforestry systems (in their investment plans) was quickly accepted, since it is already widely known that there is carbon in the forest and that there is a market where they pay for it. In reality, the information on what forest carbon is and its conversion into carbon bonds is quite distorted, so it is necessary to work hard in the dissemination of correct information and training to achieve, in the community members, the understanding of what a carbon

To achieve the learning objectives and success in the installation of agroforestry plots, training cannot only be oral and demonstrative (field practice), but also requires the production of didactic material.

sequestration project really means and the alternative that AIDER promotes with this project, which is based on the installation and management of agroforestry plots in degraded areas of communal lands, seeking to harmonize agricultural and forestry production for self-consumption and commercial purposes, requiring the application of new productive practices to ensure sustainability and compliance with the requirements of markets interested in agricultural products and carbon bonds.

✓ The involvement in the whole process of formulating the carbon sequestration project and that AIDER's technical team is permanently training on related issues of environmental conservation, deforestation, land degradation, climate change and its impacts on the life of all living beings on the planet, have made it possible to understand that, if there is forest carbon in the forest, it must be produced as carbon bonds so that they can be verified and certified and enter the international market. However, not all community members understand what forest carbon is, the carbon found in agroforestry plots, the requirements for verification and certification by external institutions that are internationally recognized for this task, and how the commercial transaction is carried out in the carbon market.

✓ Therefore, it is necessary for AIDER to maintain a process of awareness-raising, information and training, so that the project is sustainable and for the community members to be

committed to reduce the pressure on the forests; as well as facilitating the process of selling the carbon bonds and the distribution of the benefits, since the money must return as reinvestment capital to give sustainability to the agroforestry plots and finance strategic activities that avoid threats to the forest, such as control and surveillance, monitoring, reporting and verification of deforestation, ensuring that the carbon bonds are maintained and better yet increased.

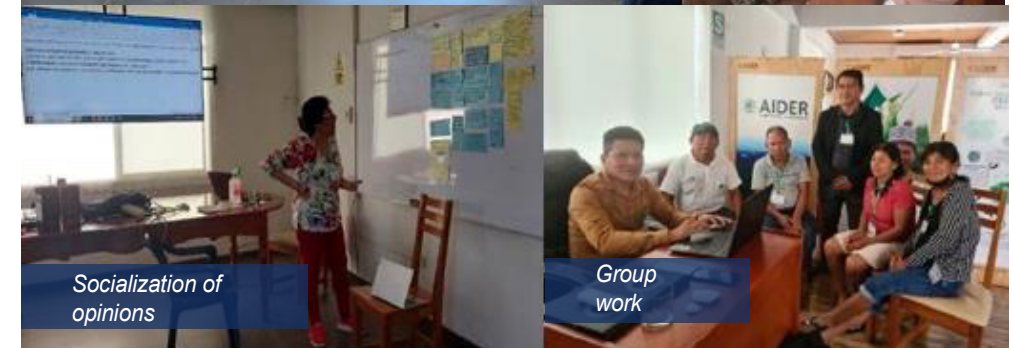
✓ In regards to gender and social inclusion, the project has been an important space for significant progress in gender equality, as men and women shared responsibilities in the different project activities. The factors that have made this progress possible are:

- The campaign to sensitize men to recognize the importance of sharing responsibilities with women, especially in activities that are not part of the cultural tradition that separates men and women, so that they accepted the call to women to be part of the project activities and incorporated them without conflicts in the distribution of tasks.
- The workshops on gender and social inclusion that were held during the execution of the project, coordinating with the community authorities for their execution. These workshops strengthened the empowerment of women to participate actively and make their voices heard, while men were trained to listen and reach agreements.

✓ Although progress has been made in gender equality and social inclusion, the process is not complete and more work still needs to be done on these aspects and intersectionality needs to be carried out with an intercultural approach, the recovery of ancestral knowledge and the revaluation of traditions marked by values of reciprocity, solidarity, collaboration and cooperation. From the process followed in the project, the lesson learned is that the training workshops and reflection meetings help, but are not enough to change gender

inequality. It is necessary to carry out affirmative actions in the concrete activities, with the strategic precaution to not generate conflicts or promote domestic violence, therefore it is necessary to have the basic knowledge of how the different gender roles established in the community are fulfilled and to establish, in an organized, coordinated and planned manner, these affirmative actions, based on the productive and forest conservation activities, which unites equally all the members of the community families.

Views from the AAR Workshop: Lessons learned



7 Recommendations

- ▶ AIDER's experience in implementing initiatives and projects in contexts of cultural diversity, with the participation of native communities (Amazonian indigenous peoples), allows us to establish the following principles as the first and most important recommendation to ensure that the proposals are taken on board by the projects:

- **Interculturality:** aimed at establishing interactive relationships based on respect for diversity, democracy, tolerance, assertiveness and harmonious coexistence. Based on this principle, establish a dialogue of knowledge and interlearning.
- **Gender equality and equity:** which is based on the recognition that men and women, young and old, deserve equal opportunities, respect for their rights and benefits, according to their conditions, needs and interests. Based on this principle, affirmative actions are promoted to empower women to express themselves and to empower men to listen and both to be able to act together with consensual agreements.
- **Interactive participation:** which is the level of participation that makes it possible for the social actors involved in a project to be part of it, have part in it and take part in it, i.e. identify with the project objectives, benefit equally and equitably from the results achieved, and be integrated in the

decision making that makes possible a successful participatory management of the project.

- **Recovery of ancestral knowledge (of community members and producers):** In order to accomplish that the technical proposals of the project, being new or innovating, are integrated with what those involved in the project already know, since they have the richness of direct experience and lessons learned based on nature, which have gone through the cycle of trial-error-strengthening-learning-success. This principle is the base foundation for interculturality.



Brainstorming, in writing, to gather recommendations

- ▶ In order to achieve effective participation, commitment and involvement of those invited to be part of the project, the following is recommended:

- **To inform in detail** the purpose, objectives, components, actions, activities and operational plan of the project to all those to whom the project is addressed, by means of a public event to present the project and the members of the technical-professional team, and then individualized presentations to each social actor, responding to the **transparency** requirement, to achieve commitment and loyalty to the project.
- **Establish a permanent communication and information plan**, but with a frequency relevant to the project's actions, for all the social actors directly or indirectly involved in the project, so that they have the necessary knowledge of the evolution of the project proposal and the fulfillment of what was planned and programmed. This is part of another requirement, **accountability**, which ensures the continuance of the project without conflicts.



Curiaa NC representatives: Micaela Bardales González, Leli Florentino Vásquez and Nolberto Sanancino Cauper

► Taking into account the results of the organization of the field work (communities), as AIDER has been practicing, it is recommended to apply the strategy of coexistence of the technical and professional team with the community members, for which it should be coordinated with the community authority and the community assembly the installation (construction) of a facility, in the center of the community, using local materials, with the basic conditions to serve as an office-home. It is important to arrange its return to the community, when the project completes its actions.

► In the installation of family plots in the communities, under the proposal of agroforestry systems, the following process is recommended:

- Conduct a biophysical, economic, environmental and socio-cultural diagnosis, with a gender approach, to be able to define the best agroforestry system model, relevant to the reality of the community.
 - Identify the community members who express interest in the proposal and develop meetings, establishing initially, what we call interest groups, as the first step in the organization and informed participation, with consensual consent.
 - With the groups of interest, and with the authorities, proceed to elaborate, in a participatory manner, the best agroforestry model, appropriate to the conditions of the community members' plots. At this point, ancestral knowledge should be recovered to enrich the technical proposal.
 - Once the activities for the installation of the agroforestry plots have begun,
- constitute the AFS committees (agroforestry system committee), with a president representing them, who will be the best strategic ally to ensure that the plots are installed with the agroforestry system agreed upon.
- Conduct trainings, mainly for the new learnings required by the community members, both men and women, in reference to the good practices required by this system and to understand the incorporation of the carbon sequestration component. At this time, it is recommended to use the methodologies of learning-by-doing and community-to-community training. The learning process should be strengthened with field demonstrations and internships or exchange of experiences in the plots of successful community members.
 - A participatory planning makes possible a real commitment and the fulfillment of objectives and goals, within the foreseen timeframes.

► In reference to the elaboration of a carbon sequestration project, it is basic and fundamental to explain and make known precisely what carbon means, the role it plays in our lives and how it concerns climate change. In this aspect, it is recommended to:

- To make it known that just because you have trees in the community does not mean you have carbon bonds, the trees concentrate the carbon, but you must identify the VCU (verified carbon units), which is what is marketed, and for this a whole process of studies and calculations is required, which we call "production of carbon bonds", which must be verified by a recognized international company, being important to relate them to the development of activities that avoid deforestation and actions that tend to eliminate threats to the forest.
- Explain that VCUs, or carbon units, are an international decontamination mechanism to reduce pollutant emissions into the environment that cause global warming or the greenhouse effect (GHGs or greenhouse gases).
- Ensure that a REDD+ project (reduction of emissions through deforestation and degradation) does not mean that forest resources cannot be used by the communities, who make the forest their best market and pharmacy. Explain that, in this context, the use of timber and non-timber forest resources can be done under management plans that guarantee use in harmony with conservation and avoid deforestation.
- Proceed with full transparency on the quantification of the VCUs, the verification and certification process, the commercialization and distribution of benefits, as this helps to strengthen the commitment of the community members to carry out activities that guarantee the avoidance of deforestation and the production of carbon units. The commercialization of carbon units has been demonized and the population is misinformed about this type of project, which leads them to believe that the "sale" of carbon units generates a lot of money and they do not need to do other activities, when the truth is that the money obtained from carbon units is precisely to invest in economic-productive activities that guarantee the permanence of these units and avoid deforestation, and it is these activities that generate the income to improve living conditions and their own means of production.



NC Roya Representatives: Hilda Sánchez López, Judith Vásquez Nunta, Roger Maldonado Isamano

► The challenge of moving towards gender equality and equity, as well as achieving true social inclusion, must begin with the recognition that in the communities there is a perception and valuation of the supposed superiority of masculinity at different levels, which consequently, leads to considering the feminine as inferior. Even when all family members participate in agricultural activities, the work of women and children is not valued as such, but rather as "support" to men's work, with men exercising control over access to resources and the distribution of benefits. From AIDER's experience, we recommend:

- Facilitate reflections on the socio-cultural constructions that indigenous peoples have created about being a man or a woman, a child or an adult, in order to guide the reconstruction of masculine and feminine identities, understanding that there are other options of behaviors and commitments in family, economic and communal management activities that should be considered independently of sex and more in accordance with the needs of a new order of relationships to achieve environmental conservation and good living. This can be done in workshops and/or meetings with participatory dynamics that involve all the community members without distinction of any kind.
- To begin by promoting a change in attitudes and behaviors in men and women, so that in the new and innovative productive activities, men and women, young and old, are organized in a way that distributes tasks and responsibilities that allow the appreciation of what they do with the same level of consideration. For this a strategy that works is to indicate that the tasks do not belong to men or women, but to anyone with skills and abilities, regardless of gender and age.
- Strengthen women's self-esteem with specific training in aspects and topics that improve their educational levels, enriching their knowledge and experience with the necessary knowledge of the technical proposals that the project brings to the community. In this way, they themselves will be able to break one of the obstacles generated by the sexual division of labor, the sense of being inferior, in order to move forward in their own personal, family and community development.
- Conduct reflection workshops with men to help them identify the negative consequences of machismo and predispose them to listen to women and take actions as a team, under conditions of equality and based on the different capabilities, needs and interests of individuals, without being conditioned by gender or age.

► In order to achieve the learning objectives in the capacity strengthening processes, experience shows us it is recommendable to:

- Identify the topics, using a quick training needs assessment, identifying in the same instrument previous knowledge and practical experience, depending on the topic.
- Summon all community members: men, women, young and older.
- Agree on the timings of training or reflection meetings: dates, times, duration of the events.
- Prepare audiovisual material as a motivational resource and when necessary, as a reflection, analysis and explanation resource. Design participatory dynamics for recreation, reflection and learning enhancement.
- Have a detailed plan for the development of the training, where the learning objectives at the conceptual, practical/experimental and evaluative (attitudinal) levels are explained, so that the trainer does not get lost in the development of the topics.
- Strengthen the training process with internships: exchange of experiences. Invite both men and women to this type of event, for which it is recommended to invite the husband and wife, since in many cases men do not allow women to travel alone with other men in the group of trainees.



NC Flor de Ucayali representatives: Juana Guimaraes, Renaldo Mori Pereyra and Saúl Martínez Guimaraes



Sinchi Roca NC Representatives: Julio Gonzales Pinedo, Amao Pérez Fernández



NC Mariscal Cáceres representatives: Safira Pino Octavio, Sergio Pino Angulo and Walter Angulo Estrella



Pueblo Nuevo NC representatives: Antonio Muñoz Florenciano, Edith Linares Ferrani and Eldivia Gonzales Esteban

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9 Appendices

ANNEX 1: Key questions for the application of the analysis variables in the systematization

Pertinence and adaptation

Key questions:

1. What has been done responds to the needs and/or demands of the people, of whom: men, women, authorities, others?
2. How have the project proposals contributed to change the initial situation?
3. What is the level of appreciation/satisfaction of the social actors (community members, men, women, authorities) about the changes generated by the project with regards to the initial situation?
4. What are the factors that favored and/or limited the achievement of the expected results of the project?
5. What has been the process of technology adaptation in the communities? What adaptations have been achieved?
6. What changes/arrangements had to be made for the technological proposal to be accepted by the community members, men and women? Have the suggestions and/or recommendations of the community members (men and women) been considered?

Organization

Key questions:

1. How has the planning and organization of activities been done (participatory, concerted, consensual, comprehensive, interdisciplinary, team building)?
2. How has the participation of social actors been organized?
3. What role have the different social actors (community members, authorities, project team, others) played?
4. How has the coordination with the community members and their authorities for their involvement in the project occurred?
5. What made the organization in the communities possible?

Participation

Key questions:

1. Who participates? (actors) Gender, age, role, functions.
2. How do they participate? Level of participation (attends, summons, dynamizes, directs, exposes, etc.)
3. Why did the identified social actors participate? Factors that favored their participation.
4. Why didn't those summoned participate? Factors that prevented or hindered their participation.
5. What contributions (opinions, suggestions, proposals, recommendations) were achieved with the participation of the different actors that contributed to the success of the axis?

Interculturality

Key questions:

1. How is the socio-cultural relation between the different actors of the project expressed?
2. What common learning is generated from the intercultural relationship between community members and project technicians?
3. What factors facilitate intercultural relations?
4. What factors make intercultural relations difficult?
5. How have intercultural relations among all the social actors of the project changed since what was found in the initial situation?

Gender and social inclusion

Key questions:

1. What is the level of participation and involvement of men, women, children, youth and senior citizens in the project's actions?
2. What changes has the project generated in men and women (identified in each systematization axis).
3. In which activities or actions has equal participation of men and women been achieved? Why?
4. What strategies were developed to ensure that no one is left out because of their personal diversity conditions?
5. What factors favored or limited the progress in gender equality and equity?

ANNEX 2: List of individuals and organizations that participated in the strengthening of business associativity capacities

Native community	Organization representative	DNI(ID)	Sex*	Organization/ Position in their organization
Mariscal Cáceres	Segundo Roberto Angulo Estrella	45001427	M	NC Mariscal Cáceres chief
Mariscal Cáceres	Bety Marlene Jacob Estrella	41156912	F	NC Mariscal Cáceres vocal
Yamino	Fernando Estrella Acuxamu	00185583	M	NC Yamino vice president
In representation of NC Pueblo Nuevo, Curiaca, Roya, Florde Ucayali and Sinchi Roca	Roel Domingo Silvano	46356557	M	ACICOB President
Tres Islas	Sergio Perea Ponce	04820702	M	NCTres Islas President
Tres Islas	Vilma Payaba Cachique	04816635	F	Beneficiary
Tres Islas	Adolfo Cagna Andaluz	04810716	M	Beneficiary
Tres Islas	César Estanico Sánchez	04816065	M	Beneficiary
Tres Islas	Eva Lidia Amachi Gatica	04819547	F	Beneficiary
Tres Islas	Delia Figueroa Villar	04821332	F	Beneficiary
Tres Islas	Carlota Vásquez López	80310236	F	Beneficiary
Infierno	Edwin Rolando Díaz Ohena	42379900	M	NC Infierno vice president

* F female, M male

ANNEX 3: List of individuals and organizations that participated in the strengthening of agroforestry systems capacities

Native community	First and last names	Gender	Charge	Age
Curiaca	Nolberto Sanancino Cauper	Male	AFS Secretary	38
Curiaca	Fredy Nunta Ruiz	Male	AFS Vice president	42
Curiaca	Dionicia Zumaeta Cumapa	Female	AFS - FP Partner	29
Curiaca	Timoteo Silvano Rengifo	Male	AFS Partner	48
Curiaca	Alfonzo Zumaeta Vásquez	Male	Communal chief	52
Flor de Ucayali	Renaldo Mori Pereyra	Male	AFS President	59
Flor de Ucayali	Saul Martínez Guimaraes	Male	Chief	41
Flor de Ucayali	Juana Guimaraes Majin	Female	Lieutenant Governor	61
Flor de Ucayali	Eduardo Linder Guimaraes Rodríguez	Male	AFS Partner	46
Flor de Ucayali	Jin Jhon Guimaraes Rodríguez	Male	Agroforestry liaison	30
Pueblo Nuevo	Víctor Pinedo Maynas	Male	AFS-FP Partner	53
Pueblo Nuevo	Rodolfo Linares Yhui	Male	FP President	64
Pueblo Nuevo	Betty Mendoza Shahuano	Female	FP President	52
Pueblo Nuevo	Eldivia Gonzales Esteban	Female	AFS-FP-Handicraft partner	40
Pueblo Nuevo	Antonio Muñoz Florenciano	Male	partner	38
Roya	Florentina López Cruz	Female	partner	30
Roya	Delcio Bautista Tangoa	Male	partner	30
Roya	Jamer Chávez Fachin	Male	AFS Partner	34
Roya	Ronal Ahuanari Picota	Male	AFS Partner	25
Roya	Roger Maldonado Isamano	Male	AFS Partner	56
Sinchi Roca	Julio Gonzales Pinedo	Male	ACICOB Vice president	65
Sinchi Roca	Nilder Fernández Pérez	Male	AFS Partner	37
Sinchi Roca	Alfredo García Grau	Male	AFS President	38
Sinchi Roca	Guillermina Grau Rengifo	Male	AFS Partner	38
Sinchi Roca	Amao Pérez Fernández	Male	AFS Partner-Grafter	31

ANNEX 4: List of persons and organizations that make up the Indigenous Business Associativity Network

NAMES	FUNCTIONS/ROLES	OFFICE/UNIT	INSTITUTION
Edwin Rolando Díaz Ohena	Promote community management and join efforts.	Vice Presidency	NC Infierno
Sergio Perea Ponce	Promote community management and join efforts.	Chairmanship	NC Tres Islas
Carlos Gutiérrez Silva	Coordinate community georeferencing actions.	Regional Directorate of Agriculture of Madre de Dios	Regional Government of Madre de Dios
Juan José Ruy Chulla	Promote competitiveness in the regional agricultural sector in terms of economic, social and environmental sustainability.	Regional Directorate of Agriculture of Madre de Dios - Directorate of Agricultural Competitiveness	Regional Government of Madre de Dios
Nimer Guillermo Velarde Katayama	Support productive projects and capacity strengthening.	Regional Directorate of Agriculture of Madre de Dios - Cacao Project Residence	Regional Government of Madre de Dios
Otilio Perea Huarinda	Contribute to the associative network in agricultural matters in accordance with national policies and sectoral plans.	Chairmanship	Cocoa technical round table
Segundo Roberto Angulo Estrella	Recognize the AFS agroforestry system committee, promote community management.	Communal Headquarters	NC Mariscal Cáceres
Fernando Estrella Acuxamu	Encourage crop diversification and promote community participation in leadership and organization topics.	Vice Presidency	NC Yamino

Denis Napo Vásquez	Recognize the AFS agroforestry system committee, promote community management.	Communal Headquarters	NC Pueblo Nuevo
Betty Mendoza Shahuano	Encourage crop diversification and promote community participation in leadership and organization topics.	Vice chairmanship. Torampi Banaibo Cocoa Producers Committee	Pueblo Nuevo Cocoa
Alfonso Zumaeta Vásquez	Recognize the AFS agroforestry system committee, promote community management.	Communal Headquarters	NC Curiaca
Fredy Nunta Ruíz	Encourage crop diversification and promote community participation in leadership and organization topics.	Vice Chair. Cocoa producers committee	NC Curiaca
Wilfredo Esteban Moreno	Recognize the AFS agroforestry system committee, promote community management.	Communal Headquarters	NC Royá
Roger Maldonado Isamano	Encourage crop diversification and promote community participation in leadership and organization topics.	Torampini Tetae Shonibo Chairmanship/Committee	NC Royá
Roel Domingo Guimaraes Silvano	Community forest conservation, capacity strengthening and communal forest management.	Chairmanship	Association of Indigenous Communities for the Conservation of Forests - ACICOB

David Ferreyra Acho	Promote competitiveness in the regional agricultural sector in terms of economic, social and environmental sustainability within the framework of national and sectoral policy.	Regional Administration of Economic Development - Regional Directorate of Agriculture of Ucayali - Directorate of Agricultural Promotion and Competitiveness	Regional Government of Ucayali
Marilú Estrada Tuesta	Promote productive activities in rural zones/Regional Management of Economic Development.	Regional Directorate of Agriculture of Ucayali - Manantay Agricultural Branch	Regional Government of Ucayali
Mak César Barbaran Pinedo	Strengthen and increase productive activities in the communities.	Regional Administration of Economic Development - Regional Directorate of Production - Directorate of MYPE and Cooperations	Regional Government of Ucayali
Eduar Edinson Rubina Arana	Design and implement public policies, regional plans, programs and specific projects related to agroforestry systems (AFS) linked to value chains and biotrade.	Regional Administration of Economic Development - Project Assessments	Regional Government of Ucayali
Hilda Amasifuén Picota	Integrate joint work to strengthen policies related to the rights of indigenous peoples.	Regional Administration for the Development of Indigenous Communities	Regional Government of Ucayali
Miguel Vásquez Macedo	Strengthen agricultural research, technology transfer and innovation activities.	Experimental Agricultural Station of Pucallpa - Directorate	National Institute of Agricultural Innovation - INIA

Pio Santiago Puertas	Promote and execute productive projects and capacity strengthening and technical advisory services to native communities.	Ucayali Coordination Office	Association for Integral Research and Development-AIDER
Lis Cántaro Córdor	Promote and execute productive projects and capacity strengthening and technical advisory services.	Madre de Dios Coordination Office	Association for Integral Research and Development-AIDER
Mauro Cairuna Urquía	Work on community management and governance and advise the board of directors.	Chairmanship	Regional Organization of Amazonian Nationalities of Ucayali - ORNAU
Diet Absalon Pino Odicio	Promote the regional competitiveness of the agricultural sector in terms of economic, social and environmental sustainability within the framework of national and sectoral policy.	Chairmanship	Organization of Kakataibo Indigenous Youth from Aguaytia and Puerto Inca - OJIKAAPI
José Carlos Torres Pinedo	Contribute to the programs and operating plans of productive activities.	Pucallpa Regional Office - Prevention Area.	National Commission for the Development and Life without Drugs -DEVIDA
Dayana Karolay Urquía Mori	Promote the participation of craftswomen in the textile production.	management office	Kene Biri
Jhan Pinedo	Contribute with trainings to improve the quality of handicraft products.	management office	Nii Biri Maravillas del bosque SAC
Ener Villalobos	Cooperate in the agricultural industry and in cocoa and chocolate processing.	management office	San Gerardo (Company)

ANNEX 5: List of topics developed in the training sessions carried out in the project

TRAINING TOPIC	TARGET AUDIENCE
Associativity, business management and cocoa productive chain (in relation to Product 1 of the project: Indigenous business associativity).	Members of the business associativity network: public and private institutions, native communities, indigenous organizations, civil society.
Information and communication technologies, and the use of the virtual platform (in relation to Product 1 of the project: Indigenous business associativity).	Community authorities, members of the AFS committees, representatives of the community forest monitoring and control committee, among others.
Forming community facilitators in agroforestry management with a socio-business approach (In relation to Product 2 of the project: Agroforestry systems).	AFS committee member of Flor de Ucayali, Roya, Pueblo Nuevo, Curiaca and Sinchi Roca NC.
Establishment of agroforestry plantation (In relation to Product 2 of the project: Agroforestry systems).	AFS committee members from Yamino, Mariscal Cáceres, Tres Islas and Infierno NC.
Production of agroforestry seedlings (In relation to Product 2 of the project: Agroforestry systems).	AFS committee members from Yamino, Mariscal Cáceres, Tres Islas and Infierno NC.
Cocoa grafting and field management (In relation to Product 2 of the project: Agroforestry systems).	AFS committee members from Yamino, and Mariscal Cáceres NC.
Cocoa formation pruning and field management (In relation to Product 2 of the project: Agroforestry systems).	AFS committee members from the Yamino and Mariscal Cáceres NC.
Internship of men and women from native communities of MDD and producers of the Ucayali region (in relation to Product 2 of the project: Agroforestry systems).	AFS committee members from the Infierno and Tres Islas NC and Coopaser members.
Internship of men and women from native communities of PA and producers of the Ucayali region (in relation to Product 2 of the project: Agroforestry systems).	AFS committee members from Yamino and Mariscal Cáceres NC.

Training for indigenous women in the cultivation of medicinal plants (In relations to Product 2 of the projec: Agroforestry systems).	Members of the handicraft committees of the Curiaca, Pueblo Nuevo and Roya NCs
Establishment of plantations under agroforestry systems (In relation to Product 2 of the project: Agroforestry systems).	
Production of handicraft and medicinal plants (In relation to Product 2 of the project: Agroforestry systems).	
Training for the Kene Biri indigenous entrepreneurship (In relation to Product 2 of the project: Agroforestry systems).	Partners of the company Kene Biri.
Business management: Operations management, organization and operations process (In relation to Product 2 of the project: Agroforestry systems).	Members of the handicrafts committee and the AFS committee of the Curiaca, Pueblo Nuevo and Roya NCs.
Agroforestry MRV and the use of the digital tool "KoboCollect" (In relation to Product 3 of the project: Carbon sequestration).	Community leaders and members of the forest control and surveillance committees of the Curiaca, Flor de Ucayali, Pueblo Nuevo, Roya and Sinchi Roca communities.
Talk on communal forest management (CFM) REDD+, carbon sequestration (In relation to Product 3 of the project: Carbon sequestration).	Community authorities and community members from 15 communities: Roya, Pueblo Nuevo, Curiaca and Sinchi Roca, Nuevo Loreto, Santa Teresa, Buenos Aires, Caco Macay, El Naranjal, Nuevo Egipto, Puerto Nuevo, San José de Pacache, Santa Rosa de Dinamarca, Sinchi Roca II and Utucuro.
Talk on gender and social inclusion awareness (In relation to project management).	Members of the AFS, craftsmen committee and the general population of the native communities Curiaca, Flor de Ucayali, Infierno, Mariscal Cáceres, Pueblo Nuevo, Roya, Sinchi Roca, Tres Islas and Yamino.
Gender and indigenous peoples' rights (In relation to project management).	
Importance of the rights of men and women and equal participation in agroforestry activities (In relation to project management).	
Our rights as indigenous peoples and indigenous women (In relation to the management of the project).	

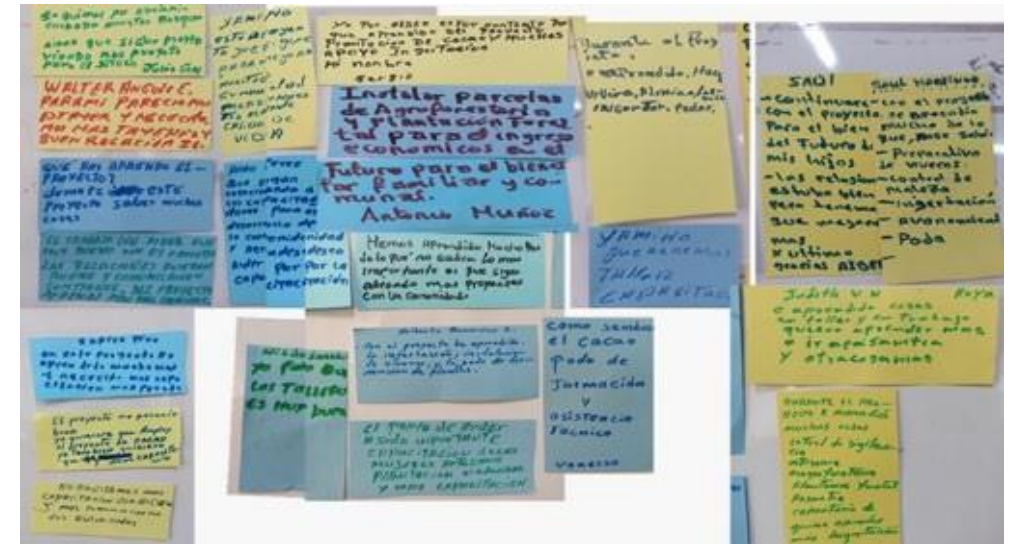
ANNEX 6: Testimonies of the community members on the project experience

► At the close of the project, a workshop was held with the participation of the community members delegated by the communities involved in the project to apply the After-Action Review (AAR) tool in order to identify lessons learned and recommendations. At that meeting, the community members expressed the following comments and opinions about what the project has left them with in terms of life expectations:

- Make more plantations because it gives life.
- Medicinal plants give wellness and it is necessary to learn how to transform them for elaboration of products.
- We want to sell medicinal products from our communities because it is very important.
- We must improve our work by taking into consideration the life plans and in case they are not operational, improve them and align with them. Include women in internships and trainings with a more leading role.
- Maintain the potential of the trainers, who are community members who have already been trained with the project, and encourage their participation in each community.
- Keep in mind that women who are mothers should not be required to carry additional burdens or responsibilities.
- It is necessary for the community to establish its territorial limits and landmarks and to register them in the public records because there is a great threat of invasions and overlapping of territory.
- It is important that the projects also help us locate where to sell and also to prepare derivative products such as chocolate.
- Promote handicraft houses in Roya, Curiaca and Pueblo Nuevo and implement them with equipment for handicrafts production (sewing machines).
- With the internships we have been able to improve the work in our plots, our minds are opened and we learn new things.
- The internships have been with practical knowledge. In Roya, Pueblo Nuevo, Curiaca, women would like to be involved in training internships. Exchange experiences with other communities. The authorities do not invite women and direct the participation ("they do not inform"), usually the authorities go but not the community members who are producers.
- It is necessary to have more trainings on carbon and how the carbon sequestration project works.
- We appreciate that the trainings are with materials, with pamphlets that we can read. In the trainings we understand them at the time, but then we forget them, so a handout helps in our free time, there we go over them and pictures and videos also help.

- Coordinate meetings well so that they do not clash with other community activities, because most of the work is on Saturdays, and so that they do not clash with school activities because they are held in the community building.
- Plan meetings to prioritize that they be held on non-working days. Because we are always in activities, whether it is fishing or other meetings.
- It is preferable that meetings and workshops be held in the mornings, as it is cooler. If we have to go fishing or to the mountains, we can schedule them for the afternoon. We have to coordinate well. We all want to learn.
- Meetings should be scheduled in advance and held in the evenings, preferably on weekends.
- We must continue to strengthen the capacities of men, women and young people, such as continuing to produce plants in the communities because it generates income for the community; likewise, we must strengthen the activities that are being carried out in the communities through communal forest management.
- Consider agroforestry activities and planting in the areas invaded by colonists in the next projects, in order to recover the lost forests and have more carbon and that the cooperating partners support for the good of all.
- It is important that more indigenous men and women replicate agroforestry businesses, to make progress with this new model with positive impacts, we do not release carbon, we do not deforest and we improve our living conditions.

Below is an image of the cards written by the members of the community and the details of the cards:



<p>We continue to take care of our forest. AIDER continues to promote more projects for the future.</p> <p><i>Julio Gonzales</i></p>	<p>In my opinion, this is good, we need more workshops and a good relationship with the engineers.</p> <p><i>Walter Angulo.</i></p>	<p>The work with AIDER was very good, relations with the project were good and there was constant communication. I learned a lot, I ask for more training.</p> <p><i>Juana Guimaraes</i></p>
<p>I have learned a lot more in this project and I need more training, more projects.</p> <p><i>Safira Pino</i></p>	<p>I am happy about AIDER because thanks to the project I have learned about cocoa planting and we received support in grafting.</p> <p><i>Sergio</i></p>	<p>May they continue to train the trainers for the development of the community and I thank AIDER for the training.</p> <p><i>Amao Pérez.</i></p>
<p>I have learned things in the workshops and on the job, I want to learn more, go to internships and other things.</p> <p><i>Judith Vásquez.</i></p>	<p>Install agroforestry and forestry plots for future income for family and communal welfare.</p> <p><i>Antonio Muñoz</i></p>	
<p>With the project I have learned: grafting, nursery installation and plant formation pruning.</p> <p><i>Nolberto Sanancino.</i></p>	<p>I ask that the workshops be as good as they have been up to now.</p> <p><i>Hilda Sánchez</i></p>	<p>May this project continue to improve our community and our quality of life.</p> <p><i>Yamino</i></p>
<p>Continue with the project for the sake of my children's future. I learned a lot, what I didn't know how, nursery preparation, weed control, grafting, fertilizing, pruning. Relationships were good but we have to improve. Thanks to AIDER.</p> <p><i>Saúl Martínez.</i></p>	<p>During the project I have learned many things: control and monitoring, handicrafts, agroforestry, forest planting, internship, trainings. I want to learn more about grafting.</p>	



May the forest remain the forest