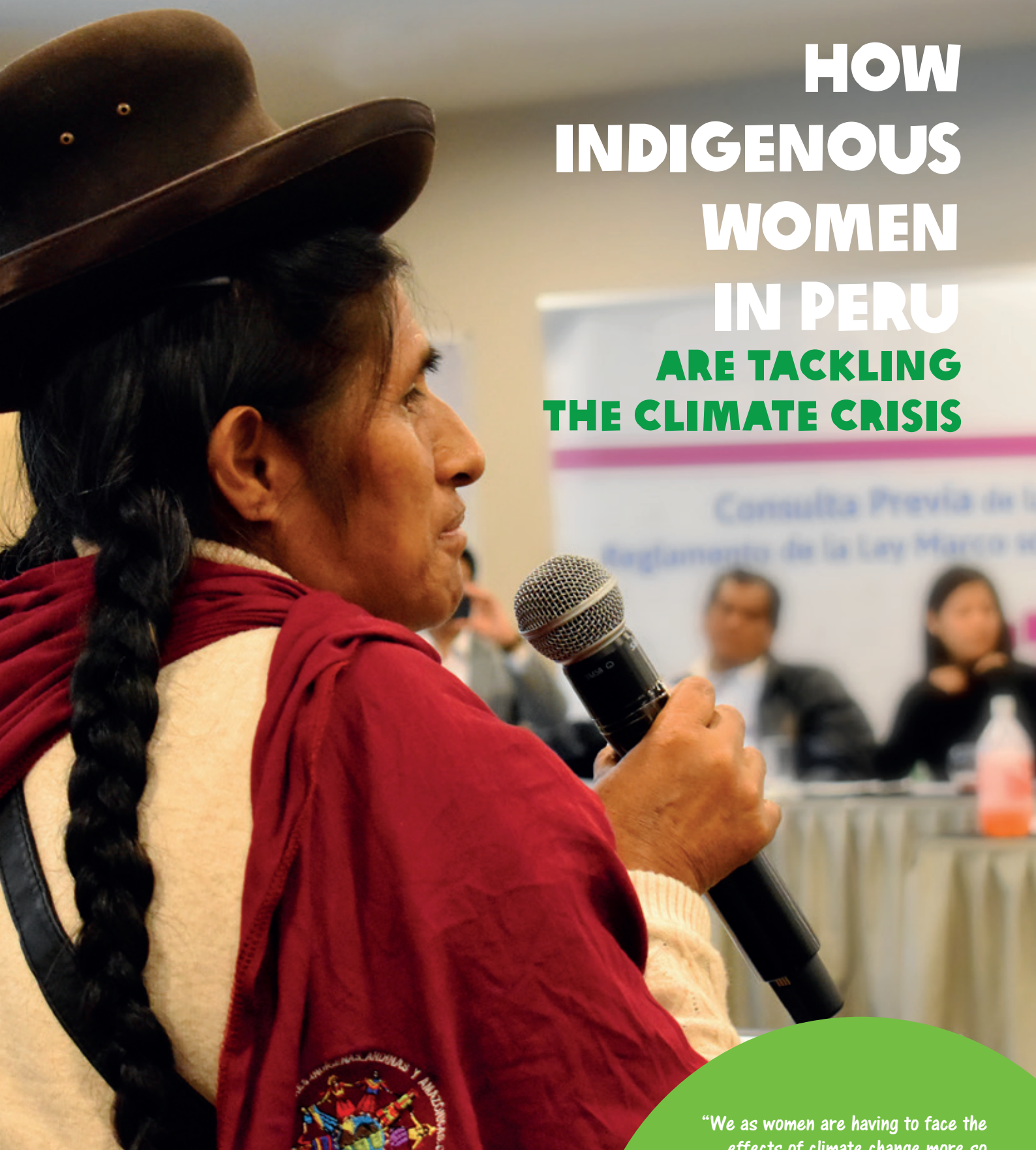


HOW INDIGENOUS WOMEN IN PERU ARE TACKLING THE CLIMATE CRISIS



“We as women are having to face the effects of climate change more so than men, so we are more involved in training and replication activities (...). From our own experiences as women, we can contribute a lot to the agenda of indigenous organizations.”

Margarita Machacca (Puno), Quechua leader



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LIST OF ABBREVIATIONS AND ACRONYMS

FPIC	Free, Prior and Informed Consent
RLMCC	Regulation of the Framework Law on Climate Change
ONAMIAP	National Organization of Indigenous Andean and Amazonian Women of Peru
MINAM	Ministry of Environment



PRÉSENTATION

This document is the outcome of a reflection on indigenous women's process of empowerment, engagement, and participation in the climate agenda. This document aims to account for the main opportunities and obstacles that the National Organization of Indigenous Andean and Amazonian Women of Peru (ONAMIAP) has encountered in this path.

It is an effort of empowerment and advocacy based on climate proposals generated from the indigenous vision, with the voice of women leaders who are experiencing the ravages of the climate crisis in their daily lives and in their territory.

Interviews and focus groups with women members of ONAMIAP from the regions of Ayacucho, Junín, Loreto, Piura, Puerto Maldonado, and Ucayali were used to elaborate this document. In addition, we included reflections from ONAMIAP's participation in the forums for citizen participation and prior consultation around the proposal of Regulations of the Framework Law on Climate Change (RLMCC), a law whose effectiveness and implementation is still deficient, particularly in terms of recognition of prior consent and legislation.

Finally, this document intends to recognize the fundamental role played by indigenous women's organizations such as ONAMIAP in debates and advocacy work aiming to generate more effective policies, which take into account their contributions, knowledge and ancestral practices, to tackle the threats of the climate crisis.



2014

ONAMIAP participates in the COP20 (Lima) and highlights the indigenous agenda in the face of climate change and gender inequality.

2015

The Peruvian government approves the **Climate Change and Gender Action Plan**. At COP21 (Paris), ONAMIAP, who had actively participated in the development and approval of this plan, highlights the challenges to gender equality in the fight against the climate crisis.

2016

First National Meeting of Indigenous Women, reflecting on climate change, organized by ONAMIAP. At COP22 (Morocco), ONAMIAP promotes debates around indigenous women's rights and territorial governance.



2017

ONAMIAP participates in COP23 (Bonn) promoting its "Proposals of indigenous women facing climate change" and prioritizing the role of indigenous women in territorial governance, as a strategy to tackle the climate crisis.



2018

The Framework Law on Climate Change (Law 30754) is approved in Peru. ONAMIAP participates in the debate on the regulation of the law.

2019

Indigenous organizations request for **Prior consultation of the proposal for the Regulation of the Framework Law on Climate Change (RLMCC)** and ONAMIAP takes part in it. National indigenous organizations participate as part of **the Indigenous Climate Agenda**. The plan for prior consultation includes measures to enhance women's active participation.



Main agreements of the **FPIC** process of the **RLMCC** proposal

- Creation of the **Indigenous Climate Platform**, which will serve as a space for the management, articulation, exchange, systematization, and dissemination of our recommendations for adaptation and mitigation measures, as well as traditional and ancestral knowledge, practices, and knowledge on climate change, contributing to its comprehensive management.
- **Mention of indigenous mechanisms focusing on the reduction of greenhouse gas emissions produced by deforestation and forest degradation** - such as the Amazon Indigenous REDD+ (RIA) - as part of the National Strategy on Forests and Climate Change.
- **Guarantee the legal protection of lands and territories**, and other collective rights of indigenous or native peoples, as an enabling condition for the implementation of integrated climate change adaptation and mitigation measures, following the International Normative Framework, for example, International Labor Organization (ILO), Convention 169.
- MINAM's commitment to develop a regulatory proposal, in coordination with indigenous organizations, which would allow for the criminalization and sanctioning of carbon piracy.
- **Access to information and citizen participation with an intercultural approach and linguistic relevance**, through the most appropriate channels, to ensure that the Andean and Amazonian indigenous peoples have access.
- **Incorporation of life plans and other communal management documents for the definition of adaptation and mitigation measures** of regional and local strategies to combat the climate crisis.

What have been **ONAMIAP'S ACHIEVEMENTS and CONTRIBUTIONS** to the Climate Change Agenda?



- 1. The recognition and visibility of indigenous women's roles in the fight against the climate crisis.** ONAMIAP and its contributions have been recognized in various forums, such as the National Commission on Climate Change and the Joint Declaration of Intent, a voluntary cooperation agreement signed by the Governments of Peru, Norway, and Germany, to reduce greenhouse gas emissions produced by deforestation and forest degradation in Peru.

“Indigenous women play a key role in the action against climate change, since they are for the most part the ones who transmit their ancestral knowledge, practices and knowledge to the next generations”.

Harlem Mariño, ONAMIAP advisor

- 2. Strengthening the voice of indigenous women at the grassroots level.** This is required by civil society and state organizations in order to gather their visions, feelings, knowledge, and practices regarding territorial, water, and climate management, developed from their daily experiences. .

- 3. Leadership on gender issues from the viewpoint of indigenous women,** reinforced by their inclusion in various arenas and enriched by the diversity of knowledge represented by its Andean and Amazonian members.

“[ONAMIAP] has succeeded in creating spaces for training and internal capacity-building that are allowing women to connect their daily situations with political and global processes, such as climate change”.

Miguel Lévano, Officer for Territorial Rights and Extractive Industries for Oxfam in Peru

- 4. The strengthening of existing skills and training of new indigenous women leaders** in the communities, with an intergenerational approach, allowing the retrieval of ancestral knowledge and practices, and the strengthening of grassroots organizations.

- 5. The systematization of processes and learnings around the participation of indigenous women,** mainly around the processes of Free, Prior, and Informed Consent (FPIC), in the restructuring of their community statutes, or others.

In August 2019, during the sixth stage of the prior consultation process on the proposal for the Regulation of the Framework Law on Climate Change, ONAMIAP was part of the group of organizations that made Peru the first country in the world to have an Indigenous Climate Platform, where contributions of indigenous knowledge and practices to the integrated management of climate change are valued, recognized and disseminated, as established in the Paris Agreement.

Which **FACTORS** have **LIMITED** **ONAMIAP'S** evolution and adoption of the Climate Change Agenda?

1. **ROLES IMPOSED** on women: this complicates their roles as leaders. Many of them have been criticized in their communities for “distracting” other women from their “responsibilities.”

“Women’s leaderships are watered down in mixed organizations since some women replicate men’s leadership and fail to find their own”.

Melania Canales (Ayacucho), President of ONAMIAP

2. Weak representation of indigenous women in community leadership and mitigation activities.

“These are not only environmental issues but also human rights issues(...) Women are always present to defend the territory, but are not present when it comes to dialogue with authorities or negotiation”.

Ketty Marcelo (Junín), Asháninka Yanesha leader,

3. The lack of knowledge and understanding of concepts surrounding the climate agenda.

“I [The FPIC of the RLMCC], I believe they have tried hard. But the materials are not appropriate; there is a lot of text. They should do audios as well. I didn’t understand some of the topics at the time they were explained, so I read them later in the booklets they gave. I’ve shared those in my local area so they can learn about them too”.

Verderis Velasco (Piura), peasant leader

4. Scarce financial resources and lack of support from sub-national authorities.

“There ought to be funding for losses due to climate change. In my community, the river water increased, and it swept away several houses, mine too. They come to investigate, and they only see material losses, they don’t evaluate how much of what would have been produced in the farm has been lost”.

Hilda Pérez (Junín), Asháninka leader and vice-president of ONAMIAP



Which **FACTORS** have **CONTRIBUTED** to **ONAMIAP'S** evolution and adoption of the Climate Change Agenda?

1. Self-identification has been essential for the capacity-building of women leaders, as they strengthened their identities and recognized grassroots agendas which guide their actions at local, regional, national, and international levels.
2. Using an intercultural and gender perspective following international standards, to analyze the contrasts, needs, and differentiated effects existing between indigenous women and men, their contexts and regions when faced with climate change, and to confront unequal power relations.
3. The ability to adapt content and methodologies, transmit knowledge between peers, share experiences, disseminate information through printed or audiovisual materials, and organize decentralized training activities.

“In the past, workshops were held for federations or regional organizations, but (...) We decided to hold them directly in the communities. This change was of great importance because it meant being able to broaden the geographical spectrum of dissemination and hold workshops where we can train, share and get to know more women and even young people, adolescents and children from the communities. This and the advocacy workshops have meant greater possibilities for the indigenous women to replicate them themselves”.

Stephany Cadenillas, ONAMIAP's communications officer

4. The combination of technical, legal and practical support, together with the financial backing and guidance from international and national organizations, strengthens the proposals and demands of the organization vis-à-vis the State and has been an essential catalyst for activities to enhance the organization and the women at the grassroots in terms of management, coordination, internal organization, leadership, advocacy, among others.

“Accompanying ONAMIAP is important, but so is the organization's autonomy to decide the best way to transmit the information. Thus they have been supported in facilitation, logistics, elaboration of materials, among other activities, but always with the intention that the women themselves take on the leadership”.

Dagoberto Hernández, Technical Advisor on Climate Change for Oxfam

What have we **LEARNED** as **ONAMIAP**?

1. To value indigenous women's roles for management of climate issues within their communities and regions ("taking care of family", of the farm, planting, and harvesting, taking care of water). The transmission of indigenous women's knowledge to women of different age groups can strengthen their communities and organizations' climate action.

"We women are like the guardians of culture: we learn from the wise, from experiences, we preserve the indigenous language. Men leave communities more often and absorb other cultures".

Mayra Macedo (Loreto), Shiwilu leader

2. To provide indigenous women with flexible, dynamic, and experience-based methodologies that allow them to share highly technical knowledge on climate change management in order to apply it in their activities and replicate it in their communities.

"I'm told I have an advantage for speaking the Shipiba language. I try to pass on the information to my brothers and sisters in the communities (...) The information on climate change is very technical and legal."

Jerly Ventura (Ucayali), Shipiba leader



What are **ONAMIAP'S** proposals and recommendations?

TO INDIGENOUS ORGANIZATIONS:

- **Promote the effective participation of indigenous women in climate negotiations and coordination processes**, ensuring their **participation and decision-making power** in both community and local, regional, national, and international forums, and maintaining transparency and equity in leadership roles.
- **Have their own multidisciplinary team** that allows them to address the different stages of the FPIC processes and other participation mechanisms.
- **Ensure that the processes of changing communal statutes expand their actions to mitigation activities and not only adaptation**, which will allow them to address climate issues more comprehensively and to access new funding opportunities.

TO CIVIC ORGANIZATIONS:

- **Contribute to the empowerment and capacity building of women leaders in communities**, promoting their access to training spaces.
- **Guarantee the autonomy of indigenous organizations**, providing guidance and technical support as well as financial support, to strengthen processes.
- **Recognize the intersectionality of the fight against the climate crisis with the rest of the processes being carried out by indigenous women.**

TO THE STATE:

- **FPIC processes should conform to international standards.** This means guaranteeing FPIC in legislative measures, which is currently not the case in Peru.
- **Guarantee the participation of indigenous organizations**, while respecting their own **diverse organizational structures and decision-making processes**, without these being subject to methodologies that may be imposed directly or indirectly by the State due to budgetary or time reasons, among others.
- **Food sovereignty** should be included in climate policies as an important factor for adaptation, as well as explicitly mentioning **the fundamental role of indigenous women and the inclusion of indigenous organizations in the High-Level National Commission on Climate Change.**

“With the trainings, we have gradually understood the issue of climate change (...). We know that we have to mitigate it; that is why we no longer want companies to enter our territory: they pollute rivers, streams, soil, and farms. We can no longer produce the way we used to”.

María Ríos (Ucayali), a female leader of the Yine people



ONAMIAP

The National Organization of Andean and Amazonian Indigenous Women of Peru (ONAMIAP) is an entity that strives for the full exercise of individual and collective rights of indigenous women and peoples. Its actions are aimed at strengthening grassroots organizations, empowering youth, highlighting the value of ancestral knowledge, making their proposals and demands visible while influencing the public agenda, and gaining representation at local, regional, national and international levels.

“Indigenous peoples are part of the territory; we do not only live in it (...). The territory represents survival, spirituality, and world view. If there is a drought one year, no holiday is celebrated, there is sadness.”

Melania Canales (Ayacucho), ONAMIAP's President



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