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Internacional Studies Career

**The Development of the Saapap-Ensta  
Community Following the Water Filter Project by  
the Non-Governmental Organization the  
Waterbearers**

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**DEDICATION**

All the effort and dedication of this work is dedicated to my parents who despite the distance never left me alone, to my grandparents who became parents and to my siblings who manage to go beyond where no one has reached.

And to life for reminding me how beautiful it is to swim in the clouds.

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To the people who accompanied me these 4 years, may the laughter infect us for the rest of our lives.

And that the road is always painted in lali color.

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# **The Development of the Saapap-Ensta Community Following the Water Filter Project by the Non-Governmental Organization the Waterbearers**

## **Abstract**

This article revolves around the problem of access to drinking water for the Saapap-Entsa indigenous community and how the intervention of an international organization (The Waterbearers) implemented a water filter project to provide a solution to the problem raised. In this way, it is intended to establish the bases of development as such to then determine territorial development in Ecuador, then the relationship between donor and recipient will be analyzed and if it is aligned with the principles of environmental governance of the country. Subsequently, it will be evaluated whether there is an improvement in the development of the indigenous community based on the project carried out by the organization. Finally, the methodology to be used will be of a qualitative nature that allows the use of the tool around the triangulation of information to have a structured database of data that contributes to the research.

**Keywords:** development, indigenous communities, international organizations, clean drinking water and water filters

# **El desarrollo de la comunidad Saapap-Ensta a raíz del proyecto de filtros de agua por la organización no gubernamental The Waterbearers**

## **Resumen**

El presente artículo gira en torno a la problemática del acceso al agua potable de la comunidad indígena Saapap-Entsa y como la intervención de una organización internacional (The Waterbearers) implementó un proyecto de filtros de agua para brindar una solución a la problemática planteada. De esta forma se pretende establecer las bases del desarrollo como tal para luego determinar el desarrollo territorial en el Ecuador, luego se analizará la relación entre donante y receptor y si la misma se encuentra alineada a los principios de gobernanza ambiental del país. Posteriormente, se evaluará si existe o no una mejora en el desarrollo de la comunidad indígena a partir del proyecto realizado por la organización. Por último, la metodología a usar será de carácter cualitativa que permita el uso de la herramienta en torno a la triangulación de la información para tener una base estructurada de datos que aporten a la investigación.

**Palabras clave:** desarrollo, comunidades indígenas, organizaciones internacionales, agua potable y filtros de agua.

# **The development of the Saapap-Entsa community following the water filter project by the non-governmental organization The Waterbearers.**

## **1. Introduction**

Taisha is one of the 12 cantons of Morona Santiago Province in the south-central Amazon basin of Ecuador. Enacted into law in 1996, it is the ancestral home of the Shuar and Achuar nationalities. It is divided into five parishes that include 196 communities, of which 70% are considered difficult to access only by plane or canoe. Almost 60% of children are under five years of age, 47% of whom are identified as malnourished and at additional risk of communicable diseases (INEC, 2010). Within the canton is located the Saapap-Entsa indigenous community, where the Taisha health district observed that 45% of children under five years of age are chronically malnourished. Thus, drinking contaminated water is the leading cause of death in young children (Amazon Clean Water & Nutrition Project, 2023). As a result of the above, the international non-governmental organization The Waterbearers intervenes, which, based on the needs of the indigenous community, executed the project to propose water filters to meet one of the basic needs of human beings, which is to have access to clean water.

In this line, the present research revolves around the problem raised regarding the lack of access to drinking water in the Saapap-Entsa indigenous community, which triggered different consequences such as child malnutrition in children under 5 years of age, for this reason, the relationship with the organization The Waterbearers for the implementation of the Sawyer water filter project was born. Therefore, it is important to analyze whether there is cooperation as such or simply a donation by the NGO, how the ties between the two actors arise, based on what parameters this relationship is aligned, what are the causes for interaction between the community and the organization, which local and international actors intervene throughout the process, the difficulties and successes that were achieved from it and what results were obtained after the implementation of the water filters, that is, if there was a change in the development of the community as such or simply nothing was achieved in terms of improving the quality of life of the people of Saapap-Entsa.

Based on the above, a general objective was established which is to evaluate territorial development at a general level to later make an analysis based on it with respect to the Ecuadorian indigenous community Saapap-Entsa through the water filter project of the international organization The Waterbearers. Likewise, three specific objectives were determined to provide the basis for research, in such a way that territorial development is analyzed within international cooperation in Ecuador. Subsequently, to analyze the relationship between the organization of The Waterbearers (donor) and the Saapap-Entsa community (recipient) and whether this relationship is conditioned by some factors. Finally, to evaluate the impact of the proposed water filters within the indigenous community and to determine whether there is a positive change as such in the development of the community.

To achieve the objectives set based on the problem of the lack of access to drinking water in the Saapap-Entsa community and the proposal of water filters by the organization The Waterbearers, a qualitative methodology was developed, using one of the main tools which is the triangulation of information, as follows: literature review, case study and semi-structured interviews with the director of the organization The Waterbearers (Jane Brinton) and people from the indigenous community. In this way, it will be possible to have a solid base of information regarding the research topic and an in-depth analysis that meets the objectives set.

## **1.1 Objectives**

### **1.1.1 General Objective**

To evaluate the territorial development of the Ecuadorian indigenous community Saapap-Entsa based on the water filter project of the international non-governmental organization Waterbearers

### **1.1.1 Specific Objectives:**

1. Analyze territorial development within international cooperation in Ecuador.
2. Analyze the horizontal relationship between the participating actors as donor and recipient.

3. To evaluate the impact of water filters on the quality of life of children and/or adults in the access to clean water of the Saapap-Entsa community.

## 1.2 Theoretical Framework

What is meant by Development?

The definition of development is very complex and varies depending on the context of each society. In general terms, development can be understood as the evolution of the growth of possibilities of everyone, in the sense of a gradual improvement in terms of life expectancy, educational system, health system and access to basic services for a dignified life (Hegoa, 2006)

Development is a concept that is defined based on its historical trajectory and the evolution of the term in various scenarios at a general level. For authors such as Alfonso Dubois (2002), states that development over the years became a fundamental part of the reestablishment of the international order, however, the supremacy of the powers and their individual interests prevailed over those nations that were booming in growth. (p.4). In this sense, the author also asserts that development occurs through a historical process and depends on the circumstances immersed in each country, it is not linear, which implies that it is not a singular or exclusive definition, but rather it is a term that is constantly changing according to the context, dominant thoughts and values of each society (Dubois, 2002).

Other authors intend to break with the historical scheme of the existence of development based on the economy, but rather under an approach of different factors immersed in the development process. In this way, it is mentioned that the concept of development should not be considered as unique, much less establish ideas of absolute affirmations, since there is a complex scenario depending on each situation or context, that is, the concept of development depends both on the historical moment and on the geographical place (Mujica & Rincón, 2010). In this sense, it is not only the economic but also the social, political and cultural environments that intervene within development. Therefore, based on the above, it can be inferred that development is a term that remains in constant change, is not static and is transformed in relation to the time and context of each society (Irausquín et al., 2016).

### 1.2.1 Development Theory

Classic Theory

It is from the twentieth century that the great unknowns arise regarding the boom in economic growth and because of this the great authors of the classical theory of development are born. The main exponent of this theory is Adam Smith who states:

A study on the creation of wealth, which aims to eliminate the paradigms of the mercantilists and the physiocrats regarding the derivation of wealth from a favorable balance of trade for the former and land for the latter, in this way seeks to explain how the sources of wealth are created from productive labor (Torres & Labarca, 2009, p.460).

Likewise, within the classical theory there are basic concepts that go hand in hand with the English economist David Ricardo, who, based on the works carried out by Smith, was able to provide an explanation as to the causes of economic growth based on the factors that originate the distribution of income. Taking their ideals towards political economy and the origin of value (Torres & Labarca, 2009). Therefore, we can infer that at this stage the search for land and the accumulation of capital was the basis of economies in the world to be able to provide an improvement in wages and a greater boom in productivity.

Modern Theory

In modernization there are different positions regarding the dynamization of resources and the problems with respect to the classical theories regarding the accumulation of capital, in this sense the economist John Maynard Keynes maintains a strong position against the established classical concepts. He argues that there is a more common scenario within society, which is unemployment and the imbalance of the economy. Thanks to this, there was a shift in the classical approach, which resulted in the reintroduction of economic analysis from a dynamic panorama and a macroeconomic vision (Mora, 2006).

Another important author within the theory of modernization is Rostow, whose ideal revolves around change from underdevelopment to a development that is characterized by a series of steps that each country must take in order to achieve it (Junta de Andalucía, 2003). In other words, an inequality gap is established for those countries that do not achieve development as such and the application of new methods for the dynamization of the classical economy.



In this context, compared to the first decades of the twentieth century, there was a system of operation around growth based solely on capital as such. This foundation served as inspiration for supposed development policies in less developed countries that were subject to international aid, but which resulted in scenarios that were very opposite to what was (Easterly, 2003, as cited in Vázquez Barquero, 2007). However, years later, different thoughts such as Solow emerge that identify other branches such as innovation, business knowledge and the birth of external economies that manage to develop growth not only at an economic level but also socially and culturally.

Following Solow's line of thought, the new line of criteria aims to change the established order within local development. This can be understood, in a very synthetic way, as a complex process, which is the product of a collective construction at the local level, which aims to mobilize the resources of the territory around a common project and include the entire population (Casalis, 2009). That is why the introduction of new technologies or mechanisms that serve as potential supports within the different branches of production, whether at the health, economic, social, cultural, etc. level. They are of utmost importance to obtain combinations between productive factors that diversify resource capacity. But what is the incentive to look for these new forms of development? There is an abysmal difference between countries that possess and apply the mechanisms compared to developing countries that are immersed in scenarios of resource deficiency and the distribution of resources towards sectoral poverty. That is, there is a pronounced gap between the achievements achieved by modern medical technology, and infant mortality rates in poor areas (Kliksberg, 1997).

#### Dependence Theory

Also known as the ECLAC model, established by different research instituted around the 1980s by the Economic Commission for Latin America and the Caribbean, which in the words of Reyes, this model is made up of a series of models that substantiate the inequality gap between nations as a result of the economic interaction between them (Reyes, 2009, as cited in Gómez & Nava, 2018). Within this theory, a historical context of the countries is provided to understand how the issue of development is structured based on the exchange of products.

In more concrete words, it is established that the bases of the Cepal theory revolve around the term center-periphery, which is related to the inequality and dependence of countries on an international scale (Toscano, 2006). In other words, the theory explains the dependence of countries on the periphery on the countries of the center and this dependence does not allow the autonomous development of the States.

#### Theory of Globalization

This theory expresses the different international scenarios in social, cultural and political aspects that are immersed in a single global network (Reyes, 2001). In this sense, this theory emphasizes world systems and how their economy is managed in the social, economic, cultural, political and environmental spheres. This last theory encompasses the previous postulations along the path of development theories, to a large extent it can be defined as the interconnectivity between countries in a global context, where the advance of new technologies allows countries to be directly united, which for some presents a disadvantage in relation to the insertion of new customs, and for others an economic, social, political and cultural opportunity (Gómez & Nava, 2018).

Within this theory, emphasis is placed on the different characteristics of globalization, as explained below:

- a) It is recognized that global communication systems obtain greater relevance and through this process countries relate with greater reiteration and flexibility
- b) There is a connection on the part of communication systems from developed and less developed countries.
- c) Cultural elements manifest the shape of social and economic structures in each country (Reyes, 2009, as cited in Gómez & Nava, 2018).

### 1.2.2 Perspectives on Development: Economic, Human, Freedom and Environmental

There are currently different perspectives or views on development based on the theories already exposed, since for some authors their approach goes hand in hand with the classical and modern theory in the sense that they give greater weight to the economic development of countries, leaving aside factors whether social, social, or economic. political, cultural and even environmental in the background. As is the case of

the author Ray Debraj (1998), who argues that economic development is a fundamental axis for countries in general, that is, improving well-being, economic capacity and availability of access to economic resources is essential to face the difficulties that are experienced today. (p.6). In the same way, development is obtained thanks to the accumulation of capital, to increase resources within the industrial sector and obtain a sustained gross industrial product (Valcárcel, 2009, as cited in Ortiz et al., 2020). In this way, these authors justify development from the economic point of view for the sustainable growth of productive capacities and to improve the increase and distribution of resources, prioritize the basic needs of society and improve its quality of life.

Another important point to mention within the views of development is the human one, which can be directly related to the theory of dependence, since in it there is a gap between developed and developing countries where different factors can be determined for the scenarios of each country. One of the clearest examples is the United Nations Development Program (UNDP) and its human development project. This project seeks a different vision to determine the parameters of development in each country (Mujica & Rincón, 2010). Within this approach, priority is given to the realization of human capacities and to expand the opportunities of subjects through processes that provide a healthy life, access to education, health and above all to have a decent life. Human development is based on expanding opportunities to improve human life (UNDP, 2024). In this way, UNDP focuses its efforts to meet its goals based on the Sustainable Development Goals and connects countries with the resources you need to create a better future.

Continuing with the different approaches, it is important to talk about development around freedom. Therefore, we cannot talk about this approach without leaving aside some of the modern thinkers who gave a drastic turn to this concept, as is the case of Amartya Sen, who from his approach to freedom seeks to generate awareness and opportunity for those who do not have the necessary elements for a dignified life. That is, all human beings must possess that freedom to lead a possible and real lifestyle that allows us to satisfy the needs of each one. In other words, for Sen, development is the fact of creating a system of economic access for those disadvantaged people in society and thus being able to reach a life of freedom and above all dignity (Pedrajas, 2007).

Finally, it is of utmost relevance to note that the different aspects of environmental impact have become a trend in recent decades, and this is not surprising, since the recent damage at the global level calls into question the approach to sustainable development. This perspective goes directly hand in hand with the theory of globalization and the effects at the global level around the protection of biodiversity through political, social and cultural mechanisms. Under this circumstance, it must be considered that development must be considered beyond a simple economic evaluation and is directly linked to poverty, triggering a loss of freedom, rights, culture and dignity (Anderson & Sanahuja, 1996). Sustainable development promotes the use of natural resources without massive deterioration of the ecosystem to meet the needs of the present generation (Lozano, 2010). Over time, there have been different meetings at the international level, of which we can highlight the United Nations Conference on the Human Environment, held in Stockholm in 1972, the Brundtland Commission in 1987, the United Nations Conference on Environment and Development held in Rio de Janeiro in 1992, the Worldwide Fund for Nature in 1980, among others. However, it is important to bear in mind that sustainable development demands many resources and can only be achieved by generating environmental awareness at a general level in society (Calva, 2007).

### **1.2.3 Territorial development**

Up to this point, the concept of development in general has been defined and then an analysis of the different points of view regarding it has been carried out. In the same way, the theories of development are mentioned to establish the bases of the term as such, where the theory of modernization emphasizes local development which will explain in depth the next aspect that is territorial development. But what does local development have to do with territorial development? For this we must consider that, for Lucía Molano, cultural identity is one of the primary factors for territorial development, therefore, the author states that cultural identity is:

A general concept where culture is related to the market; and this in turn is immersed in public political activities aimed at the conservation of customs, restoration, enhancement and social use of the heritage assets of each community (Molano, 2007, p. 69).

In this way, culture plays a fundamental role in the development of a territory, as it seeks to highlight the strengths of communities based on historical heritage and this is directly related to local development, which has become the new enhancer of policies around cultural heritage (Molano, 2007). That is, through

collective participation, having as its main axis the historical cultural process, seeking to satisfy the different needs at the social, economic and political levels.

Thus, one of the relevant approaches within the development that will be extended throughout the research is the territorial development that has greater emphasis in rural areas in which for there to be a drastic change in the issue of inequalities in a projection towards the future, it is necessary to stop doing the same thing and propose through several agents something that generates a real change. Therefore, political attention must be directed to these areas. In the same way, new support mechanisms must be generated through international actors (Schejtman & Berdegué, 2004). This is how coherent proposals to achieve greater integration at the level of local development is of vital importance and the fact of focusing on the rural territory also serves as a connection with other areas such as social development, decentralization as such and the environment.

It is important to mention that among the alternatives proposed by the rural territorial approach in terms of the dynamization of resources there is this possibility of making known within the global market the cultural wealth of the communities and highlighting its historical relevance to give it greater weight at the international level, therefore, investment in cultural value can generate different strategies to boost the economy of the communities (Ranaboldo, 2006). In other words, it is to give economy to culture through various processes that allow local knowledge and culture to be converted into economic sources, this fulfilling the objectives established by territorial development to eliminate barriers of inequality with respect to communities with little or no government support.

Several social entities that provide economic support have acted in the face of the problems raised where action by the State has been absent (Mozas, 1999, as cited in Moral & Jurado, 2006). In this sense, the role of international cooperation by non-governmental organizations or other economic entities, as mentioned above, plays a fundamental role in the development of communities and their contribution has political, social, economic and environmental consequences. Therefore, it can be mentioned that in our region the participation of NGO and international cooperation essentially complemented and helped rural development programs where there is little or no presence of the State. In Ecuador, this boom in local development corresponds to the disengagement of the classic concepts of development as such (Martínez & Clarck, 2015).

#### **1.2.4 International development cooperation**

In Ecuador, the basis of territorial development is based on the coordination and action of different sectors such as civil society, decentralized autonomous governments, international organizations, academia and the executive. However, it is necessary to understand how the participation of international agents arises in the beginning and under what parameters it is governed in the country. In this regard, international cooperation had great weight in the country, since its fundamental objective was to allocate resources to strengthen the institutional framework of local governments (Martínez & Clarck, 2015). In the same way, the National Council of Competencies (CNC) establishes that decentralized autonomous governments have the capacity to manage the acquisition of non-reimbursable resources and technical assistance by international actors, to fulfill the duty of their competences (CNC, 2012, as cited in Monje, 2014).

It is clear to say that the development of a country goes hand in hand with the cooperation of international organizations, however, a primary factor within this is to identify the context in which it develops. For this turns out to be a scenario of globalization that for Mittelman is a fusion of transnational processes and domestic structures that allow the economy, politics, culture, and ideology of one country to penetrate another (Morales, 1999). To some extent, the meaning of this word has different interpretations and opinions, as it holds the promise of a better and more peaceful world; for others, however, it is linked to the idea of global chaos (Hirsch, 1997). In this way, the former leader of CONAIE, Jorge Herrera, argues that globalization must be “exploited from a different angle” which allows us to “become aware” of geographical, geopolitical, economic and environmental changes (Martínez & Clarck, 2015). Taking into account what has already been mentioned, we can identify the concepts that are immersed within cooperation and how it intervenes directly in the territorial development of a country.

## **2. Literature Review**

### **2.1 Situation of indigenous communities in Latin America**

"In Latin America and the Caribbean there are almost 55 million indigenous women and men, who constitute 8.5% of the population, who have historically lacked access to basic services" (United Nations [UN], 2022). It is important to evaluate the different effects that people from indigenous communities experience day after day around inequality, rights, lack of opportunities, among many others that are the main

axis to understand how the situation is currently in terms of the development of indigenous peoples in Latin America.

The panorama of indigenous peoples has been changing over the years, in most cases it leads to negative aspects, one of these is the gap of inequalities for indigenous people in each country in Latin America without a job opportunity that allows them to grow economically. In this regard, a publication by the ECLAC journal states that:

Poverty has increased over the past decade, hitting specific sectors of the population, such as indigenous peoples, more severely, which present a historical deficit with respect to their possibilities of access to economic benefits and recognition of their collective identities and rights (Bello & Rangel, 2002, p.41).

Similarly, the Banco Mundial (2015), asserts that "poverty affects 43% of indigenous households in the region, more than double the proportion of non-indigenous households, and 24% of all indigenous households live in conditions of extreme poverty." (par. 2). In other words, the simple fact of being born into an indigenous family places them in a different position from others, being vulnerable to acts of inequality, which hinders the development of children from indigenous communities and clings them to remain in poverty (Banco Mundial, 2015). This fact leads to a process of migration by communities abroad in order to improve their economic stability that directly affects future generations. This exodus of people submerges a complex scenario where young people from indigenous communities are the most affected in terms of (re)positioning in large cities inside and outside the country (Urteaga & García, 2015).

The rights of indigenous communities are of equal importance to analyze, which are based on two major historical milestones, one of these is the Convention on Indigenous and Tribal Peoples, in 1989 by the International Labor Organization, which contemplates collective rights in the first instance. The second is the United Nations Declaration on the Rights of Indigenous Peoples. In the same way, a standard of the rights of indigenous peoples is established for the state's parties, these are divided into five principles:

The right to non-discrimination; the right to development and social welfare; the right to cultural integrity; the right to own, use, control and access to lands, territories and natural resources; and the right to political participation (ECLAC, 2014, p.15).

The United Nations Declaration on the Rights of Indigenous Peoples seeks to recognize their rights, thus ensuring the protection of the individual and collective rights of indigenous communities. This in search of an improvement in their development and generate prosperity that goes hand in hand with what is established by the Declaration, for this reason, it must be the inhabitants of the indigenous communities themselves who decide the type of development according to their needs and it must respect their own cultures and customs (Wachira et al., 2010).

However, despite the solid foundations for the protection of indigenous peoples' rights, there are still several challenges to its effectiveness. In recent years, different cases of violation of rights can be evidenced, the clearest being the murders of indigenous leaders in the protection of natural resources and biodiversity. According to the authors Arellano & Sierra (2022), the death of 171 people was reported murdered, including social leaders and human rights defenders in Colombia; 55 of them belonged to indigenous peoples (par. 4). The scenario is no different for other countries such as Peru where indigenous leaders die in defense of the rights of their communities (Baldovino, as cited in Arellano & Sierra, 2022).

### **2.1.1 Situation of indigenous communities in Ecuador**

Although a synthesis of the current situation of indigenous communities in Latin America was made, it is time to focus on the specific case of Ecuador and the issue of the situation of rights, considering the territorial development approach within indigenous peoples. To understand the situation of the law regarding territorial development in indigenous communities, it is vital to be clear that:

The ancestral characteristic of the territory is based on the understanding of land rights that arises from the different struggles of indigenous peoples linked to the land of life (Galindo, 2020, p.7).

Based on this premise, we will be able to evaluate whether the rights of indigenous peoples and nationalities are protected in Ecuador, which are recognized by the State as social, political and cultural guarantees for the development of these communities.

Currently, the indigenous population of Ecuador represents 1.1 million of the country's total population, which amounts to 16,464,448 inhabitants. There are 14 indigenous nations in the country, grouped into local, regional, and national organizations (IWGIA, 2022, par 3). In recent years, a violation of

indigenous rights has prevailed in relation to their civil, political, cultural and territorial rights. A clear example occurs in the country where almost a third of the population suffers from poverty and extreme poverty, which represents 10% in rural and indigenous sectors (CONAIE, 2022).

On the other hand, it is stated that the different effects experienced by indigenous communities in Ecuador revolve around the lack of access to basic services (Castro, 2020). The situation is more critical for the country's indigenous children, with 8 out of 10 indigenous children simultaneously lacking these services (UNICEF, 2017, par. 1).

The panorama has not changed significantly because the indigenous groups continue to be uncertain about problems that directly affect the health of each of them and do not have a clear response to solve this fact from the State, therefore, the indigenous leaders complain about the lack of basic services in their territories. They say that around 70% of Amazonian and indigenous communities in the Sierra located in remote areas do not have access to the public drinking water network (Márquez, 2023). This scenario is repeated in the different regions of the country, leaving Ecuadorian indigenous peoples in a fragile situation.

Another relevant aspect within the indigenous situation in Ecuador is the intervention by armed groups within indigenous territories due to their condition with respect to the border limits of neighboring countries, serving as a direct connection for the illegal passage of certain things such as:

Weapons, fuel and drugs, which has made it possible to be related to illegal mining operations and illegal deforestation and, as a consequence, the commission of a set of crimes related to this activity, which not only threatens biodiversity in the ecological aspect, but also puts indigenous communities at risk (Proaño, 2022, p.15).

In view of the above, we can affirm that the Ecuadorian State, in its attempt to guarantee indigenous rights for the territorial development of these communities in search of a collective improvement, is not being used effectively, since there are violations of the rights of these communities, such as the fact of the lack of access to basic services, The inequality with respect to job opportunities, the high levels of indigenous poverty, the lack of participation or no political recognition, the direct damage to Ecuadorian biodiversity and indigenous territories, are a clear alarming that is observed within all the research.

### **2.1.2 International Cooperation and Indigenous Peoples**

Another point to analyze is the actions of different international agents or organizations in specific areas of Ecuador, as in the case of indigenous communities, to provide in certain cases cooperation as such or if it could be said in other terms a donation of some kind. In the country, the largest governing body is the Ministry of Foreign Affairs and Human Mobility, which is the highest body in terms of the administration of international cooperation in the country (Ministerio de Relaciones y Movilidad Humana, 2019).

International cooperation is carried out through three major modalities: North-South Cooperation, South-South Cooperation and Triangular Cooperation, for the Ecuadorian Network for International Cooperation and Development RECID (2023), the term North-South division refers to the economic, political and social distance and difference between developing countries and developed countries. On the other hand, South-South cooperation refers to the interaction and ties between developing countries that thrive from the resources provided to each other (RECID, 2023). Finally, triangular cooperation is understood as the relationship between the countries of the North and international organizations for the development of projects through funds, training and management with the countries of the South (UNIR, 2021).

In this context, it is essential to talk about North-South cooperation, with respect to an intervention by international organizations, developed countries, in support of the different indigenous communities of less developed countries, as in the case of Ecuador. In this sense, it is stated that:

International progress in the recognition of indigenous rights has made substantial progress in terms of community decision-making for respect for their cultural and territorial claims. In this way, compliance with the choice of the development model chosen by the indigenous inhabitants arose (De la Fuente, 2008).

A clear example of cooperation was recently given in Archidona, Napo province, where resources were provided for local communities for the development of projects in terms of community development and sustainable production because of the manufacture of products with raw materials from the area (UNPD, 2023). This contribution was made by the Government of the United Kingdom through its Department for Environment, Food and Rural Affairs, these funds will serve to contribute to the execution of territorial actions related to aspects of sustainable production and biodiversity conservation.

### 2.1.3 International Cooperation in Saapap-Entsa

This research revolves around the Saapap-Entsa community and the impact on its development from the help of international organizations, therefore, different projects carried out in the community will be reviewed to have solid information and issue an analysis based on it. Within the SAAPAP-ENTSA project *Take care of life!* Carried out by the GAD of Morona Santiago and coordinated with the indigenous leadership of the Interprovincial Federation of the Achuar Nationality of Ecuador (FINAE), it focuses on local development at the economic level and above all avoiding mining within Morona Santiago, for that reason the project, apart from being promoted by the GAD, aims to seek the support of NGO to work together. However, there are different obstacles such as the San Carlos Pananzta project in Morona Santiago by the multilateral company China Explorcobres S.A. It is then evident that a project implemented in the study area focuses on generating a change at the social level to improve the development of the community, therefore, it is inferred that collective support aims to go further and seek a viable socioeconomic alternative for each one that is part of this community (Pino et al., 2018).

A fundamental contribution is the transnational connection of the subject to be addressed, that is, the possibility of direct support between an NGO and the SAPAP-ENTSA association based in Morona Santiago as one of the main objectives to be developed, for this reason, the aforementioned FINAE aims to achieve international cooperation between two fields of study, the first is to protect the biodiversity of the Achuar community, and second, all the cultural richness that it possesses. This federation is made up of 8 associations that are in the province of Pastaza and Morona Santiago and in turn the number of Achuar centers that make up the 8 associations is 56 centers. Among the different organizations that provide support to the Achuar communities are: Chankuap, Ibis-Denmark, and Pachamama, promoting processes that, in coordination with FINAE, and through socio-environmental projects, aim to promote the development of the Achuar community in terms of health, education, the environment, and marketing for an economic boom (Medina, 2002).

In this line, we can talk about the "Morona-Santiago Tropical Forest" project aimed at the international ties between Germany and Ecuador for the environmental protection of this area and in turn of the indigenous communities that inhabit it, highlighting the Achuar community and its sociocultural value at the territorial level to improve living conditions is based on three fundamental axes. First, land use planning that focuses on land use planning goes further by including history, population, culture, inventory of flora and fauna, etc.

The second axis is economic and social development, which focuses on food development and infrastructure for the development of the Achuar community. The third exercises organizational development and is interesting since it covers the issue of political management of these indigenous communities, emphasizing the Achuar Nationality of Ecuador (NAE) whose highest governing body is the Confederation of Indigenous Nationalities of the Ecuadorian Amazon (CONFENIAE) as the highest political representation of the Achuar (Díaz, 2017).

Finally, the different alliances that have been developed over the years with respect to international organizations and the province of Morona Santiago in the specific case of the Saapap-Entsa Achuar indigenous community are based on the needs of the inhabitants in both economic and social issues. In this sense, the lack of food in terms of hunting or fishing, untreated human diseases, lack of access to drinking water, scarcity of economic resources and other factors influence the development of the Saapap-Entsa community. Therefore, it can be said that, through international cooperation on the part of different organizations, there has been a significant change in favor of improving the quality of life of indigenous communities and in their territorial development, as in the specific case of Saapap-Entsa.

## 3. Methods

The methodology that will be used for the development of the research is a triangulation of information to obtain greater data collection with respect to the Waterbearers organization and the Saapap-Entsa indigenous community. It will be carried out in an organized and synthesized manner; therefore, it is divided into three fundamental axes: literature review, case study and semi-structured interviews.

The first axis is a review of extensive secondary source literature that demonstrates the ability to carry out an academic review based on reading and understanding the work of others in the same field (Bryman, 2012). The concepts related to the main theme will be analyzed, that is, the interpretation of the information extracted by the organization The Waterbearers regarding water sanitation in the Saapap-Entsa community.

The next step in data triangulation is the case study, which is defined as the situation, individual, group, organization, or any object that interests us (Robson & McCartan, 2011).

In this sense, the research revolves around the study of communities such as Saapap-Entsa and international cooperation by international organizations; with the intention of providing relevant information about the model and relationships between the main actors, having as a fundamental axis the life led by the people of the community. This process of acquiring information is usually descriptive, but it also explores specific questions or tests theories (Robson & McCartan, 2011). To effectively achieve the case study, the steps to follow are detailed below:

Have an overview.

Procedures covering the main data collection objectives.

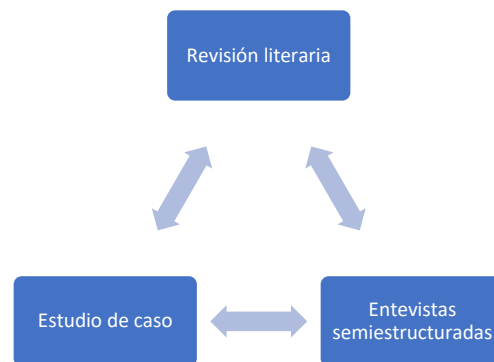
Questions.

Account.

As a last method of information collection within the triangulation, semi-structured interviews will be applied to the director of the NGO Waterbearers (Jane Brinton), the leader of the Saapap-Entsa indigenous community and family groups of the community to obtain reliable primary qualitative data that will allow the development of the research. In this way, the triangulation of information would be structured.

**Figure 1**

*Triangulation of information*



## 4. Results

### 4.1 Environmental Governance

To understand the relationship between donor and recipient in this specific case, environmental governance must first be considered through its indicators to define what parameters exist within Ecuador. In general, environmental governance is immersed in the contemporaneity of time directly related to the different struggles at the social and political level for an end that promotes the adequate resource of the environment (Miller, 2007, as cited in Castro de et al., 2015).

Governance involves a different way of governing, where there is the interaction of various local and international actors to achieve the balance of public power (Cerrillo, 2005). Based on this concept of governance, which has several characteristics depending on the scenario of each country, it can be said that governance is multifaceted and intervenes in various areas of society, as well as the participation of both national and international actors. In the case, the focus is fully environmental, where the participation of the actors must be directed to the introduction of issues related to the environment with the objective of an efficient administration of natural resources.

In this sense, environmental governance can be defined in a general way as the set of processes, mechanisms, and organizations in which a plurality of actors intervenes to generate positive results around the environment (Domínguez & Rojas, 2016).

Taking into account the basis of environmental governance, local and international actors and its characteristics; it is important to contextualize according to the situation within Ecuador to keep in mind the guidelines of environmental governance in the country and from this develop the objectives set in terms of

the relationship between the organization The Waterbearers and the Saapap-Entsa indigenous community, in the same way to analyze the development of the community from the proposal of water filters in this research.

#### **4.1.1 Environmental Governance in Ecuador**

In relation to the context, in the case of Ecuador during the government of President Rafael Correa (2007-2017) there were advances in terms of rights and insertion of a mode of development more attached to the local reality, during this period emphasis is placed on the bases of Good Living or Sumak Kawsay embodied in the new Constitution of 2008. whose general objective is to improve the quality of life of the population through an economic system that boosts the capabilities of everyone by promoting equality through social (re)distribution (Aguirre et al., 2009). The body that constantly monitors and in a certain way provides a concept as such of Sumak Kawsay was at that time the National Secretariat of Planning and Development (SENPLADES), which is currently only the National Secretariat of Planning, which states that Buen Vivir is born from the link between human beings and nature (Aguirre et al., 2009). Therefore, to ensure the protection of Ecuador's biodiversity, it is necessary to have parameters and laws that guarantee its safety in a practical way and that it does not remain only in words.

Up to this point, it is necessary to establish the relationship between the concept of environmental governance that has been structured, such as the intervention of different actors around the management of natural resources and action with the environment, with the term of territorial development where different strategies are established to improve the quality of life of communities in rural areas while respecting their cultural values and customs. Therefore, it is relevant to mention the Organic Law for the Integral Planning of the Amazonian Special Territorial Circumscription, since it will be possible to establish a clearer objective of the guidelines of environmental governance having as its axis the territorial development of the communities within the Ecuadorian Amazon. This Law is governed by the principles of Sumak Kawsay and has as its main purpose: to establish special policies, guidelines and regulations to guarantee human development, respect for the rights of nature, the conservation of its ecosystems and biodiversity, its sustainable development, the right to education at all levels, its cultural heritage, social memory, interculturality and plurinationality; and to promote a sustainable socioeconomic, cultural and environmental model (National Assembly, 2018, p.3).

This Law applies to the provinces of Morona Santiago, Napo, Orellana, Pastaza, Sucumbíos and Zamora Chinchipe. Therefore, the 19 principles contained in this law regarding the rights of nature, environmental responsibility, interculturality, participation of communes, among others; it represents both public and private functions for those who carry out activities within the Amazonian territory (National Assembly, 2018).

In this way, it has been possible to deepen the issue of environmental governance and the consequences around changes in the country's policies such as the issue of Good Living and the laws that regulate the management of natural sources in the Amazon, for this reason, this case study revolves around the Saapap-Entsa community located in the province of Morona Santiago in the Taisha canton. Therefore, an analysis must be made regarding the relationship between The Waterbearers organization, and the community based on the proposal of water filters, that is, determine the participation of the actors and what changes have or have not been made based on the relationship of both. Therefore, The Waterbearers organization will be introduced for further analysis, whose approach has already established the bases in terms of environmental governance within Ecuador.

#### **4.1.2 The international organization The Waterbearers**

The international organization The Waterbearers started with a group of 3 people before establishing itself as an international organization as such, but with an interesting marketing strategy to raise awareness around the management of water sources obtaining funds for access to drinking water for one million people in 2016. During this campaign, nearly 320,000 people obtained access to drinking water, a value that doubled for the following year, highlighting the effectiveness of the marketing strategy proposed (The Waterbearers, 2024).

Subsequently, in 2017 it was legally established as an international non-governmental non-profit organization (NGO) in the United States (The Waterbearers, 2024). Today the organization operates in the United States and Ecuador with a total of six members at the head, according to its philosophy it focuses on collaboration with local communities trying to improve their quality of life. It should be noted that The Waterbearers is supported by private funds, consciously choosing not to rely on government funding. Currently its executive director and co-founder is Jane Brinton, who has provided visionary leadership and strategic direction over the years.



The focus of The Waterbearers organization is on the Achuar and Shuar indigenous communities living in Morona Santiago, specifically in the Taisha canton, where the Saapap-Entsa community is located, which has the highest rate of child malnutrition (chronic and acute) in the country, with 47% (The Waterbearers, 2023). Faced with this difficult scenario, Dr. Mónica Ayala Cruz, who is the District Director of the Taisha Health Center, contacted Jane Brinton to find a solution. Thus, in April 2023 the organization began testing the water through the filters and obtained as a result that the Sawyer filter eliminates 99.999% of natural bacteria, on these results they determined that the filtration system was safe to introduce.

#### **4.1.3 Horizontal relationship between The Waterbearers organization and Saapap-Entsa**

Considering the opinion of the founder of the organization, Jane Brinton, she mentions that her organization prioritizes the relationship with community leaders and is a fundamental pillar to be able to generate ties and actions that address the needs of the community, take into the preservation of their cultural heritage and learning from the challenges they face. From the outset, the organization takes a position in which it intends to listen to the needs of the community and work based on it. In addition, the organization is clear about the fact of cultural and environmental respect, that is, it is not an imposition to change some point mentioned as such, but a consultation for subsequent support on the issue of water, in such a way that the lack of access to drinking water and chronic malnutrition in children within the community resulted in the water filter project.

From another point of view, on the part of a leader of the Saapap-Entsa indigenous community, Mr. Alfonso Kaasap says that it is the clear decision of the community to expose the needs and speak to coordinate projects, that is, any tentative project that wants to be carried out is born from the community based on its needs and for the well-being of the families. If they are not satisfied, this is not carried out. Similarly, the participation that the community has in relation to the contribution provided by the organization is equivalent to 50% as the leader mentions, both the community makes its problems known and The Waterbearers receives it by contributing with alternatives that contribute to improve the quality of life of the inhabitants.

On the other hand, Mr. Cesar Tikiua, a resident of the community of Saapap-Entsa, states that the community seeks out the different international organizations that are interested in supporting communities in vulnerability, in this way they contribute in terms of accommodation and food to the organization The Waterbearers and other institutions that have been providing their support. Likewise, Mr. Cesar mentions that the community has dispersion when it comes to promoting projects in different activities for the partners with the organization. In general, the international organization has a good relationship with the community and in the future, they intend to look for alternative projects in terms of the management and care of minor species.

Finally, according to the perspective of Mrs. Tsentsemp Ujukam, the participation of the community in decision-making for the different projects is 75% based on the partners of the community, in this way it can be evidenced again that the one who exercises or presents the projects is the community with the purpose of the protection of its rights and effective management of environmental resources. The horizontal relationship between the organization and the community is defined as an optimal space for dialogue where Saapap-Entsa determines the needs and the organization offers its contribution by developing projects based on them, thus generating an environment without any problem, but rather positive aspects are highlighted in search of unanimity to improve the life that the inhabitants of Saapap-Entsa lead today.

In view of the above, it can be said that the relationship is totally horizontal in the sense that the actions by the international organization were based on the needs and priorities of the Saapap-Entsa community. In this way, the principles of environmental governance are applied in the country where the ultimate goal is to guarantee the development of the community, respect for the rights of nature, the conservation of its ecosystems and biodiversity, on these principles the relationship between The Waterbearers and Saapap-Entsa is established through different meetings or encounters where the community establishes the needs and the organization presents projects based on them that are they execute under the coordination of both.

In relation to a context of international cooperation, both the donor and the recipient, although it is North-South cooperation, complies with the principles of the Paris Agreement in the co-responsibility of alignment and management by results. Therefore, the cooperation between The Waterbearers and Saapap-Entsa is governed by efforts focused on directing resources, in this case water filters, for the development of the community and meeting the needs around the problem of lack of access to drinking water.

## **4.2 Impact of the water filter proposal by The Waterbearers on the Saapap-Entsa community (Interview with Jane Brinton)**

The water filter proposal project by The Waterbearers organization to the Saapap-Entsa community began in April 2023 after the successful tests of the Sawyer filter. For a period of 12 weeks, an Achar technical health professional was hired to implement, control and monitor the programme to eradicate child malnutrition by proposing water filters and improving the quality of life in the community. Therefore, 40 filters were delivered and during this program the following activities were carried out:

1. Educate the community about the importance of drinking only safe water and training on how to use and care for the filtration system.
2. Eliminate parasites by administering a parasitic drug to children identified as malnourished.
3. Providing a daily nutritional supplement called Pumply'Sup to 17 children who were part of the sample. Pumply'Sup is a product widely used by UNICEF and other agencies that was donated to The Waterbearers by Edesia Nutrition, a non-profit social enterprise which produces specialized foods for the different stages of malnutrition and works together with USAID, UNICEF and WFP (Edesia Nutrition, 2024).
4. Monitoring and control: The 17 children who were part of the sample were able to show an increase in weight, enough to be considered out of danger of malnutrition. As a result, due to the success of the water and malnutrition project, a stronger connection was established with the community.
5. Monitoring and evaluation: In November 2023, the organization visited the Saapap-Entsa community again to see the results and since then, more filters have been delivered for the entire community and neighboring villages, Musa, Anantek and Mamamensta.

### **Logistical challenges**

Among the main challenges for the organization is the difficult access to remote areas without roads, which requires expensive air travel. The organization relies on an aircraft with a maximum capacity of three people for transport, and each water filter costs \$50 plus import duties from the United States. The cost of travel back to the community from Taisha is around \$280 in addition to paying an additional \$20 per person when entering the community.

Other challenges faced by the organization is the scenario of high-impact mining activities in the region that contribute significantly to water pollution, directly affecting the overall quality of the water.

### **Future Projects**

In the words of Jane Brinton, "we want communities to thrive, not just survive." 20% of Ecuadorians do not have access to drinking water, one of the main causes of malnutrition. They hope to work in partnership with other organizations, local and national government, and the private sector to bring clean water solutions to remote areas, thereby reducing the national rate of chronic malnutrition.

Currently, they are working with 100 families in Saapap-Entsa to get young chicks so that they can add egg protein to their diet, so that there is a variety of products to consume.

They are also developing a new bioeconomy program with the community to increase the sale of the oils they harvest for cosmetic purposes from the Morete and Unguraha palms. This effort includes gender equality so that women who work in the collection and processing of palms receive equal financial remuneration.

The organization seeks to work with other products that can be grown in the community, harvest for the benefit of the children and sell the surplus to support them economically, thanks to this they will be able to have different sources of resources at an economic level and improve their quality of life in this sense.

### **4.2.1 Impact of the water filter proposal by The Waterbearers organization on the Saapap-Entsa community (Interview with the community)**

The lack of access to drinking water is one of the great problems within the community, since the water they consumed from the river was not so good, but it was the only source of water. This resulted in different diseases in adults such as fevers and acute diarrhea, however, the children of the community bore the brunt, as diseases such as diarrhea, nausea, fever, chronic child malnutrition and even death fell on them.

Likewise, all the families of the community bathe in the river, which generates the gradual loss of hair, as expressed by the leader of the indigenous community, Mr. Alfonso Kaasap.

Well, now it is of interest to highlight how the proposal of water filters was impacted on the families of the community, for Mr. Alfonso Kaasap there is a significant improvement, as mentioned above through the 12-week program the successful recovery of 17 children who suffered from chronic malnutrition was achieved, which marked a milestone within the community. However, it marks the lack of more water filters for families. Likewise, the cultural respect of the organization for the community stands out, since they do not impose themselves to enter the houses and establish the filters, but it is the decision of each family to use it.

In the same way, the position of Mr. Cesar Tikiua is that if there was a positive change in the development of the community in general with the support of the organization, in this sense there was a responsible management in terms of the management of the filters thanks to previous training and the fact of drinking drinking water. which helped to eradicate the outbreak of chronic child malnutrition, in this way the community together with the organization seek to go further and opt for more mechanisms that help eliminate the problem of access to drinking water, however, it is also expressed that the number of filters provided is not enough for all families.

At this point it is also important to highlight the role of women within the community, since they are the ones in charge of carrying the water from the river to the homes, in this way Mrs. Tsentsemp Ujukam expresses that the Achuar women assume a fundamental role for the house, where they take care of their children, attend to their husbands, they keep the garden clean and prepare the food. For them, the system of their culture, their way of life, where women have overseen bringing water from the river to the house and do not excel in other tasks as they would like, is very difficult. He also maintains that the community had a significant change in terms of resource management through water filters and the training carried out, since the community's perspective changed in the sense of keeping the river clean, not throwing garbage, saving and consuming treated water.

The involvement of different local and international actors is also questionable throughout the community development process. Faced with this situation, the question arises as to whether there was an approach or support from the government to solve the issue of drinking water, for which it was obtained as a response from the community that the government has never approached, there was only some support from parish GADs which generated a minimum contribution by establishing a system that provides drinking water, but it was not so safe. After this, the proposal of filters appeared by the organization, however, it does not supply the entire community.

Regarding the intervention of other international actors, the community highlights the presence of ProAmazonia, a program implemented with the support of the United Nations Development Program, which developed the implementation of the extraction of morete, moragua and tree peanut plants with the purpose of economic support, creating a source of money for the families of Saapap-Entsa. Similarly, the contribution of the Inter-American Development Bank (IDB) in terms of projects that encourage nature-based productive activity without causing damage to the environment is highlighted. It is also related to the contribution of organizations such as Edesia Nutrition in the delivery of Pumply'Sup medicinal supplements for the 12-week program to combat chronic malnutrition in children in the community.

### **Future Projects**

Finally, the expectations or future projects by the community in relation to the organization The Waterbearers is that more water filters are implemented for the families of the community, as well as considering the health of the children so that they grow up healthy and strong. Likewise, it is of utmost relevance to recover agricultural products from the Achuar orchards so as not to fall into child malnutrition, to manage the science of traditional medicine, the management and care of cattle and above all to continue with the execution of one of the two already mentioned in progress regarding the management and care of chickens to 100 families to add egg protein to their diet.

Finally, it is important to highlight the role of women in future projects, emphasizing how the community intends to change the cultural concept by giving greater prominence to women in different activities. In this way, the bioeconomy program is planned around the extracted oil, highlighting gender equality and greater participation by Achuar women, this in conjunction with the organization and the initiative to sell oils that they harvest for cosmetic purposes from the Morete and Unguraha palms.

## 5. Discussion

According to the statement regarding the situation of indigenous communities, it is stated that the different effects experienced by indigenous communities in Ecuador revolve around the lack of access to basic services (Castro, 2020). In addition, the situation is more critical for the country's indigenous children, with 8 out of 10 indigenous children simultaneously lacking these services (UNICEF, 2017, par. 1). It can be counteracted with the information obtained from the collection of information both in bibliographic sources and from community interviews, where the inhabitants of the Saapap-Entsa community do not have access to drinking water, they are only supplied by a river stream without any treatment, which triggered diseases in children under 5 years of age in terms of chronic malnutrition and in the worst cases death.

Similarly, many of the indigenous leaders call on the authorities to act regarding the vulnerability of the communities. They say that around 70% of Amazonian and indigenous communities in the Sierra located in remote areas do not have access to the public drinking water network (Márquez, 2023). This fact has not changed significantly and there has been no evidence of a presence on the part of government institutions in the indigenous community, since according to the interviews conducted with the inhabitants of Saapap-Entsa, the government has not made any major intervention or help to improve the situation of the lack of access to drinking water. Therefore, the only way out for the community was to ask for help on an international scale to find a solution to the problem that little by little ended the lives of children due to chronic malnutrition.

Subsequently, the community contacted, through Dr. Mónica Ayala Cruz, the international non-governmental organization The Waterbearers, consequently the relationship between the community and the organization was given to execute the Sawyer water filters project, which allow to cover the primary need to have access to clean water. Through this research, it was possible to determine that the ties established between the organization and the community are fully based on the established principles of environmental governance, respecting the rights of indigenous communities and protecting the country's Amazonian biodiversity. In this way, it was possible to show how the interaction between both subjects was developed based on the needs of the community and the proposal of projects by the organization based on environmental governance.

It was also found that the role of North-South international cooperation, around the organization The Waterbearers (donor) and Sapaap-Entsa (recipient), complied with the parameters at the international level in the recognition of indigenous rights, and the approaches of indigenous organizations for the vindication of their culture and customs (De la Fuente, 2008). In such a way that, as a result of the needs of the community, taking into account the cultural, social, economic and environmental value, the different projects were carried out by the organization The Waterbearers that had a significant contribution generating a positive change in terms of the development of the community thanks to the water filters and constant monitoring. In addition, the continuous work by the organization for the execution of other projects already mentioned with the main objective of improving the quality of life of the inhabitants of Saapap-Entsa was evidenced.

## 6. Conclusions

Today Saapap-Entsa and The Waterbearers have strong ties thanks to the entire process of cooperation over the last few years in terms of improving the health of children, training and proper use of water filters by adults in the community, implementing eggs in their diet, care and maintenance of the orchards and the improvement of internet connectivity through the Starlink system. Currently, direct contact is between Jane Brinton (co-founder) and Alfonso Kaasap (indigenous leader) in search of an improvement in the development of the community, executing the different projects that help in the social, environmental, cultural and economic spheres, highlighting as a last the participation in future activities where the main axis is women and their fundamental contribution within the community.

To infer, three essential points should be highlighted that contributed to the development of the research on the contribution provided by the non-governmental organization The Waterbearers and the Saapap-Entsa indigenous community through the proposal of water filters. First, the entire concept of territorial development was established, highlighting the primordial characteristic of the cultural value and historical heritage of the communities where it seeks to reduce the issue of inequalities for those rural areas that have more disadvantages at the economic level. Second, the horizontal relationship between donor and recipient was determined, highlighting that the projects are born from the needs of the community and the organization presents proposals based on these, therefore, the communication and dialogue between The Waterbearers and Sapaap-Entsa has been effective and is aligned with the principles of environmental

governance around environmental actions and results. Third, it was possible to evidence the change or transition since the arrival of the organization in the community thanks to the water filters and how it improved the development of the community in the social, economic and environmental spheres. As a result of this, more projects emerged that ensure the well-being of the inhabitants of Saapap-Entsa.

Finally, the community of Saapap-Entsa continues to work optimally with The Waterbearers organization to meet the needs of the indigenous inhabitants and based on this seek that the community thrives not just survives.

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## Appendices

### Annex 1

#### *Entrevista realizada a Jane Brinton*

- 1) ¿Cuál era la situación de la comunidad Saapap-Entsa al inicio de la llegada de la organización en cuanto a temas de agua, que necesidades existían por parte de la comunidad?

Un arroyo del río Saapap-Entsa es su fuente de agua, accesible a ambos lados por un pequeño puente peatonal. Aunque un sistema de captación de agua subterránea está en un lado, requiere una bomba para llevar agua a la superficie. Todavía estamos determinando si eso todavía está en funcionamiento. El río es la principal fuente de agua para la comunidad. En abril de 2023, analizamos la fuente de agua en un laboratorio en busca de contaminantes y los resultados de la eliminación de bacterias a través del filtro. El filtro Sawyer elimina el 99,999% de las bacterias naturales, no los productos químicos ni los metales pesados. Sobre la base de estos resultados, determinamos que el sistema de filtración era seguro de introducir.

- 1) Desde el punto de vista de la organización, ¿cuál es el criterio de desarrollo de la comunidad después de la propuesta de filtros de agua?

La relación con los líderes de la comunidad es fundamental para ver qué tan abiertos son y para que escuchemos y entendamos sus necesidades, teniendo en cuenta la preservación de su patrimonio cultural y aprendiendo sobre los desafíos que enfrentan.

Waterbearers está conectando la relación del agua con la desnutrición infantil. Según la Organización Mundial de la Salud (OMS), el 50% de la desnutrición es causada por beber agua insalubre. Trabajando directamente con los líderes de la comunidad, introdujimos el sistema de filtros en cada familia en la que se había identificado a un niño con desnutrición.

Se contrató a un profesional de la salud técnica Achuar para que se quedara en Saapap-Entsa durante el programa de 12 semanas. Primero, educó a la comunidad sobre la importancia de beber solo agua segura y los capacitó sobre cómo usar y cuidar el sistema de filtrado; Luego, erradicamos los parásitos administrando a los niños identificados con desnutrición un medicamento parasitario. Cada día, se aseguraba de que los niños recibieran el suplemento nutricional diario llamado Plumpy'Sup, un producto ampliamente utilizado por UNICEF y otras agencias que fue donado a The Waterbearers de Edesia Nutrition ([www.edesianutrition.org](http://www.edesianutrition.org)). Después de 12 semanas, los niños aumentaron de peso lo suficiente como para ser considerados fuera del peligro de la malnutrición.

Debido al éxito del proyecto de agua y desnutrición, establecimos una fuerte conexión con la comunidad. Volvimos a visitar Saapap-Entsa en noviembre para ver los resultados, y desde entonces hemos entregado más filtros para toda la comunidad y las aldeas vecinas, Musa, Anantek y Mamamentsa.

- 2) ¿Cuál será el próximo proyecto dentro de la comunidad Saapap-Entsa por parte de la organización?

A través de la Federación Nacional Achuar del Ecuador (NAE), se nos pidió que desarrolláramos una relación con las mujeres Achuar para apoyarlas en el empoderamiento de las mujeres. A través de una serie de llamadas semanales de Zoom, estamos aprendiendo sobre los alimentos que solían comer o que abundaban en el pasado para entender por qué 1 de cada 2 niños en la Amazonía se identifica con desnutrición crónica. Junto con la NAE, estamos mejorando su conexión a Internet con el sistema Starlink.

- 3) ¿Qué proyectos esperan llevar a cabo en el futuro en Ecuador?

Queremos que las comunidades prosperen, no solo que sobrevivan. El 20 por ciento de los ecuatorianos no tiene acceso a agua potable, una de las principales causas de desnutrición. Esperamos trabajar en alianza con otras organizaciones, el gobierno local y nacional y el sector privado para llevar soluciones de agua potable a áreas remotas, reduciendo así la tasa nacional de desnutrición crónica.

Actualmente estamos trabajando con 100 familias en Saapap-Entsa para conseguir pollitos jóvenes para que puedan agregar proteína de huevo a su dieta.

También estamos trabajando en un nuevo programa de bioeconomía con la comunidad para aumentar la venta de los aceites que cosechan con fines cosméticos de las palmas Morete y Ungurahua. Este esfuerzo incluye la igualdad de género para que las mujeres que trabajan en la recolección y procesamiento de las palmas reciban la misma remuneración financiera.

Trabajaremos con otros productos que se puedan cultivar en la comunidad, cosechar para el beneficio de los niños y vender el excedente para apoyarlos económicamente.

A continuación, se destaca los puntos principales de la entrevista:

### **Inicios de la Organización**

Se lanzó una iniciativa estratégica de marketing en 2016 para generar conciencia y fondos destinados al agua potable. Se lograron resultados significativos, pues 320.000 personas tuvieron acceso al agua potable

### **Presencia Organizativa**

Actualmente, opera en Estados Unidos y Ecuador, con un total de seis miembros dedicados. Su filosofía operativa se centra en la colaboración con comunidades locales, tratando de mejorar su calidad de vida. Jane ostenta las distinguidas posiciones de cofundador y director ejecutivo, proporcionando liderazgo visionario y dirección estratégica.

### **Colaboración con la Dra. Mónica Ayala Cruz en Ecuador**

Jane colaboró extensamente con la Dra. Mónica Ayala Cruz durante un año. La Dra. Cruz, también directora distrital del Taisha, aportó una perspectiva valiosa, enfatizando la sensibilidad cultural y evitando imponer ideas occidentales, fomentando así un enfoque colaborativo y respetuoso.

### **Modelo de Financiamiento**

La organización se sostiene mediante fondos privados. Las donaciones públicas son cruciales, con el 100% de estas donaciones dedicado a iniciativas importantes en la región del Amazonas por el momento, un área crítica dada la posición de Ecuador como el segundo país con mayor desnutrición en América Latina.

### **Desafíos Logísticos**

El principal desafío es la dificultad para acceder a áreas remotas sin carreteras, lo que requiere costosos viajes aéreos. La organización depende de un avión con capacidad para tres personas para el transporte, y cada filtro de agua tiene un costo de \$50 más aranceles de importación desde EE. UU.

### **Escepticismo Comunitario**

Superar el escepticismo dentro de las comunidades, especialmente en relación con los filtros de agua, es un esfuerzo significativo en curso. El líder indígena de la comunidad participa activamente en beber agua purificada para establecer confianza, reconociendo a los ancianos de cada comunidad como un grupo particularmente desafiante debido al esfuerzo percibido adicional.

### **Monitoreo Profesional de la Salud**

Un paso proactivo implica contratar a un profesional de la salud durante un período de diez semanas para supervisar el uso de los filtros de agua, asegurando su despliegue efectivo. El líder de la comunidad desempeña un papel crucial al abogar por el uso de agua filtrada, especialmente para el bienestar de los niños.

### **Despliegue de Filtros**

Actualmente, la comunidad Saapap-Entsa está equipada con 40 filtros de agua, cada uno diseñado para servir a 100 personas, alineándose con el compromiso de la organización de tener un impacto generalizado. Observando el impacto del consumo de agua limpia, una persona bebe consistentemente agua purificada sin detectar ningún sabor indeseado.

### **Iniciativas Propuestas**

Reconociendo el potencial para un impacto ampliado, la organización propone que un mayor financiamiento podría facilitar la capacitación de más individuos. Además, hay una propuesta visionaria para establecer una nueva organización en el Amazonas, enfatizando el empoderamiento de las mujeres, abordando aspectos sociales, educación, conservación y biodiversidad. Se considera esencial la colaboración con otras organizaciones y la obtención de fondos para estas iniciativas. Las comunidades expresan curiosidad sobre por qué son los únicos receptores de ayuda.

### **Presencia Gubernamental**

El líder de la comunidad Saapap-Entsa expresa que el hecho de recibir ayuda por parte del Gobierno en tema de infraestructuras de carreteras tendría como consecuencia el paso de maquinaria para la minería y

problemas sociales como el tema de drogas, prostitución, violencia, etc. Puesto que la Amazonia es la zona fronteriza para los demás países de la región.

## **Annex 2**

*Entrevista realizada a Alfonso Kaasap (Líder indígena de la comunidad)*

1) ¿Antes de la llegada de la organización Waterbearers, como resolvían la problemática de la falta de acceso de agua potable en la comunidad?

Falta de acceso de agua potable, consumían agua del río porque no era tan bueno, era la única fuente de agua, implementar un sistema con el municipio un nuevo sistema, sigue consumiendo, pero no es bueno, Mónica Ayala y Jane Brinton se reunieron por parte de la comunidad y la Doctora Mónica se reunió con Jane.

2) ¿Su familia ha sufrido de distintas enfermedades a causa de la falta de agua potable? ¿De ser el caso cuales son dichas enfermedades?

En los adultos, en los niños es la diarrea, fiebre, desnutrición crónica infantil, todas las familias se bañan en el río y se generan distintas enfermedades como caída del cabello.

3) ¿Ha existido un acercamiento o apoyo por parte del gobierno para solucionar el tema de falta de agua potable?

El gobierno nunca se ha acercado, hay GAD's parroquiales se han acercado al municipio, pero el agua no era tan segura la que les brindaban con Juan Carlos Espinoza de USA ayudo con los filtros de agua, existen instalaciones de filtro, pero se dañó el motor de bomba surgió un fracaso, siguen consumiendo agua del río, pero si se están usando los filtros, se han dado ciertos filtros, no abastece a toda la comunidad.

4) ¿Qué grado de participación consideran que poseen ustedes como comunidad con relación al aporte brindado por la organización The Waterbearers?

La participación de la comunidad 50/50 por apoyo de algunas instituciones, ellos apoyaron con filtro y la comunidad los recibió con la atención y alojamiento

5) ¿Ha existido apoyo por parte de otras organizaciones internacionales dentro de la comunidad Saapap-Entsa?

ProAmazonia ayudo dentro de la comunidad, desarrollaron la implementación de extracción de planta de morete de moragua, maní de árbol, existe un apoyo más económico, esta institución la comunidad busco la ayuda en tema de recursos económicos para las familias, un amigo voluntario los apoyo y concursaron.

6) ¿La organización The Waterbearers se acercó a la comunidad para brindar su apoyo o la comunidad busco a la organización en busca de ayuda por la falta de acceso a agua potable?

En este caso la Doctora Mónica directora distrital de Taisha fue quien ejecutó el proyecto a nombre de ese distrito, fue ella quien se contactó con Alfonso Kaasap para elaborar el proyecto de The Waterbearers, entregaron alimento a los niños y existió una mejora y ahora buscan que hacemos con los adultos con otros proyectos en cuanto a la dieta y las familias puedan consumir nuevos productos

7) ¿Qué grado de decisión tienen como comunidad al momento de que la organización proponga distintas actividades o proyectos?

Un 75 %, si es un proyecto comunal factible se ejecuta y por el bienestar de la familia de acuerdo con la población de la comunidad si ellos consideran que es mejor dar una mano para empezar todo,

8) ¿Cree usted que existe un cambio en el desarrollo de la comunidad a partir del apoyo de la organización?

Si, con este apoyo en los niños con la entrega de apoyo nutricional los 17 niños se han recuperado y los niños de malnutrición se recuperaron con la propuesta de filtros, falta la entrega a más familias, donaron como 40 y tiene un filtro alcanza para 100 familias, pero culturalmente se respetan la familia y no se entra a una casa ajena para poder ejecutar el filtro.

9) ¿Qué impacto tuvo dentro de su familia la propuesta de filtros de agua?

Dentro de la familia, se ha tratado el agua y tomar el agua limpia, en mi casa con mis hijos tomamos agua del filtro desde el río.

10) ¿Qué aspectos cambiaron en torno al manejo de recursos mediante los filtros de agua?

En el manejo de filtro de agua se ha cambiado que las familias tengan en sus hogares agua limpia y tratada a pesar de ser agua del río y esta se purifica y se ha entrenado a cada familia para el uso, si aceptaron toda la capacitación, el técnico local hace la capacitación y da el manejo del agua

11) ¿Considera que existe una mejora dentro de la comunidad a partir de los filtros de agua?

De lo que tuvieron trabajando se están recuperando 17 y actualmente no hay más niños porque existe una valoración en un centro médico en Saapap-Entsa gracias a los médicos, el ministerio de salud pública lo implemento

12) ¿Qué expectativas tiene en un futuro en torno a la participación de organizaciones internacionales dentro de la comunidad?

Nuestras expectativas, es una comunidad que espera el apoyo de distintas organizaciones y están prestos para fortalecer y combinar el trabajo, con el apoyo de organización nacionales e internacionales

13) ¿Piensa que se puede eliminar la problemática de acceso de agua potable y si es así mediante qué factores?

Los factores para eliminar la falta de acceso de agua potable, es mediante las llaves de agua de filtro las mujeres son las encargadas de traer el agua del río, quieren cambiar eso, teniendo agua como existe en las grandes ciudades.

14) ¿Actualmente el desarrollo de la comunidad Saapap-Entsa a través del apoyo de la organización Waterbearers está en auge o sigue igual?

Seguimos ampliando en otra comunidad NAE es la máxima instancia de nosotros, tenemos en contacto con los dirigentes implementando agua en más comunidades. Actualmente están implementando en otras comunidades

15) ¿Existen algunos problemas o falencias en cuanto a la relación entre la organización y la comunidad? De ser el caso explique cuales son

No, no existe ningún problema sino han fortalecido a las familias recuperando las fuentes agrícolas, también están apoyando a las familias, no únicamente los filtros de agua.

16) ¿Es la comunidad quien busca proponer distintos proyectos a realizar junto a la organización The Waterbearers? ¿O es iniciativa de la organización realizar más proyectos?

Es decisión de la comunidad al exponer las necesidades y hablan para coordinar los proyectos.

17) ¿Qué expectativas poseen a futuro respecto al desarrollo de la comunidad en relación con el apoyo de la organización internacional The Waterbearers?

Las otras metas con la organización, estamos pensando que todas las familias recuperen los productos agrícolas de la comunidad Achuar para no caer en la desnutrición infantil crónica, las necesidades que encontramos son en los adultos, manejo cuidado de ganado bovinos.

18) ¿Como es actualmente la relación entre la comunidad indígena Saapap-Entsa y la organización internacional The Waterbearers, en que proyectos están trabajando aparte de la propuesta de filtros de agua?

La relación de la comunidad Saapap-Entsa y la organización está en pie porque la comunidad tiene confianza en la institución y por eso toman la decisión de ejecutar el manejo y cuidado de pollos y que mejores los productos achuare, no hay ningún proyecto por parte de las mujeres, la comunidad actúa como un general.

### **Annex 3**

*Entrevista realizada a KAASAP TIKIUA NAICHAP CESAR (habitante indígena de la comunidad):*

1. ¿Antes de la llegada de la organización Waterbearers, como resolvían la problemática de la falta de acceso de agua potable en la comunidad?

Antes de la llegada de la organización Waterbearers en la comunidad las familias tuvimos problemas de la falta de acceso de agua potable, es por consumo agua del río y encontramos muchas enfermedades.

2. ¿Su familia ha sufrido de distintas enfermedades a causa de la falta de agua potable? ¿De ser el caso cuales son dichas enfermedades?

Si mis familias han sufrido mucho con distintas enfermedades por causa de falta de agua potable. Las enfermedades que hay en este caso son: diarreas, bonitos, fiebre y la náusea en caso de los adultos fiebres, diarreas agudas

3. ¿Ha existido un acercamiento o apoyo por parte del gobierno para solucionar el tema de falta de agua potable?

No hemos tenido ningún acercamiento de apoyo por parte del Gobierno de las instituciones, hemos instituciones Municipales, provinciales para solucionar falta de agua potable

4. ¿Qué grado de participación consideran que poseen ustedes como comunidad con relación al aporte brindado por la organización The Waterbearers?

Nosotros como comunidades hemos aportado y considerado en cuanto en alojamiento y la alimentación a la organización The Waterbearers y de otras instituciones que nos están brindando con el apoyo.

5. ¿Ha existido apoyo por parte de otras organizaciones internacionales dentro de la comunidad Saapap-Entsa?

No ha existido apoyo por parte de otras de otras organizaciones internacionales en la comunidad Saapap-Entsa; solo que tenemos apoyo nacional de PROAMAZONÍNA, para el equipamiento de materiales de Bioemprendimiento la extracción de aceite de morete, ungrahua, maní monte de monte, entre otras

6. ¿La organización The Waterbearers se acercó a la comunidad para brindar su apoyo o la comunidad busco a la organización en busca de ayuda por la falta de acceso a agua potable?

La comunidad busca a las Organizaciones internacionales que tienen interés de apoyar a las comunidades de vulnerabilidad, esta Organización The Waterbearers ha tenido un acercamiento buscar un mecanismo para mejorar y consumir el agua limpia. Y se entregó más de 40 filtros de agua.

7. ¿Qué grado de decisión tienen como comunidad al momento de que la organización proponga distintas actividades o proyectos?

La comunidad Saapap-Entsa tienen dispersiones al momento potenciar proyectos en distas actividades para los socios, con la organización The Waterbearers.

8. ¿Cree usted que existe un cambio en el desarrollo de la comunidad a partir del apoyo de la organización?

La Verdad sí existe un cambio en el desarrollo de la comunidad con el apoyo de la Organización The Waterbearers para el consumo de agua.

9. ¿Qué impacto tuvo dentro de su familia la propuesta de filtros de agua?

La propuesta de filtros de agua no alcanzo toda la familia, por es muy importante para cada familia de tomar agua limpia.

10. ¿Qué aspectos cambiaron en torno al manejo de recursos mediante los filtros de agua?

Se cambiaron la responsabilidad manejo de filtros de agua y tomar agua limpia, se mejoró este broto desnutrición crónica infantil.

11. ¿Considera que existe una mejora dentro de la comunidad a partir de los filtros de agua?

Sí, se considera que en la comunidad existe una mejora con este filtro de agua.

12. ¿Qué expectativas tiene en un futuro en torno a la participación de organizaciones internacionales dentro de la comunidad?

La organización internacional con la comunidad tiene buena relación y en el futuro buscar proyectos alternativos con otros proyectos de manejo y cuidado de especies menores

13. ¿Piensa que se puede eliminar la problemática de acceso de agua potable y si es así mediante qué factores?

Sí la comunidad está buscando los mecanismos con esta institución The Waterbearers, implementar sistema de recolector de agua lluvia, con esta es mejorar servicio de agua tratada.

14. ¿Actualmente el desarrollo de la comunidad Saapap-Entsa a través del apoyo de la organización Waterbearers está en auge o sigue igual?

En verdad actualmente la comunidad Saapap-Entsa se desarrolló con el apoyo de Organización The Waterbearers, se hizo un cambio y ya no es en el cambio.

15. ¿Existen algunos problemas o falencias en cuanto a la relación entre la organización y la comunidad? De ser el caso explique cuáles son

No existe hasta al momento algunas con la relación entre la organización y la comunidad en tal razón pedimos más apoyo con otras actividades de proyectos alternativos.

16. ¿Es la comunidad quien busca proponer distintos proyectos a realizar junto a la organización The Waterbearers? ¿O es iniciativa de la organización realizar más proyectos?

En la comunidad se buscan proyectos que sea alternativos con la condición de mejora las situaciones problemáticas que hay en la comunidad, el síndico o el presidente dela asociación, en la asamblea comunitaria se propone para todos socios digan que lleguen a un acuerdo de una sola necesidad y así gestionar con proyectos sustentables y sostenibles.

17. ¿Qué expectativas poseen a futuro respecto al desarrollo de la comunidad en relación con el apoyo de la organización internacional The Waterbearers?

La comunidad y la familia de las comunidades poseen en el futuro, con esta institución The Waterbearers, mejorar los cultivos de la huerta achuar, porque la huerta es el mercado de los productos.

18. ¿Como es actualmente la relación entre la comunidad indígena Saapap-Entsa y la organización internacional The Waterbearers, en que proyectos están trabajando aparte de la propuesta de filtros de agua?

Actualmente la relación entre la comunidad Saapap-Entsa y la Organización Internacional The Waterbearers están trabajando con otros proyectos sustentables en las familias adultas, con el manejo y cuidado de los animales menores, especies avícola, así evitar la desnutrición crónica infantil.

#### **Annex 4**

*Entrevista realizada a UJUKAM PININKIAS TSENTSEMP MAGDALENA (habitante indígena de la comunidad.*

1. ¿Antes de la llegada de la organización Waterbearers, como resolvían la problemática de la falta de acceso de agua potable en la comunidad?

Nosotras como las mujeres achuares, asumimos un papel fundamental para la casa, donde cuidamos nuestros hijos, atender nuestros esposos, e hijos, mantener limpia la huerta, de preparar la comida. Pues es muy difícil en este sistema de nuestra cultura, en nuestra forma de vida, las mujeres hemos sido encargados de llevar agua del río en la casa. Hasta hoy nos encontramos con problemáticas en el agua. Cuando LA Organización The Waterbearers, nos apoyó con filtros de agua, para que las familias puedan consumir agua del río tratada, es para combatir la desnutrición crónica Infantil

2. ¿Su familia ha sufrido de distintas enfermedades a causa de la falta de agua potable? ¿De ser el caso cuales son dichas enfermedades?

Si, algunas de las familias y mis hijos han sufrido de distas enfermedades como de parásitos intestinales, desnutrición infantil, riesgo de contraer la malaria

3. ¿Ha existido un acercamiento o apoyo por parte del gobierno para solucionar el tema de falta de agua potable?

Hasta hoy, no hay ningún acercamiento de apoyo por parte de gobierno, ni de Gobiernos Autónomos Descentralizados: Parroquial, Municipal y de Prefectura de Morona Santiago, para mejorar en este sistema y problema de agua.

4. ¿Qué grado de participación consideran que poseen ustedes como comunidad con relación al aporte brindado por la organización The Waterbearers?

El grado de participación entre comunidad por parte brindado de esta organización es a 50 por ciento, por la comunidad también colaboran en la alimentación y el alojamiento de los técnicos.

5. ¿Ha existido apoyo por parte de otras organizaciones internacionales dentro de la comunidad Saapap-Entsa?

Sí, tenemos algunas otras instituciones nacionales e internacionales nos apoyan para que la comunidad se logre mejorar las situaciones problemáticas que se encuentran, es la PROAMAZONIA, BID, MATE, THE WATERBEARERS, MINISTERIO DE SALUD.

6. ¿La organización The Waterbearers se acercó a la comunidad para brindar su apoyo o la comunidad busco a la organización en busca de ayuda por la falta de acceso a agua potable?

The Waterbearers, es una Organización Internacional, se buscó a través, de Magister, doctora Mónica Ayala Cruz, fue una persona quien estaba trabajando en el ministerio de salud del Distrito de Taisha, este proyecto piloto se planteó a nivel cantón Taisha, luego de desvincular su trabajo, se contactó directamente con líderes de la comunidad para poder empezar en esta comunidad. De esta manera fue acercamiento con la comunidad.

7. ¿Qué grado de decisión tienen como comunidad al momento de que la organización proponga distintas actividades o proyectos?

El grado de daciones que proponemos en la comunidad es 75 por ciento, por la decisión de acuerdo son de los socios de la comunidad, de poder trabajar con algunos otros proyectos

8. ¿Cree usted que existe un cambio en el desarrollo de la comunidad a partir del apoyo de la organización?

Sí, hay cambio a partir de apoyo de esta institución, con entrega de filtros de agua, y con barras de nutrición alimenticio, ya que los diecisiete niños encontraron en desnutrición y estos se mejoraron

9. ¿Qué impacto tuvo dentro de su familia la propuesta de filtros de agua?

La propuesta de filtro de agua tiene impacto de combatir y salir de cero desnutriciones crónicas infantiles con nuestros hijos de esta comunidad Saapap-Entsa

10. ¿Qué aspectos cambiaron en torno al manejo de recursos mediante los filtros de agua?

Los aspectos que cambiaron al entorno de manejo de recursos mediante los filtros de agua, es mantener limpio, no arrojar las basuras en nuestros ríos, así mismo manejar este sistema de filtro en la casa, ahorrar y consumir agua tratada

11. ¿Considera que existe una mejora dentro de la comunidad a partir de los filtros de agua?

Yo si considero que, si hay mejora en dentro de la comunidad con entrega de filtros de agua, en las situaciones problemáticas de salud en los niños y adultos.

12. ¿Qué expectativas tiene en un futuro en torno a la participación de organizaciones internacionales dentro de la comunidad?

En la comunidad las expectativas que tenemos en un futuro en torno a la participación de organizaciones es mejorar las situaciones y causas que encontramos en nuestro territorio, juntos poder trabajar buscando un recurso económico sustentables y sostenibles y de esta forma salir de las necesidades de la familia.

13. ¿Piensa que se puede eliminar la problemática de acceso de agua potable y si es así mediante qué factores?

Pienso que, si es posible eliminar estas problemáticas de acceso de agua potables, mediante las estrategias con Gobiernos Parroquial, Municipal, Prefectura, con el apoyo de implementación de recolector de agua lluvia, y ampliación de agua potable en la casa.

14. ¿Actualmente el desarrollo de la comunidad Saapap-Entsa a través del apoyo de la organización Waterbearers está en auge o sigue igual?

Atreves del apoyo de la organización Waterbearers, actualmente en la comunidad Saapap-Entsa, la situación está mejorada solo que faltan a más familias con la entrega de filtros de agua a cada familia

15. ¿Existen algunos problemas o falencias en cuanto a la relación entre la organización y la comunidad? De ser el caso explique cuáles son

La relación entre la organización y la comunidad no hay algunos problemas, si no es un aspecto lo bueno estamos buscando en unanimidad para poder mejor la vida que hoy vivimos.

16. ¿Es la comunidad quien busca proponer distintos proyectos a realizar junto a la organización The Waterbearers? ¿O es iniciativa de la organización realizar más proyectos?

Para realizar algunos proyectos los propones son las familias de las comunidades, porque se siente la necesidad de todos y para todos.

17. ¿Qué expectativas poseen a futuro respecto al desarrollo de la comunidad en relación con el apoyo de la organización internacional The Waterbearers?

La comunidad en relación con el apoyo de la organización internacional The Waterbearers, las expectativas que poseen el futuro, es eliminar la desnutrición crónica infantil, crecer sanos y fuertes, recuperación de los productos agrícolas de las huertas Achuar y manejar la ciencia de la medicina tradicional.

18. ¿Cómo es actualmente la relación entre la comunidad indígena Saapap-Entsa y la organización internacional The Waterbearers, en qué proyectos están trabajando aparte de la propuesta de filtros de agua?

Actualmente la relación entre la comunidad indígena Saapap-Entsa con la organización internacional The Waterbearers, están trabajando con otra propuesta de mejorar en la atención y de salud en los adultos, es el manejo y cuidado de pollos a 100 familias, otra propuesta esperada es recuperar los 120 productos alimenticios de cultivos que hemos perdido. Así mismo generar la ciencia propia en plantas medicinales del entorno.