

IMPACT

OF ECONOMIC INVESTMENT ON THE NATIONALITIES OF PASTAZA AND POVERTY LEVELS

IMPACTO DE LA INVERSIÓN ECONÓMICA EN LAS NACIONALIDADES DE PASTAZA Y NIVELES DE POBREZA

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ABSTRACT

The topic allows us to know the reality in which the daily life of the peoples and nationalities of Pastaza unfolds, as a consequence of insufficient economic investment by public and private institutions, the levels of poverty, their reality at home, social equity, access to basic services, and community sustainability. The relevance is given to the counter of the high rates of income poverty and unsatisfied basic needs that afflict communities, their geographical dispersion and the cultural diversity that in seven nationalities inhabit the territory of the largest province of Ecuador. But, with a population that currently reaches one hundred thousand inhabitants, of that thirty percent of its population is indigenous, the rating for unmet needs in the communities exceed eighty-four percent, with no floatable access to five interior parishes, most of them are air access. Microenterprise startups and incubation are small, limited to fewer than ten, startups that have remained sustainable and producing, the circumstances, lack of financial support, geographic location, insufficient training that seeks to find other means than those crafts and sale of plant products or ancient medicine without compounds.

Keywords: Nationalities, poverty, investment, sustainability.

RESUMEN

El tema permite conocer la realidad en la que se desarrolla la vida cotidiana de los pueblos y nacionalidades de Pastaza, como consecuencia de la insuficiente inversión económica por parte de las instituciones públicas y privadas, los niveles de pobreza, su realidad en el hogar, equidad social, el acceso a los servicios básicos, y la sustentabilidad comunitaria. La pertinencia viene dado al mostrarse los altos índices de pobreza por ingresos y por necesidades básicas insatisfechas que aquejan a las comunidades, su dispersión geográfica y la diversidad cultural que en número de siete nacionalidades habitan el territorio de la provincia más grande del Ecuador, pero con una población que actualmente alcanza los cien mil habitantes, de eso el treinta por ciento de su población es indígena, los índices por necesidades insatisfechas en las comunidades superan el ochenta y cuatro por ciento, sin acceso carrozable cinco parroquias del interior, su mayoría son de acceso aéreo. Los emprendimientos e incubación de microempresas son reducidos, se limitan a un número menor a diez, emprendimientos que se han mantenido sustentables y produciendo, las circunstancias, falta de apoyo económico, ubicación geográfica, insuficiente capacitación que les permitan buscar otros medios que no sean las artesanías y venta de productos vegetales o medicina ancestral sin procesar.

Palabras clave: Nacionalidades, pobreza, inversión, sustentabilidad.

INTRODUCTION

In such a changing market and world economies in crisis, a harsh reality of survival is visualized for the different peoples and nationalities of the country and mainly for the inhabitants of the rural area of Pastaza, who live within a territory that is mostly conserved like this. It is declared by the Provincial Development Territorial Planning Plan, as a conservation area territory and covers approximately eighty percent of its territory, with five parishes without carriage access such as the parishes of Curaray, Sarayaku, Montalvo, Río Tigre and Río Corrientes, the only form of income is by river and air, within this geography nationalities coexist, their form of survival is based on an incipient sustainable agriculture, based on traditional crops of cassava, banana, papayas, their diet is complemented with game and fishing, so that the conservation of the territory cannot be conceived with the population poverty both due to income as for unmet needs.

The distribution of the population by nationalities in the parishes gives us an idea of the population dispersion, in the provincial territory of the parishes without drive-through access, there are around three hundred communities, only 72 of these have landing strips for the entry of people or in health emergencies as the case may be, the rest of the communities are connected with trails or neighborhood roads, some of them with palisades to which they must access after walking for hours or days in some cases, the other form of road access fluvial using the large number of rivers in the territory, it is evident that in the parishes of Simón Bolívar and Montalvo.

There are around eight thousand inhabitants of the Kichwa, Shuar and Achuar nationalities; the Zapara population represents a minimum number that does not exceed five hundred inhabitants, internal migration to the urban part of the city of Puyo and Santa Clara is very high. Due to circumstances of the low productivity of the land and the great demand for food for its inhabitants, in some cases young women and adolescents have migrated to the center of the city to practice prostitution, it is clearly evident in the central streets of the city of Puyo, every day of the week and more frequently on weekends and holidays.

In recent years, inhabitants of the interior, leave their communities in search of work and improve their living conditions. They have been forced to organize and promote invasions of private lands. One specific case is in the Mera canton in the old lands that Hacienda Té Zulay is known, with an approximate extension of eight hundred hectares, where it has settled and they intend to create the intercultural city or city of nationalities according to the leader Antonio Vargas, around a thousand families coexist.

According to publications of the National Institute of Statistics and Censuses (2019), of Ecuador, in 2010, according to the population and housing census, approximately 83% of the population did not have access to potable or piped water services, electricity, sewage treatment and telephone connection, currently the conditions have not changed according to visits made on site, by the researcher, it is estimated that compliance and attention has improved between 5% and 7% in relation to Unsatisfied basic needs in the health area have been improved with the entry of medical brigades from local governments and rural doctors by the Ministry of Health.

Regarding the productive aspect, associative projects have been implemented in certain communities to mitigate somewhat the lack of food and seek a way for the inhabitants to acquire agricultural practices, through the improvement of farms with the introduction and planting of new products such as coffee, cocoa, raft, tilapia, and chicken farming, these projects, according to the planning director of the provincial government, aim to associate and manage to form productive enterprises and later to reach the production that they have as a goal they can go establishing marketing channels first at the parish level and then within the canton.

The forms of commercialization are too precarious, limited to the sales of their products on the road, when they manage to take them out. In the areas of carriage access, they sell it directly. The population of the Waorani nationality, mainly the Wao Women's association, have undertaken a business with cocoa from the area, helped by non-governmental institutions, and machined in Quito. They have managed to give benefit to production. There are also ventures in relation to community tourism, but it is far from achieving economic sustainability for all. The community members who participate, due to the low production, a limited marketing strategy and a selective market intend to reach this undertaking. If it did not receive financial support from an NGO, would not be able to remain operational.

However, despite all that the Amazon means for the country, cultures, peoples and nationalities, investment in territory is insignificant in relation to the population that is geographically widely dispersed and the extension of its territory, if we affirm that 80 Approximately% is a conserved area, in reality the few sustainable enterprises would not reach the number of ten, so it is insisted that local governments, and deconcentrated government focus on seeking development alternatives through associativity within the communities articulated that investment in provincial planning.

Ecuador (SRI), year 2018, it can be stated that the population is very small that can establish a different way to what is not provision of services and / or public employees.

The sources of work for people belonging to the nationalities are very limited due to factors such as poor academic preparation, the place where they live, their culture to adapt to the social environment, and especially the lack of job opportunities, although The Amazon Planning Law has been legislated, it has not yet been applied due to the inefficiency of the central government in issuing regulations for its application.

The jobs are in internal activities of the community, although it is noted that there are retired workers, but according to the research, a higher percentage of that population corresponds to retired military personnel, logically there are around three hundred people who belong to the national armed forces in the company IWIA or devils of the jungle mainly.

Regarding the investment made by local governments, both parochial, cantonal, provincial, and the deconcentrated government, the allocations to infrastructure and health works are very low. Regarding the investment of the provincial government, and consulted with the planning director, he mentions that it is planned according to certain parameters such as settled population, accessibility and legal regulations in the planning and finance code, it is justified in the sense that In the designated conservation area, the population is too geographically dispersed, and in certain cases the communities are reduced to a group of people, it is also clarified that there are about three hundred and fifty dispersed communities, and only about seventy-five have landing strips, and others with river access, after many days of walking through trails, so it is difficult to invest in social projects and they are limited to sustainability support.

The Waorani or Huaorani Nationality, which in Spanish means people, is located and occupies a territory of the Napo, Pastaza and Orellana provinces. Its administrative part runs from the city of Puyo, Pastaza province, becoming a regional center from here. Many initiatives have been generated, in search of having alternatives for the protection of nature, mainly the biodiversity in which its territory develops; their lives revolve around hunting, fishing, and insipient agriculture. Thanks to the collaboration of some international foundations such as Helvetass Swiss Intercooperation.

The Rights and Resources Initiative (RRI), have received resources and especially advice that is handled at an international level, with the condition of preserving nature as its habitat. The protection of its culture and intangible

areas, in order to establish alternatives for economic development for its inhabitants, the Association of Wao Women of the Ecuadorian Amazon was organized (2014), with the only purpose of protecting fauna, flora and local development, guided by its Leader Nemonte Nenquimo and other women began to seek the development of the territories. They began through the cultivation of organic cocoa, in order to obtain an international certification and through international aid, non-governmental organizations were able to certify this product and it was marketed to world level. Logically very little cocoa is cultivated on its territory.

The production and authorization process is carried out through machines in the city of Quito, where organic chocolate of high quality and purity is obtained. Added value is given with organic packaging and with local initiatives, which allows it to be commercialized from different national and international markets, being one of the few enterprises as a microenterprise has been developed. This does not mean that poverty levels have been alleviated.

This town needs great collaboration and economic investment from the central and local governments, an initiative of its own to improve their living conditions. A small local enterprise that has been generated by the WAO women's association has not been enough, because very few people have joined this work and it is necessary to seek development alternatives through other micro-enterprises mainly destined to community tourism activity. alternatives of ancestral medicine, for these circumstances we affirm that the support of the central government and local governments is insufficient to get out of the poverty in which these ancestral peoples live, which are part of our national and world culture.

The Zapara Nationality of Ecuador located in the province of Pastaza, has not managed to develop enterprises of any kind. Having great potential to develop community tourism, its survival is based solely on the house and fishing, agriculture is not enough even for its own consumption, it has the language or the language considered by UNESCO as a cultural heritage of humanity, although currently it is already It is in danger of extinction, due to the fact that only about 5 to 7 people speak this language, its habitat is located in the northeast of the province, it has a poverty index due to unsatisfied basic needs that exceeds 90%.

The Kichwa or Quichua nationality of the Pastaza province occupies a large percentage of its territory and is located in the basins of the Bobonaza, Curaray and Pindo Yaku rivers, in the interior parishes Sarayaku and Montalvo where there are no land access roads, its main means

of subsistence is hunting, fishing, plantain crops, yucca, papaya, pineapples, cocoa, all for consumption, without a doubt the presence of this segment of the population has been very important in the conservation of the territory that according to government planning Provincial of Pastaza are within the Conservation Area, distributed through 131 communities and 17 associations a territory that exceeds 110,000 hectares, its main associative form is the Organization of Indigenous Peoples of Pastaza (OPIP).

Several population settlements are also located in the parishes with carriage access such as Canelos, Pomona, Tarqui and Madre Tierra, also in the Santa Clara canton, in the sectors with roads, they have undertaken with community tourism micro-enterprises, elaboration of typical costumes, Handicrafts, such as bracelets and necklaces made of beads, seeds, feathers, bark and tree fibers accompanied by natural pigmentations with species from the area, are commercialized in the city of Puyo, they have also begun with the cultivation of the plant on a very small scale. Guayusa, Jamaica and papachina, in the San Jacinto sector with sugar cane, is the Nationality that has generated the most businesses.

The Andwoa Nationality is located in the lower sub-basin of the Bobonaza River, its territory is small and it is located within the Montalvo parish, canton and the province of Pastaza. Its only access route is by air and then by river. Their families are dedicated to an incipient and self-sustainable agriculture with the cultivation of cassava, banana, papaya, pineapples and the collection of wild fruits and the men of the community to the house and fishing. It has not managed to develop any type of business or micro-business enterprise. Its political organization is organized based on receiving or attracting aid from non-governmental organizations abroad, its administrative operations center is located in the city of Puyo under the administration of certain groups of families. So we can state that there is no enterprise with stable financial support.

The Shuar Nationality of Ecuador has a majority population in the provinces of Morona Santiago and Zamora Chinchipe, although fewer are also located in the provinces of Orellana, Napo and in the southern part of the province of Pastaza, it is mainly dedicated to labor In the field how are the cultivation of cassava, banana, cocoa, in small proportions also the cultivation of papachina and the collection of fruits, this activity is mainly carried out by women, while men at home and fishing.

Definitely the millennial Shuar people, not having an economic organization, regarding the political part there are some organizations and they have been formed according

to the political circumstances of the moment and personal interests of some communities, however one of the largest is the Interprovincial Federation of Shuar Centers (FISCH), and the Shuar organization of Ecuador (OSHE), however, none of this has allowed productive enterprises to be formed and logically they have always waited for the support of decentralized municipal and provincial parish governments to survive, very few centers and communities have developed community tourism in an incipient way, and their unsatisfied basic needs currently in the interior communities reach 85% according to INEC.

The Achuar Nationality of Ecuador is located in the provinces of Pastaza and Morona Santiago, its habitat is the lower basin of the Pastaza River, its main action has been the conservation of nature through programs to protect biodiversity, with the help of non-governmental organizations. Governments have undertaken community tourism and ecological conservation such as the Kapawi Ecological Hotel, being an icon of this nationality, which mainly receives foreign tourists due to the uniqueness of the territory and the location in a biodiverse jungle area. However, after this, they have not generated new productive ventures, which like other nationalities have been dedicated to cultivating the land, logging wood, and survival in the interior through hunting and fishing, many of these incubation problems of micro-businesses are due to the lack of leadership and productive organizational culture and of course to the lack of support from government entities.

The Shiwar Nationality is one of the nationalities or towns that live further in the interior of our province. They are located in the Río Corrientes parish, and part of Montalvo. Their houses are built with wood and straw, and in some cases with zinc. They integrate this nationality by nine communities that are dedicated to sustainable agriculture and the elaboration of handicrafts with products and seeds of the area. Their projection is towards the development of community tourism, so their leaders work together. They are strongly administratively cohesive who work for the common good. In their territories, there is a large reserve of oil and minerals, there are no formal businesses, micro-enterprises or enterprises that help them to survive economically.

The economic situation that the peoples and nationalities of the province of Pastaza are going through is quite hard if not to say that it is critical, at the present time the communication channels are not favorable for entrepreneurship, worse still for the creation of micro-enterprises, the sustainability that they generate simply allow them to live the day through their crops in the fields, hunting and crafts.

The investments made through state and non-governmental institutions have not managed to incubate sustainable enterprises within the nationalities. For different reasons related to land connectivity, because through air it is too expensive and inaccessible for all, very few micro-enterprises have arisen and have been maintained. In the interior, we could speak of two, processing of the Wao women's cacao and community tourism in Kapawi, while in the areas near Puyo the settlements of these peoples have undertaken in more than ten most self-sustaining projects.

Poverty due to unsatisfied basic needs of the population is aggravated by having soils not suitable for agriculture, greatly limiting the establishment of businesses or micro-enterprises that allow them to survive all the time. Currently they make handicrafts that are commercialized in festivities of the cantons and in some cases they sell them to stores in the city of Puyo

As long as development policies are not applied through the formation of micro-enterprises organized in community associations, it will not be possible to reduce the poverty levels of these peoples and nationalities.

CONCLUSIONS

The investment made by the central government and the local decentralized autonomous communities have not been enough to help the peoples and nationalities that live in the Pastaza province out of poverty, and specifically in the 5 interior parishes that do not have access. However, the economic resources inherent to strengthening production have not been adequately channeled due to the fact that the delivery of seeds, products, food aid and work material is included in the Territorial Development and Organization plans of each local government, which do not stimulate the economy and rather work in a way of political favors with a paternalistic sense on the part of the authorities.

The only alternative for the inland communities is for now to subsist by cultivating the land in a precarious way, continuing with the house, fishing and in very few homes continue with the elaboration of wood and ceramic crafts, bracelets, earrings, necklaces, Typical costumes, blowguns that are sold in the parish cantonal fairs or are delivered for sale in stores in the city of Puyo, micro-enterprises that are enough to only survive on a day-to-day basis, this is one of the realities that is currently experienced in each community the five parishes without passable access and much more in the communities where the only means of transportation is river, through wooden canoes, then the unsatisfied basic needs and income are practically total.

Some enterprises or micro-businesses that have managed to sustain themselves are the processing of cocoa by the Wao Women's Association that they have managed to commercialize nationally and internationally, as well as an ecological project and hostel in the Kapawi community because they have received help from Non-governmental organizations as well as private investments and collaborations, in other cases there are family and community enterprises that, being close to the roads, have an influx of tourists, which is sustainable and they have managed to include participants from indigenous communities, but not in the cases of undertakings in Arajuno, in the communities of Hola Vida, Indichuris, and some others on the road to Morona Santiago, in the communities belonging to the Simón Bolívar parish.

The investment of the different institutions of the autonomous and decentralized governments of the central government has not served to promote production and productive enterprises, the allocation of resources in territorial planning has been insufficient, and the state legislation regarding mitigating the impact of poverty has not had the necessary scope as the initial vision of the projects of the Organic Law of the Planning of Special Territorial Circumscription of the Amazon, nor of the Organic Law of Border Development.

Approximately the total value that the national financial institution has not transferred would reach one hundred and twenty million US dollars, delaying the execution of programs and projects in all provinces.

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