

PLAN OF LIFE FOR THE VILLAGE SANTA ROSA

MATSES NATIVE COMMUNITY, CHOBAYACU STREAM

DISTRIT OF YAQUERANA - PROVINCE OF REQUENA – REGION OF LORETO



FISH FARM CONSTRUCTION TEAM



VILLAGE OF SANTA ROSA




TRADIITIONAL LONGHOUSE



COMPLETED FISH FARM

SANTA ROSA, MARCH 2023

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I. THE HISTORY OF SANTA ROSA.

The History of Santa Rosa in all its locations

The foundation of Old Santa Rosa by Manuel Tumi

In 1984, Manuel Tumi Tamu Dame lived at the village of Old Buenas Lomas, which was situated along the new Summer Institute of Linguistics airstrip. When he lived there, a snake bit his daughter, who was named Dorotea Tupa. When the snake bit her, the missionary took Manuel and his daughter to Pucallpa. There his daughter died, and when she was brought back to Old Buena Lomas, they buried her. Because that locality made them sad about her death, Manuel and his family left that place and made new houses along a different stream, which was also a tributary of Cuëte Nënëte Stream. The following adults went there with Manuel: his late younger brother Raúl Tumi, his son Alejandro Dunu, and his late wife Laura Unan, who was nicknamed Tsaudi. They did not stay there for long; only five months. They decided that it would be better to make their village downstream along Chobayacu Stream. They founded the village at the place called Little Irapay Thatch House, which is a bit upstream from the abandoned village Grillal. After living there a short while, they decided to go further downstream where they founded the village of Old Santa Rosa, in 1985. After having lived there for a year, Manuel's wife died. When she died, his brother Raúl Tumi told Manuel: "Let's go to where my wife's sister lives. When they went there, Manuel took as his wife that woman, who is the daughter of Daniel Bai and named Lucía Dame Bai Unan,

The foundation of the village Proa Delicia by Daniel Bai

In 1978, Daniel Bai Coya Laurín made his house on the bank of the Yaquerana River, having moved there from the old Summer Institute of Linguistics airstrip. At first, Daniel Bai constructed only a small hut there, to be used as a hunting camp. While he was there, the non-Indian named Hugo Jiménez Maricahua found him. Hugo Jiménez told Daniel to bring his extended family to live there, so that he could teach their children to write, so Daniel Bai brought his wives and children, and also his nephew Juan Tumi Dunu Canë to live there. That village was named "Proa Delicia." Proa Delicia was located a short distance downriver from the river straightaway named "Estirón de la Gringa", at the mouth of the stream called "Sënte". Daniel Bai's other wife, who was named Francisca, was a captured Brazilian woman. Her father went to Proa Delicia to recover his daughter, but

Francisca hid in the forest because she did not want her father to take her away. After having lived at Proa Delicia for two years, Daniel Bai and his family went to live at Old San Juan because the teacher Hugo Jiménez asked them to do so. After having lived there only a short time, Daniel Bai and his family returned to the location of the old airstrip (at Old Buenas Lomas).

Daniel Bai moves to Old Santa Rosa

In 1995, Daniel Bai moved to Old Santa Rosa to live with Manuel Tumi. He moved there because his daughter Amelia Dame and his son Marcos Coya had died. Daniel Bai moved there with his whole family: his wives, all his children, and his nephew Juan Tumi. After moving there, his daughter Chavela became ill. Daniel attempted to cure her with medicinal plants, but she did not get better, so he took her to the missionary so that she could treat her with pharmaceuticals, but Chavela died there. They lived at Old Santa Rosa for 10 years.

The Foundation of New Santa Rosa

While they were living at Old Santa Rosa, Daniel Bai's other son, who was named Felix Nacua, died. When he died, in 2004, they all moved to New Santa Rosa, which is located on Chobayacu Stream, near its mouth. Manuel Tumi wanted to stay in Old Santa Rosa, but when he saw that his sons were moving to New Santa Rosa, he went, too. Another reason why Manuel moved there is that his wife said that her father (Daniel Bai) was getting old and she wanted to be with him. Also, because there were many dead relatives buried in Old Santa Rosa. The first to move to New Santa Rosa were Daniel Bai and his son Felipe Ēpë. Felipe took his father there because he saw that his father was constantly sad thinking about his deceased son. Thus, New Santa Rosa was founded on August 22, 2003, and they continue to live there as of today's date.

The first chief of New Santa Rosa was Juan Tumi. When he was chief all the Matses worked well, doing everything that the chief suggested. Those who did not participate in the communal tasks were fined or punished. They all collaborated helping each other make their houses and swiddens. If someone asked the other residents to help him, they would all help him, including the older men, the young men, the older women and the young women.

When New Santa Rosa was first founded there were a lot of game animals close to the village. There were many spider monkeys right by the village, and a short distance downstream there were many woolly monkeys. There were also many fish in the lakes, and at night they caught many fish spearing them with barbed arrows. Because of the abundance of game, the residents

of Santa Rosa lived well. They hunted bush meat to feed their families and to all eat together during the communal work.

There were many swamp *palms*, *isan* palms, and other palms and tress with edible fruits close to the village. They did not need to go far to find swamp palm fruits to eat and *isan* palm fruits to make beverages.

There we many bottle palm trees close to the village for making houses, so they did not need to carry the palm wood from far away to make their houses. There were also many *tanac* palms for thatching their houses near the village. Likewise, *budēd* palms for thatching houses. There were also many small trees of the right species for making house rafters close to the village.

II. HOW PEOPLE IN SANTA ROSA LIVE TODAY

In comparison with what we have said about how Santa Rosa was when it was first founded, it can be said that today the residents of Santa Rosa live differently. Now, when the chief informs that there is a communal task to do, some of the people instead go and do their own work. They do not want to work communally. Also, in the past we all worked together to build a house for one family, but now each family does their own work. Now it is only for felling new swiddens that the whole village works together, even the young men.

Also, there used to be game animals close to the village, but now the animals are far away. To hunt woolly monkeys, one has to walk 7 hours to Añushiyacu Stream. There woolly monkeys might be found, but if the hunter is not lucky, he will not find any. Before it was easy to find game animals, but now it is not like that. Now residents of Santa Rosa hunt on the Brazilian side of the Yaquerana River. Before the residents of Santa Rosa did not hunt there, but now they go there to hunt white-lipped peccaries, woolly monkeys, and spider monkeys. Before we did not need to hunt in Brazil.

The following are some of the problems that have arisen with respect to how we used to work well in the past and with respect to new hunting practices:

- Parents do not tell their children how they should behave with respect to helping others.
- Some people in the village sell meat to non-Indians instead of sharing with their extended family.

- Some exploit game, fish and timber as if it would never run out.
- Also, the chief of Santa Rosa does not seek out projects that would provide paid work to the residents, and do not express these problems at the meetings.

Because of this last issue, there is no paid work in Santa Rosa, so the young people go to Peruvian towns and cities to find work. Then, when they want to return home they cannot return quickly because they have not saved enough money, and others return ill. Likewise, other young men go to find work in Brazil. There they find non-Indian wives and do not return home. Then they come back and take other family members to Brazil.

Also, the chiefs do not understand what is going on. They do not get together with other residents of their village to discuss things. They only talk to their close relatives. Also, even though we do not want to work with a carbon credits company, the chief does not inform this at the general meetings.

Now we are thinking that these problems arise because we did not talk at meetings about how we are behaving now. We should have meeting and with our chief discuss how we could behave better. We need to talk about how we are behaving differently now, and about how we should change. We should also tell our chief what we need so he can tell the other chiefs at the general meetings. We should also think carefully about who we want to be our village chief and who we want to be the chief of all the Matses, and what qualities those chiefs should possess so that they can find ways to make life better in our village.

This Life Plan that we are writing contains what we think about how we should live together, and also about how we should work. We have discussed our 5-year plan to improve our lives.



IT IS NOW A CUSTOM FOR THE YOUNG MEN FROM SANTA ROSA TO PLAY SOCCER IN THE LATE AFTERNOON – Photo taken March, 2023.

III. SOCIAL NORMS FOR LIVING TOGETHER IN HARMONY.

We, the residents of Santa Rosa, have the following concerns. Our food is diminishing because there is little animal game nearby and the fish are becoming scarce. The swamp palms and *isan* palms could cease to exist close to the village. We, the residents of Santa Rosa have gathered to come to an agreement about what we should do to address these problems; not just for our own sake, but also so that our children will have food in the future.

We should obey our chief when he informs that there is communal work to do. Also, we should do the work in the way that the chief directs. We should tell this to the young men and the young women that they are also obliged to participate in the communal work. Also, we should have a meeting with the elected chief of the Matses and the board of directors to telling them that we want them to seek out institutions that will help us and solicit help using written documents. Also, we should elect a chief who is willing and able find projects that we could participate in. That way the residents of Santa Rosa will have paid work.

With these issues in mind, the older men should advise the young men and the young women. Also, we should frequently have meeting with the chief of our village, so that everyone is aware of the work that need to be done.



IV. SANTA ROSA TODAY AND DESIRES FOR THE FUTURE

Santa Rosa is on the right-hand bank of Chobayacu Stream when one is traveling upstream. It is located in the District of Yaquerana, Province of Requena, Region of Loreto. The residents of Santa Rosa hunt as far the Jaquirana River, going as far downriver as the location where the abandoned Matses village called Old Cashishpi is, and as far upriver as far a the long river straightaway. Also, we hunt on the Brazilian side of the Jaquirana River both upriver and downriver from the mouth of Chobayacu Stream, going as far as the mouth of Itushi Stream. Before, we also hunted along upstream along Chobayacu Stream as beyond the village of Estirón as far as Old Santa Rosa, but now we do not hunt there anymore. Also, in the upland area between Chobayacu Stream and the Jaquirana River we hunt piping guans, agoutis, tinamous, tinamous, trumpeters, and also collared peccaries if we find them. While hunting on the other side of Añushiyacu Stream we hunt woolly monkeys, after having set off very early. There on Añushiyacu Stream Tito Rodriguez has a hunting camp, three hours' walk from Santa Rosa. There we stay to sleep several nights smoking game meat before returning home.

There is a total of 105 residents living in Santa Rosa. When it is time to do communal work, not everyone participates in all the communal talks.

Everyone works together to cut the grass. Everyone participates in some type of work, like cutting the grass in the village or cutting the trees for making a new swidden.

In our village of Santa Rosa firewood can be found close by. Also, there are many lakes where we can catch fish to eat. Also, there are trees of they type that we use to make rafters to make our houses. Those who have chainsaws find trees close to the village and cut boards to make their houses. We all work together to make our farms to plant our food. We also hunt game animals to eat, not to sell the meat. Likewise, we catch fish to eat, not to sell. When we invite the young men from other villages to play soccer, we hunt in order to eat together with them.

Also, the Matses Native Community has its statutes, which the members of the executive committee are supposed to follow. Meanwhile, each village has its internal rules of procedure, which each village's administrative committee follows. In the past the Matses made their decisions and planned their work following those documents, but now they do not follow them.

Considering all these issues, we have gathered to write our Life Plan, so that so that we and those who can help us will understand how we wish to live and work. We have discussed our plans and desires for the next 5 years, up to the year 2008. We are glad that NGO Acate Amazon Conservation is sponsoring us to write this Life Plan. In addition to showing our Life Plan to them, we wish to give written copies of our Life Plan to other institutions so they can know how best to assist us. We also intend to give copies of our Life Plan to all the residents of Santa Rosa, so that they can read it and think about it.

V. HOW THIS LIFE PLAN WAS ELABORATED

In order to write the Life Plan, first all the members of the Santa Rosa Administration Committee got together and talked. We talked about the following topics:

1. The Administrative Committee discussed in the meeting whether they thought that the residents of Santa Rosa were living well together. We discussed the different communal tasks that we do, the abundance of

game animals, the availability of fish, and the presence of timber trees, and trees that are useful for house construction.

2. All that we discussed we wrote down, and later redacted it neatly so that we could read it to the residents of the village at the meeting.
3. Later, all the residents of Santa Rosa were invited to a meeting, where the aforementioned document reacted the Santa Rosa Administrative Committee was read aloud. The residents gave their opinion and commented on each topic and suggested amendments and additions.
4. Subsequently, a revised version of the document was redacted, incorporating all the additions and changes suggested by the residents at the meeting.
5. After the new version was redacted, a new meeting was called with the all the residents of Santa Rosa and the document was entered into the village log book and signed by all present affirming their approval

**MEETING AT SANT ROSA WHERE THE LIFE PLAN WAS
DISCUSSED AND ELABORATED**



VI. ECONOMIC ACTIVITIES IN SANTA ROSA.

LIST OF ACTIVITIES THAT HAVE BEEN AND PRESENTLY ARE CARRIED OUT BY THE RESIDENTS OF SANTA ROSA

- ❖ In our village there are 30 houses, counting only those where married couples live. There are a total of 105 residents in Santa Rosa, counting all the elders and all the children.
- ❖ Married men work on their farms, fish with hook and line, and hunt. Also, those who own gill nets capture fish by setting their nets. Those are the economic activities of the men. They work without being lazy, and also work on communal projects together. When residents of Santa Rosa travel to Colonia Angamos, they take things to sell: chickens, plantains, manioc flour, and smoked meat if they have it.
- ❖ Our village of Santa Rosa has a good location, because it is located neither too far away nor too close to Colonia Angamos, near the mouth of Chobayacu Stream.
- ❖ We work communally to carry out different tasks, after the chief informs everyone that there is communal work to do that day. For example, to cut the grass in the village and to fell trees to make a swidden everyone works together. In those case all the people in Santa Rosa work well together.
- ❖ The village chief and the residents of the village converse to decide when to do the communal work. There is another leader in the village called the lieutenant governor. Others with special roles include the person in charge of the medical post, who gives out pills to the residents when they are sick, and gives them shots when they are very ill. There is also a pastor in the village, and a grade school teacher.
- ❖ Non-Indian leaders, like the mayor and the representative of the regional government never come to our village. One representative of the NGO Acate Amazon Conservation come to talk to us. Only Acate does project for us. Currently Acate is helping us build a fish farm in Santa Rosa and sponsoring us to write this Live Plan.

FISH FARM BEING CONSTRUTED IN SANTA ROSA, SPONSORED BY THE NGO ACATE, IN MARCH 2023.



NATURAL RESOURCES: GAME ANIMALS, FISH, AND TREES

- ❖ Game animals are no longer abundant close to Santa Rosa. Fish are still plentiful in the streams and lakes. Trees that are useful for making houses are still plentiful near the village. Medicinal plants can be found close to Santa Rosa.

- ❖ The terrestrial game animals that are no longer found frequently close to Santa Rosa are white-lipped peccaries, collared peccaries, deer, pacas, tapirs, and armadillos. These animals are now killed infrequently. When these animals are killed, residents of Santa Rosa sometimes smoke the meat to sell in Colonia Angamos. Game birds are also no longer plentiful near the village. Woolly monkeys and spider monkeys are no longer close by. Saki monkeys (which are smaller), however, can be found close to where the farms are.

- ❖ The residents of Santa Rosa fish with hook and line and with gill nets. The following are the types of fish that we catch in the streams: mota (large catfish), zúngaro (another type of large catfish), cunchi (small type of catfish), bujurqui (type of cichlid fish), sábalo (type of characin fish), wolffish, rainbow bass, piranha, palometa (another type of characin fish). In lakes, we catch boquichico (type of characin fish), bujurqui (type of chichlid fish), wolffish (another type), and rainbow bass. The young men also fish with bow and arrow at night.
- ❖ Ungurahui palms and swamp palms are no longer found close to the village because every year the residents of Santa Rosa fell them to collect the fruits. Also, palm that are used to thatch houses are no longer found near the village.
- ❖ There are still trees that can be used for house constructions, but each year these are found further away. Those residents of Santa Rosa who have chainsaws use them to make boards to make their houses. The following are the trees that are useful for making boards: tote piu, tempa, penad cute, piacma neste, sēnte (Spanish cedar), tonnad, and nuadquid. Those types of trees are no only found far from the village.
- ❖ The residents of Santa Rosa drink water that they fetch from Chobayacu Stream, which is good for drinking. Others collect rainwater to drink, which is better because it is clear.

WOOLLY MONKEYS ARE FAR AWAY



THERE ARE MANY MEDICINAL PLANTS CLOSE BY



THERE ARE MANY TREES FOR MAKING BOARDS NEAR SANTA ROSA



MEANS OF OBTAINING MONEY

- ❖ Every year each family works to make a new swidden to plant food to eat. Also, the men hunt animals to eat the meat and men and women go fishing to eat the fish.
- ❖ In our swiddens we plant mostly manioc and plantains. The farms are made between May and August (during the dry season). Manioc tubers can be harvested after 8 months, and plantains after 12 months.
- ❖ When residents of Santa Rosa travel to Colonia Angamos, they take a few bunches of plantains. They take the plantains to eat, but if the non-Indians in Colonia Angamos want to buy them, they sell them some bunches of plantains. Likewise with manioc. When the manioc tuber become too ripe, we make manioc flower with them.

- ❖ We hunt to eat the meat. We also hunt before traveling to Colonia Angamos and smoke the meat to eat it there. If the non-Indians want to buy smoke meat, we sell it to them. Sometimes when we need money, we kill many animals at a hunting camp to sell the smoked meat in Colonia Angamos.
- ❖ We raise chicken primarily to sell when we travel to Colonia Angamos. Some Matses who live in Santa Rosa (like school teachers) have money and buy chickens.
- ❖ We also collect frog poison to sell, and the old men prepare tobacco snuff to sell.
- ❖ Also, the women wear bracelets and other handicraft to sell them an institution want to buy them, and also to sell when tourist come to Santa Rosa.
- ❖ When we are able to obtain money, we buy salt, soap, gasoline, shotgun shells, children's food, and sometimes bread as a treat.
- ❖ Six women who live in Santa Rosa received government aid for the "Programa Juntos" (for people qualifying as being extremely poor); 2 old women and 1 old man receive government aid from the "Pensión 65" (for elderly people over 65 years of age); and parents of schoolchildren receive packaged food from the "Qali Warma" government nutrition program.
- ❖ In Santa Rosa there is a longhouse built in the traditional Matses style for receiving tourists. The old men worked with the young men to build the traditional longhouse. Tourists pay the residents money for showing the longhouse and traditional customs.

HANDICRAFTS THAT MATSES MEN AND WOMEN MAKE TO SELL



TRADITIONAL LONHOUSE BUILT FOR TOURISTS



VII. THE ROLE OF THE VILLAGE CHIEF

The following is what was said about the role of the chief at Santa Rosa:

- ❖ When the chief is at Santa Rosa, there can be a meeting on any day; that is called an “extraordinary meeting.” When there is a topic that needs to be discussed, men and women of the village attend the meeting. Some people do not attend even though they are at Santa Rosa, and of course those who are away do not attend because they do not know that there is a meeting. In the past there were regularly scheduled meetings with set dates, as the village Regulations specify that it should be, but today it is no like that.

- ❖ The Administration Committee does not meet beforehand (as the should, according to the Regulations), but rather they just hold the meeting and an everyone talks.
- ❖ At the meeting the chief and the residents talk about whether the residents did as they had agreed to do in the previous meeting.
- ❖ The term of the village chief is two years. When his term is up, the any resident of the village can suggest candidates, and then they vote to elect the new chief.
- ❖ The residents all recognize the person who gets the most votes as their chief.
- ❖ When the new chief is elected, a new administrative committee is also elected. At least one woman must for part of the committee, and women can be elected into any position of this governing body.
- ❖ The village chief does not put down in writing the agreements that are made during the meetings.
- ❖ The Matses Native Community has a Statute that regulates its governance. The governance document for the villages is called the “Regulations”; however, today neither the chief nor the residents of Santa Rosa consider the parameters of the village Regulations when they hold their village meetings.
- ❖ At the meeting they also discuss the management of game animals, fish and tree species of economic value.
- ❖ The mayor of the District of Yaquerana, who lives in Colonia Angamos never come to the village meetings, and never informs of work opportunities and does not provide any type of economic support or projects for our village. Only the general manager of the Yaquerana branch of the regional government has offered us a little work.
- ❖ We receive no new, neither in verbal or written form, from Peruvian institutions and NGOs about potential work or projects in our village.

CONSTRUCTION PROJECTS THAT HAVE PROVIDED WORK FOR US IN THE PAST

- ❖ Building of the village schoolhouse.
- ❖ Cutting boards for the building of the village medical post.
- ❖ Cutting boards for the building of the village meeting house.
- ❖ There is a church in our village, but we built it without receiving payment.
- ❖ There is also a large soccer field and a small soccer field.
- ❖ There is a shortwave radio shack in our village, but we do not have a battery, so we cannot use the shortwave radio. We do not have a telephone or internet, so we have no means of long-distance communication.
- ❖ Most families have motorized canoes for traveling to Colonia Angamos or to other places.
- ❖ The residents of Santa Rosa thatch their houses with *Lepidocaryum* palm leaves. We also thatched the children's lunch house (for cooking and consuming food provided by the Peruvian government for schoolchildren). We also use *Attalea* palm fronds to thach. A few residents have houses with tin roofs. Also, some residents have made their house floors and walls using boards. Most residents make their houses using split palm trunks. Only those who own chainsaws make their houses with boards.
- ❖ At Santa Rosa we drink water from Chobayacu Stream. There is not clean water available, like there is in Colonia Angamos (where there are wells). Also, we do not have flushable toilets; rather each family makes an outhouse over a deep hole. A few families who do not have outhouse defecate in the forest.

- ❖ In our village there is a cement sidewalk (made by the government). Not every family owns a boat and outboards motor. There is not a communal motorized boat, which would be used for those who have no boats to take sick family members to Colonia Angamos.
- ❖ We have no gasoline-powered grass mowers.
- ❖ The residents of Santa Rosa do not have their own electric generators for having light at night. There is a small communal generator that is turned on at night to light the houses when gasoline is available.



SCHOOLHOUSE



MEDICAL POST



RADIO SHACK



MEETING HOUSE

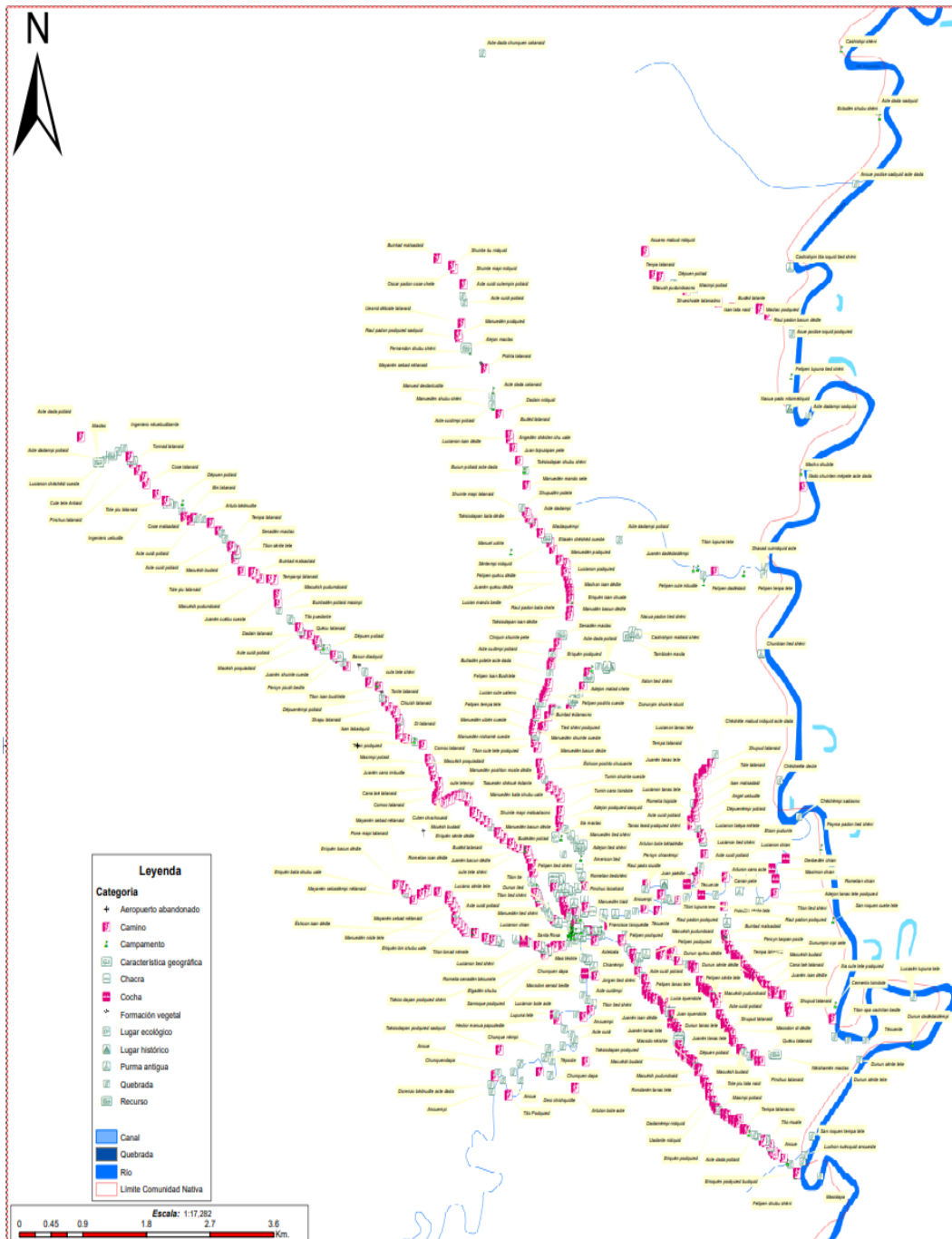
VIII. TEACHING INSTITUTIONS AND PRACTICES

- ❖ Currently, the NGO Acate Amazon Conservation is teaching us to elaborate our Life Plan, so we are learning to do that now. There are no other institutions that are helping us learn.
- ❖ In the Past the NGO CEDIA taught the young men who wanted to learn to write, but no CEDIA no longer works with the Matses.
- ❖ Since there is no paid work in our village, the young me go to cities and town to work, and some of them stay there too long.
- ❖ The Matses here get sick from malaria, cough, colds, diarrhea, and abdominal pains. The children get coughs and respiratory illnesses. The spirits of animals also make the children ill.
- ❖ The sick people can be healed right here in our village when a medicine man cures them with forest plants. When they do not get well with medicinal plants, they are taken to Colonia Angamos to get cured by the doctors in the medical post.
- ❖ There are two men in Santa Rosa who are learning to cure with Western pharmaceutical medicines.
- ❖ There is a primary school in Santa Rosa(grades 1-6). There are 25 children who study at the primary school. There is also a kindergarten. There are 15 young men and women of secondary school age, but there is no secondary school teacher.
- ❖ There are men in Santa Rosas who know how to make boats, weave baskets, and carve spears and paddles, and to make arrows. Others know how to use chainsaws to make boards. Also, there are women who know how to weave wristbands and knit purses.
- ❖ Also, there are medicine men in Santa Rosa who know how to cure with medicinal plants.

IX. CULTURAL ACTIVITIES

- ❖ There is a festive day for celebrating the founding of Santa Rosa on August 22nd, in the middle of the dry season. All the residents get together to celebrate on that day, and we also invite residents of neighboring villages. On that day we all eat together and the young men play soccer and the young women play volleyball.
- ❖ We have not forgotten our language. We communicate with each other only in the Matses language. We also write in our language. Even the children speak in Matses. A few of the residents of Santa Rosa know how to speak Spanish, and more understand Spanish.
- ❖ The following are our traditional Matses beverages: strained plantain beverage, strained maize beverage, strained manioc beverage. We eat boiled fish, fish roasted in leaf packets, boiled meat, and smoked meat.
- ❖ To keep from feeling lazy, we have *Phyllomedusa* treefrog poison applied to burns on our skin. The children, young men and young women do that. We also have treefrog poison applied as a cure for various illnesses and ailments.
- ❖ At Santa Rosa there are a few Matses that are Christians, while the rest are not Christians.

X. MAP OF SANTA ROSA BY RESIDENTS OF SANTA INCLUDING AREAS OF THE FOREST THAT WE USE



**QUEBRADA CHOBAYACU-DISTRITO DE YAQUERANA-PROVINCIA DE
REQUENA-REGION LORETO-2023.**

XI. FIVE-YEAR PLAN FOR THE FUTURE.

Taking into consideration our past conversations and what we have discussed in this series of meetings for drawing up our Life Plan, we have the following vision for how we would like to live 5 years from now, in 2028.

We desire that in 5 years, by 2028, that our children will receive a good education in our village. We hope that the schoolteachers will teach their students well. We also hope that the children will pay attention and obey the teacher. We expect that they write what they learn in their notebooks and learn well. Also, we also hope that the medical post attendant will be responsible and cure our children well. We also hope that the young men will learn from the elders how to fabricate shelters and tools, and how to use medicinal plants. Likewise, we would be happy to see that the young women are learning from the older women.

We hope to see that all the residents of Santa Rosa, including all the men, women, young men and young women will heed the chief and work responsibly. Also, the village chief should discuss the plans for communal work before scheduling them. The village chief should also be active in urging governmental institutions to comply with their services to provide projects, training and infrastructure for our village. The chief should also solicit, in written form, projects and other forms of assistance from NGOs, so that the residents will have opportunity to earn money.

We should have a game and forest resource management plan, to make sure that the game animals, fish, and useful trees are used responsibly so that they are not depleted so that our children will be able to use them in the future. Also, we hope to be able to obtain scholarships and other forms of assistance so that those young people who wish to further their studies can do so. The village chief and the chief of the Matses Native Territory should work together to solicit these scholarships from governmental institutions and/or NGOs in written form. Also, we would like to have practical training in such thing as using computers and fixing motors, so that the young people will be able to find work that does not require them to leave the village.

**IN FIVE YEARS WE COULD LIKE TO SEE THE YOUNG MEN
DOING THIS TYPE OF ACTIVITY**



COMPUTER TRAINING CLASS



XII. ACTIVITIES IN WHICH WE WISH TO ENGAGE IN THE FUTURE

The following is a categorized list of how we want to live in 5 years, summarizing what was written above about what we decided in the meeting about how we would like to live well in 5 years, and describes how we can work toward that goal.

TOPIC	STEPS FOR ACHIEVING OUR GOALS
MATSES ACTIVITIES THAT NEED IMPROVEMENT	<ul style="list-style-type: none">➤ Santa Rosa has an elected Administrative Committee. The members of this committee should seek out scholarships and other opportunities for young people who wish to further their studies, by soliciting governmental institutions and NGOs. Also, the young people could learn in workshops carried out in Santa Rosa. Once they have learned, the young people themselves could write project proposals to seek funding.➤ The residents of Santa Rosa should work well in communal tasks, like cutting grass and helping individual residents to make farms and build their houses.

TOPIC	STEPS FOR ACHIEVING OUR GOALS
RESOURCE MANAGEMENT	<ul style="list-style-type: none">➤ In the meeting we will come to agreements about managing our resources, so that the game animals, fish and trees will continue to be available.

TOPIC	STEPS FOR ACHIEVING OUR GOALS
<p style="text-align: center;">MEANS OF OBTAINING MONEY</p>	<ul style="list-style-type: none"> ➤ To make sure that we have continual access to <i>Phyllomedusa</i> tree frogs for collecting the poison, we should domesticate them in tree surrounding fish farms. There the frogs will increase in number and will be accessible during the whole year. We should also publicize this activity, so that our chief, so that government institutions, NGO, and businesses in other countries that purchase frog poison will see that we are collecting the poison without doing harm to the wild populations of this frog species. ➤ The traditional longhouse that we built in Santa Rosas is also the place for the elders to teach the young people to make traditional instruments, weapons and adornments. When tourist come, they will not only see the longhouse, but will also see that the young people are learning the traditional culture. The tourists will give pay the elders for showing them the traditional culture, and they will buy the handicrafts. The chief of the Matses Native Community should publicize this so that tourists will want to come to see the Matses do their traditional activities and ceremonies. ➤ The old men will carve spears to sell and the old women will weave wristbands and purses to sell. At the same time they will teach the young people to make these handicrafts. ➤ We want to raise chickens in large henhouses (rather than free-range), to be able raise larger numbers of chickens. We would like to have some institution do a project to teach us how to do this.

TOPIC	STEPS FOR ACHIEVING OUR GOALS
LEADERS AND OTHER VILLAGE AGENTS	<ul style="list-style-type: none"> ➤ The Matses Native Community's statutes, the villages Internal Regulations, and the Plan of Life are three documents that should be printed and distributed to all the residents of Santa Rosa so that they can be familiar with them. ➤ We should discuss to the young men and the young women different types of work that could do (to earn money) without leaving their village. Together with the chief, we could draw up a project for teaching the young people skills that would let them find work. ➤ There should be a secretary elected in the village to organize and store documents, like the map of our territory. There should also be a treasurer. We would need for these people to be trained. ➤ The village chief and the chief of the Matses Native Community should get together to draw up a project for training the young people. ➤ The mayor of the District of Yaquerana said that a project had been approved for our village, but later he said that there was no money. The village chief should take measures to keep politicians from stealing money that is destined for our aid. The chief should make sure that other institutions and NGOs do not steal money that is for doing project in our village.

TOPIC	STEPS FOR REACHING OUR GOALS
<p style="text-align: center;">VILLAGE INFRASTRUCTURE AND EQUIPMENT</p>	<ul style="list-style-type: none"> ➤ Acquire an electric generator capable of proving electricity to all the house in Santa Rosa. ➤ Fix the meeting house, which is currently in disrepair. ➤ Solicit a telephone for the village, and internet service (which other Matses villages have). ➤ Solicit the construction of wells, so that we may have clean drinking water. ➤ Build a fish hatchery, which would serve to supply fish to more fish farms that would be built in Santa Rosa. It could also serve to supply new fish farms in neighboring villages. ➤ Obtain climbing equipment for harvesting swamp palm (<i>Mauritia flexuosa</i>) fruits without having to fell the palms. ➤ Request from institutions or NGO a gasoline-power grass cutter. ➤ Solicit a communal boat with an outboard motor.

TOPICS	STEPS FOR REACHING OUR GOALS
CAPACITATION AND LEARNING ACTIVITIES	<ul style="list-style-type: none"> ➤ Training for the village health worker and medicines for the medical post. ➤ Tree climbing equipment and training for harvesting palm fruits. ➤ Elder women train young women to make handicrafts. ➤ Advise the children about the importance of working together communally. ➤ Training for the village Administrative Committee in governance and use of computers. ➤ Training for a secretary and treasurer in secretarial skills and accounting, and also so that they will be able to train others in these skills. ➤ For the elders to teach the younger generation the use of medicinal plants and history and culture.

TOPIC	STEPS FOR REACHING OUR GOALS
CULTURE	<ul style="list-style-type: none"> ➤ The older men shall teach the young men about our traditional culture, including traditional medicine, carving spears, fletching arrows, weaving baskets, and preparing tobacco snuff. ➤ The older women shall teach the young women to make weave wristbands, knit purses, and spin cotton. ➤ Everyone will have treefrog poison applied regularly so that they will stay healthy.

XIII. ASSISTANCE FROM GOVERNMENTAL INSTITUTIONS AND NON-PROFIT ORGANIZATIONS

Currently there are 7 institutions that provide assistance or are required provide assistance to our village. This section has the purpose of requesting continued assistance, and, in the case of governmental institutions that do not do their job, we present our strategy for inciting them to provide services to us.

INSTITUTION	HOW IS THE INSTITUTION CURRENTLY WORKING?	WHAT TYPE OF SUPPORT DO WE WANT FROM THIS INSTITUTION?	HOW DO WE WANT THE INSTITUTION TO PROVIDE THIS SUPPORT?
Executive Committee of the Matses Native Community	The chief provides support for a few villages, but not for all.	Paid work opportunities for all the Matses villages.	We want the committee to first have a meeting to discuss possible types of work opportunities. Then they should write documents soliciting projects from institutions.
Municipal Government of the District of Yaquerana (MDY).	No support is provided. The Matses feel that the mayor is a bad person and a thief.	We want the mayor to provide work for people in our village.	To solicit projects funded by the government that will provide work for us. For the mayor to come to our village to talk about work possibilities.
Yaquerana Branch of the Regional Government	They provide some work for the Matses, so the Matses have good opinion of them.	We want them to continue finding work for us, especially work that we can do in our village.	When work is available, to inform our village in written form. ⁸

Medical Post in Colonia Angamos	The doctors from the medical post in Colonia Angamos do not come frequently to the Matses villages, as they should.	It would be good if the director of the medical post would give us medicines, so that we can treat sick people ourselves.	All the village chiefs could have a meeting with the director of the medical post.. We could write a letter to the directors of the DIRESA (in Iquitos).
Ministry of Education	The regional coordinator never comes to the Matses villages to evaluate the schools. Only the person in charge of Qali Warma (the government school nutrition service) comes to the village (to distribute the food)	We want the regional coordinator to visit our villages several times a year to evaluate. Also, the coordinator should have meeting with the parents of the schoolchildren. We would like to have a teacher to teach secondary school.	Write a document requesting to the regional coordinator requesting his visits and requesting a secondary school teacher.
NGO ACATE AMAZON CONSERVATION	This year Acate has helped us build two fish farms, so we feel that they are working well with us. Acate is sponsoring us to write this Life Plan, which will help us to plan future projects.	We would like training courses for the young people in the use of computer and other skills. We would like build more fish farms. We would like Acate to find buyers of treefrog poison so that we can sell it without a middleman. We would like Acate to publicize our traditional longhouse and other tourist attractions. We want Acate to restart the traditional medicine apprenticeship program We would like a reforestation project. We would like a fish hatchery, which could also be use to supply fry to fish farms in other villages.	Write as document listing these desired projects/activities. Invite the leaders of Acate to meet with us in our village.

ORPIO (Regional Organization of the Indigenous People of Eastern Peru	They never come to Matses territory.	We would like for them to provide training workshops that would give us skills to find work in our own territory. We would like for them to meet and discuss with us their future projects.	Write a document to the leaders of ORPIO listing the projects we want. Inform the chief of the Matses Native Community of the projects that our village would like to undertake with the assistance of ORPIO.
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XIV. WORK PLAN FOR THE NEXT YEAR.



This work plan for the next year was elaborated by 8 residents of Santa Rosa. The following are a list of the first steps for our 5-year plan to improve our lives.

Goal	Purpose	Who will be responsible?	What activities are needed for reaching our goal?	What will be the start and end dates?
Obtain a battery for our shortwave radio	For the village chief to talk with the chief of the Matses Native Community. To request assistance when someone is ill or injured.	The village chief will be responsible for soliciting the battery from institutions.	Write documents to institutions officially requesting the battery.	March to December
Fix the meeting house	The meeting house is in disrepair. We need a good meeting house especially for holding meeting with visitors.	The village chief will be responsible for soliciting the mayor and the director of the Yaquerana branch of the regional government.	Write documents to institutions to officially request materials for fixing the meeting house.	March to December

Obtain pharmaceutical medicines	<p>There are no medicines in the village medical post.</p> <p>There are no syringes and other medical supplies.</p>	The village chief, the chief of the Matses Native Community, the head doctor at the medical post in Colonia Angamos, ORPIO, .	The village chief and the chief of the Matses Native community will talk to the head doctor and solicit in writing medicines and medical supplies. They will also solicit money from ORPIO for buying medicines.	March to December
Obtain gasoline-powered grass cutter	Cutting the grass with machetes takes up too much time	The municipal government, the regional government, SERNAMP, Acate Amazon Conservation.	Write documents official requesting the grass cutter.	March to December
Make fish farms	To have fish when there is a shortage of food. To domesticate <i>Phyllomedusa</i> treefrogs.	Acate Amazon Conservation, SERNAMP, the municipal government, ORPIO.	Request fish farm projects orally and in writing from these institutions.	March to December
Make a large traditional longhouse for tourism	For the older men and women to obtain money from tourists. For the young people to learn our traditional culture	The chief and residents of Santa Rosa, and the elders.	A village meeting to plan the building of the longhouse. Building of the longhouse.	March to December
Cut grass in the village	So that the village will not be overgrown with grass.	The village chief and all the village residents, including the young people.	Plan the work in a meeting.	March to December
Teach traditional medicine to the younger generation	Many ailments and illnesses are cured effectively with medicinal plants. This knowledge will be lost if not passed on to the next generation.	Village chiefs, elders who are medicine men, Acate Amazon Conservation.	Write a document officially requesting the apprenticeship project.	March to December

XV. METHODS FOR EVALUATING OUR PROGRESS WITH OUR PLAN

- ❖ Every 3 months we will evaluate our progress with the activities that we decided in 2023 to carry out.
 - ❖ We will have village meeting to talk about whether we have done the activities we said we would.
 - ❖ We will evaluate whether we have written the documents requesting aid.
 - ❖ The chief will tell the residents if the activities that were planned for the first year were carried out, and the residents will also provide information on the progress.
 - ❖ The documents to the institutions are the first task that should be done.
 - ❖ The chief will report if any of the institutions have responded
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The workshop for elaborating the Life Plan was carried out in the village of Santa Rosa, from March 6th to March 31st, 2023.

Led by Sabino Epe Tumi Tupa
Project coordinator for the NGO Acate Amazon Conservation.
Marzo-2023.

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