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National Indigenous Congress (CNI) - Mexico
San Francisco Cherán Community (Salud Cherán) - México
Confederation of Indigenous Nationalities of Ecuador
(CONAIE) - Ecuador

Confederation of Indigenous Nationalities of the Ecuadorian Amazon (CONFENAIE) - Ecuador

Lanceros Digitales - Ecuador

Unified Center of Favelas (CUFA) - Brazil

Movement for our Disappeared in Mexico - Mexico

The National Coalition of Women in Ecuador (CNME) -

Ecuador

Fiocruz Imagens

"The images reproduced throughout this document are mostly from the open social networks of the movements studied, and we have provided links to the original publications taken at the time this ethnography was executed."

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Greetings

Hub Fiocruz - The Global Health Network

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PRESENTATION

This study is based on a broad concept of health, focused on understanding the strategies carried out by vulnerable populations widely affected by the Covid-19 pandemic in Latin America, mainly in Brazil, Mexico, and Ecuador. Bearing in mind the growing digital activism of social movements, and that the measures taken to respond to the pandemic have pushed people and organisations into the virtual world, social networks and websites of a set of representative entities of these populations were analyzed, in order to understand the main agendas and perceived needs in the context of the pandemic, as well as the coping strategies that were activated.

The selected movements will be presented in this document in two groups of case studies: 1) social movements of indigenous populations and 2) social movements of non-indigenous populations in urban contexts. The first group will be represented by the cases of Articulação dos Povos Indígenas do Brasil (APIB - Articulation of the Indigenous Peoples of Brazil); Congreso Nacional Indígena (CNI - National Indigenous Congress) and the Francisco Cherán community in Mexico (Salud Cherán); the Confederación de Nacionalidades Indígenas del Ecuador (CONAIE - Confederation of Indigenous Nationalities of Ecuador), Confederación de Nacionalidades Indígenas de la Amazonía Ecuatoriana (CONFENAIE - Confederation of Indigenous Nationalities of the Ecuadorian Amazon) and Lanceros Digitales in Ecuador. The second group will be represented by the cases of Central Única das Favelas (CUFA - Unified Center of Favelas) in Brazil, Movimiento por Nuestros Desaparecidos in Mexico (Movement for our Disappeared in Mexico) and Coalición Nacional de Mujeres in Ecuador (CNME - The National Coalition of Women in Ecuador).

Presentation 4

TEAM

This project is the result of a partnership between the Oswaldo **Cruz Foundation and** The Global Health **Network (University** of Oxford) and was funded by the project "Covid-19: Strengthening **Global Research Collaboration and Impact by Sharing** Methods, Tools and **Knowledge Between Countries, Networks** and Organizations" (MRC/UK; NIHR/UK) and the network collaboration with research centers in Brazil, Mexico and Ecuador. Under the general coordination of the researchers Flávia Thedim Costa **Bueno** (Fiocruz/ Brazil) e **Gustavo** Correa Matta (Fiocruz/ Brazil), and the technical coordination of Juliana Kabad (Fiocruz/Brazil), it also counted on a team composed of the researchers, anthropologists and social scientists **Cristina Yepez** (Ecuador), May-ek **Querales** (Mexico) e Nidilaine Dias (Brazil), and research assistant **Priscila** Cardia Petra (Brazil).

In view of the omissions and insufficiencies of government response to the pandemic in several regions, these entities had to act directly to ensure the implementation of preventive and assistance measures for the control of Covid-19, and to guarantee conditions to enable social isolation measures, such as food supply. In addition to demanding government authorities to face up to their responsibilities, they showed their ability to propose and implement strategies suited to the different characteristics and needs of populations and regions. It is important to highlight their capacity to adapt sanitary measures to sociocultural, linguistic and regional contexts.

Often with actions that surpassed those of public authorities in their countries, these movements resisted, reinvented themselves and showecased new strategies during a pandemic that deepened existing problems. In addition, they demonstrated how historical and structural conditions that generated the inequalities and injustices which affected them were aggravated in the context of the pandemic. These entities have denounced serious situations such as hunger in favelas (slums) and the threat of indigenous genocide in Brazil; the dilemma of the disappeared and fought for the guarantee of survival to indigenous peoples in Mexico; the resurgence of women's rights and the struggle for the recognition of ethnic pluralism in Ecuador.

SCIENTIFIC ADVISORY COMMITTEE

A scientific advisory committee was set up to participate in the discussions and evaluate the work while it was being carried out, as a result of cooperation and networking. The participation of these researchers was essential for carrying out this research. The committee members are: Ana **Lúcia Pontes** (Oswaldo Cruz Foundation/ Brazil), **Arlinda Moreno** (Oswaldo Cruz Foundation/Brazil), Consuelo Fernández-Salvador (Universidad San Francisco de Ouito/Ecuador), Ruben **Muñoz** (Centro de Investigaciones y Estudios Superiores en Antropología Social/ Mexico) and **Renata** Cortez (Mexico).

HOW WAS THE STUDY CARRIED OUT?

The study was carried out in three phases:

- a) the first phase encompassed a broad survey of historically constituted social movements of vulnerable populations in the three observed countries;
- b) the second phase selected the social movements that were active in social networks and websites and which have carried out specific actions to respond to the pandemic within the populations they represent;
- c) the third phase focused on virtual ethnography through case studies from Brazil, Mexico and Ecuador. These case studies addressed actions with national and local reach, of indigenous peoples and non-indigenous populations in urban contexts, from March 2020 (onset of the pandemic) to June 2021.

Due to social distancing measures, the short timeframe of the project/financing, and with the interest of conducting a mapping with greater outreach and scope, it was decided to work exclusively with digital sources and social media, such as Facebook, Instagram and Twitter, for a better understanding of the performance of strategies adopted by the chosen population groups on public and widely accessible virtual pages.

Presentation



Campaign

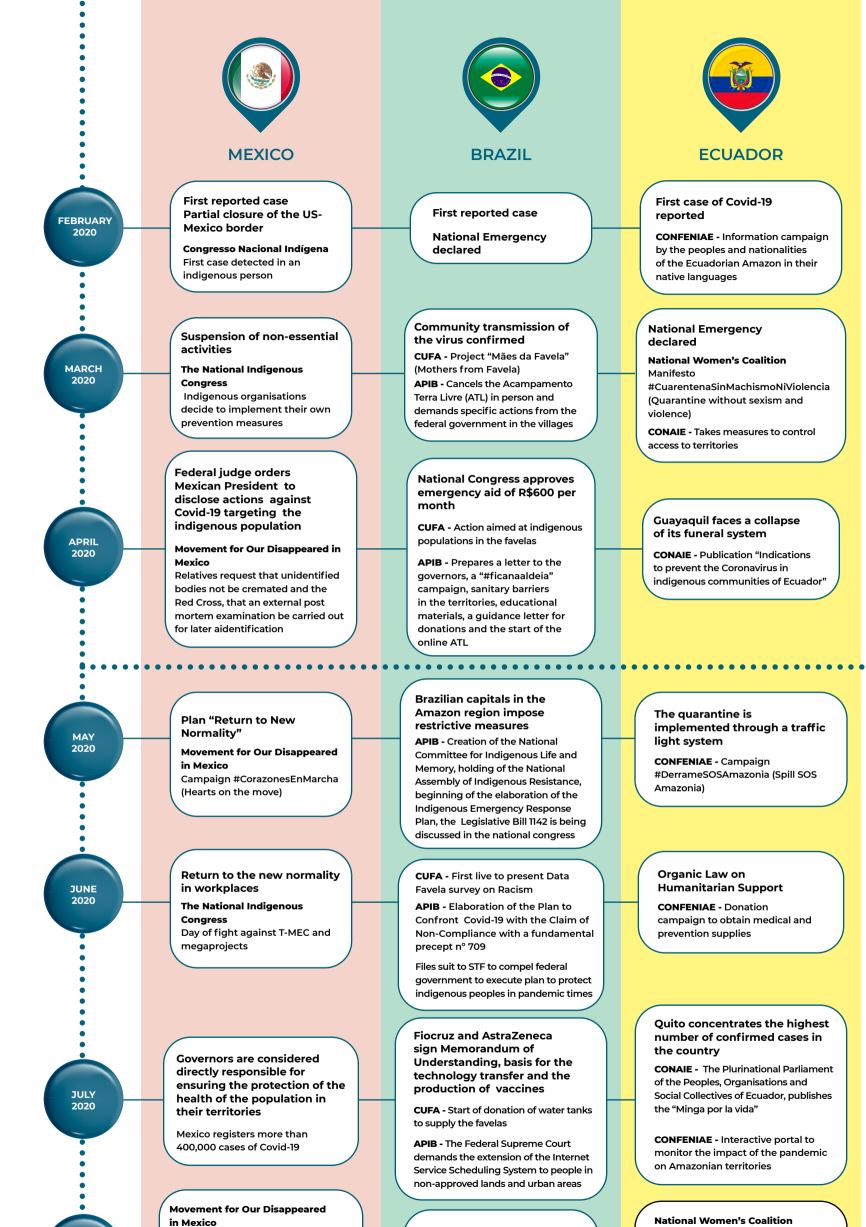
AUGUST

#MemoriaVivaTuRecuerdo (Live

Saúde Cherán Training on "Covid

Patiente Management" by the staff of the Cheran Integral Hospital

memory, your memory)



Brazilian states ease health

restrictions, but postpone

return to classes

APIB - LIVE MARACÁ

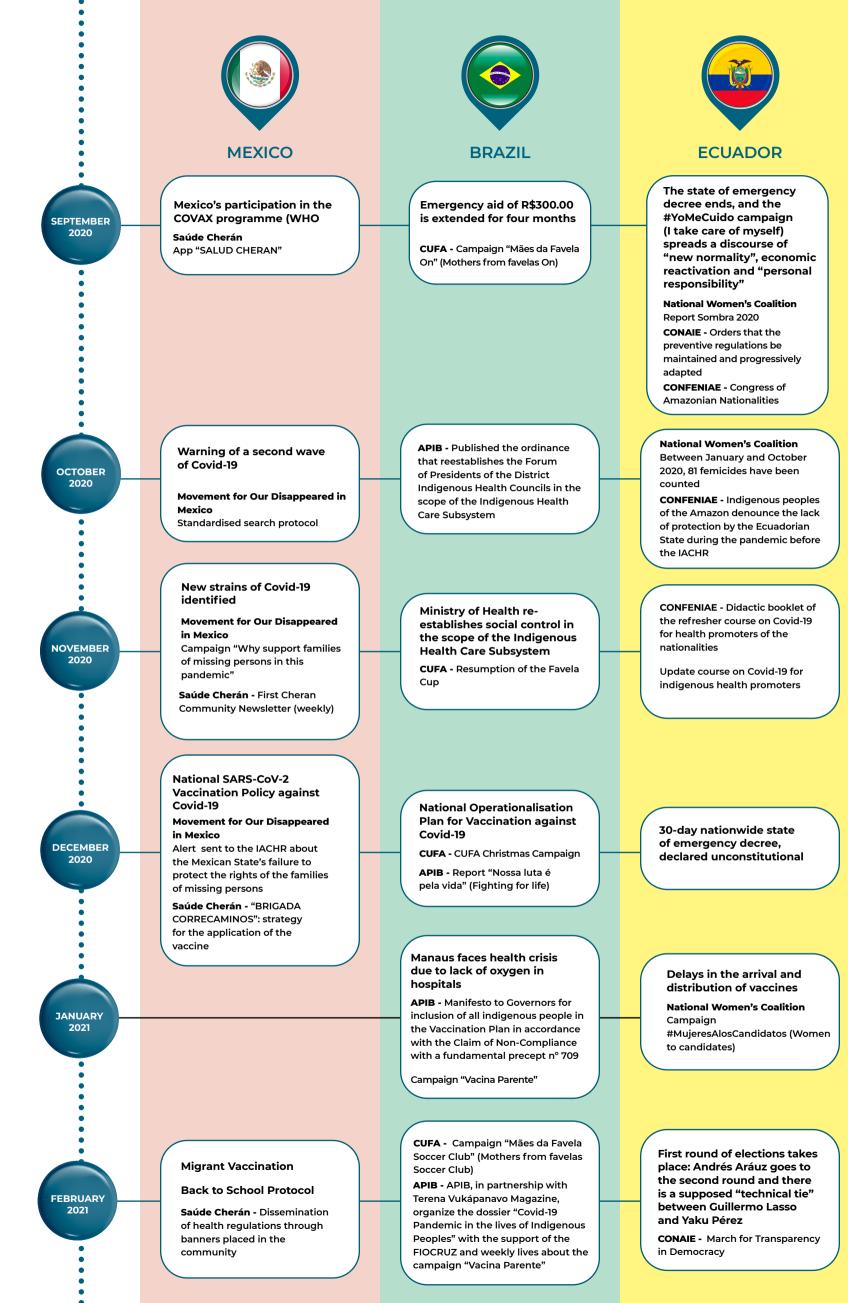
Statement regarding the urgency of

approving the Organic Health Code,

anti-gender and anti-abortion groups

CONFENIAE - Indigenous Peoples' Day

and in reaction to the positions of



DISSEMINATION OF INFORMATION

According to the 2020 census, Mexico has 126.014.024 inhabitants and, according to government information, 107.031.525 people received the vaccine as of October 2021. However, this figure does not disclose information on the number of fully vaccinated persons. In contrast, the World On Data project of the **University of Oxford** registered that, as of 19 October 2021, only **39,7%** of the population was fully vaccinated and **13,60%** had been partially vaccinated; in a relative total of 53.34% of population vaccinated (OWID, 2021).

Context **Mexico**

The health system in Mexico started to be consolidated in the 1940s with the creation of the Health and Assistance Secretariat and the publication of the Social Security Law, which defined the employers' obligations to guarantee minimum security conditions for their employees and which created the Mexican Institute of Social Security (IMSS).

In the 1980s, changes were made to the Constitution, establishing health as a right, regardless of the person's working situation. However, it was not possible to guarantee the development and application of a universal health system and, in 2003, the General Health Law was reformed to create the Social Protection Health System, with the objective of ensuring access to health for all citizens through insurance (Seguro Popular). On 29 November 2019, the Institute of Health for Welfare (INSABI) was created and the law originating the Seguro Popular insurance was revoked.

Currently, the Health System in Mexico comprises the public and the private sectors. In the public sector, there are social security institutions that offer healthcare to workers (IMSS, ISSSTE, Petroleos Mexicanos, Secretary of Defense and Marine Secretary); and institutions providing support to the population without social security, including most of the indigenous population (State Health Departments, Health Institutes and INSABI).

Covid-19 in Mexico

The first case of Covid-19 in Mexico was diagnosed on 28 February 2020 and on 4 March, a meeting was held between state and health authorities to agree to work together and coordinate jointly. This meeting also established the commitment to involve municipal authorities.

Between January 2020 and June 2021, the Health Secretariat and the Federal Government held press conferences in which the main spokesperson was the Undersecretary for Prevention and Promotion of Health, Hugo López Gatell. In these conferences, information was shared on the three pillars of the government strategy: mitigation, hospital conversion and vaccination.

In order to provide care to critically ill patients with Covid-19, the hospital conversion process began at the end of February 2020, with the provision of 35,635 extra beds. On 14 March, the implementation of the National Day of Healthy Distance was announced, aimed at the promotion of community mitigation through the temporary suspension of non-essential activities. On March 20, travel across the northern and southern borders was restricted, but the president of Mexico, Andrés Manuel López Obrador, ruled out the possibility of implementing a curfew. In the last days of March 2020, non-essential activities were suspended, and an emergency situation was declared due to the pandemic.

During the month of April, relatives of patients admitted with Covid-19 violently entered the hospitals, forcing the National Guard to monitor the main doors. In May, a federal reactivation plan was presented based on a system for signaling registered infections by locality; nevertheless, a group of governors expressed their disagreement with these and other federal measures, which generated tensions and differences in the strategies implemented in different states across the country.

In October 2020, a warning was issued about the beginning of a second wave of infections that resulted in bed occupancy of over 80% in Mexico City in January 2021, the same month when the vaccination strategy against Covid-19 was implemented.

Based on the last population census of the National Institute of Statistics and Censuses (2010), the Ecuadorian population is of approximately 14,483,499 people, reaching 17.5 million according to the most current estimates. As of October 2021, Ecuador had **515,859** people infected by Covid-19 and 32,958 deaths. As for the vaccination process, a total of **10.31 million people** are completely vaccinated (58.9%) and another 1.90 million have received their first dose (10.9%). In addition, **58.185** booster **doses** for health care workers have been administered. However, there is an unequal distribution of vaccines between provinces: Galapagos, where 80% received a first dose; in Pichincha, a first dose was administered to **70.15%** of the population. This is in contrast to Amazonian provinces, where less than half of the population has been vaccinated.

Context **Ecuador**

Article 32 of the 2008 Constitution establishes that health is a right that must be guaranteed by the State through economic, social, cultural, educational and environmental policies. Under this framework, the provision of health services must be governed by the principles of equity, universality, solidarity, interculturalism, quality, efficiency, effectiveness, precaution, and bioethics, with gender and generation approach.

The health system in Ecuador is made up of two sectors: public and private. At the public level, the Ministry of Public Health works as a national health authority and it is integrated with the Comprehensive Public Health Network and social security institutions —such as the Ecuadorian Institute of Social Security (IESS)—, the Ministry of Economic and Social Inclusion (MIES), and the health services of local governments.

In order to formulate public policies that institutionalize the principle of interculturalism in the National Health System, institutions such as the National Directorate for Intercultural Health have been created. However, although principles such as interculturalism and approaches such as gender —among others—are present in the legal and institutional framework, they are not always observed at the level of the different entities that make up the health system. In addition, even though the law may ensure universal health coverage, in practice, there are limitations both in coverage and in the quality of care.

Covid-19 in Ecuador

Ecuador officially reported its first case of Covid-19 on February 29, 2020 and on March 13 the Emergency Operations Committee (COE) was triggered to coordinate measures at the national level. On March 16, the Ecuadorian government <u>declared a sanitary emergency</u> in the national health system and a state of exception throughout the national territory. In the period between March 2020 and June 2021, four state-of-exception decrees — one of which, issued on 21 December 2020, was declared unconstitutional

 were issued prioritizing the mobilization of Armed Forces and the National Police to increase control over curfew and restrictions on mobility.

Between April and May 2020, the city of Guayaquil faced an unprecedented health crisis due to the collapse of the health and funeral systems. At that time, out of all cities across Latin America, Guayaquil had the second highest rate of Covid-19 infections. In July, there was a new uptick in contagion, in which Quito had the largest number of confirmed cases in the country. Once the first state of exception ended in September 2020, the COE decided that the different institutions of the State and local governments should develop their own policies regarding restrictions and distances. Wearing masks was kept mandatory while the national government promoted the campaign #YoMeCuido (I take care of myself), which focused on a discourse of "new normality", economic reactivation and "individual responsibility" in the face of contagions.

The then president Lenin Moreno faced critical situations at various levels, such as irregularities in the purchase of medical supplies; documented cases of hospitals in the public health system losing bodies of people who died from Covid-19; and massive protests against economic policies. The vaccination program proposed by Moreno faced delays in the arrival and distribution of vaccines, as well as complaints of multiple cases of corruption.

Between February and April 2021, the national elections were held, despite the 90% Intensive Care Units (ICU) bed occupancy in Quito and Guayaquil. In May 2021, Lenin Moreno resigned as president amidst a critical economic context and with a very delayed vaccination plan. Guillermo Lasso, a former banker and right-wing candidate, took over the presidency on 24 May, with the promise of a campaign to vaccinate 9 million people in 100 days; on September 1st, the government reached this target.

Faced with an insufficient response from the State, the organized civil society and community networks in Ecuador have been of paramount importance to respond to the pandemic.

The Brazilian population, according to the last population census by the National Institute of Geography and Statistics (2010), totals approximately 190,000,000 people, reaching up to **200,000,000** people according to the most current estimates. As of October 2021, Brazil had **21,804,094** million infected people and **607,694** confirmed deaths from Covid-19, ranking second in the world in number of deaths. As for the vaccination process, about **75%** of the population received a 1st dose of the vaccine. Administration of the 2nd dose or single doses, which complete the vaccination schedule, varies by State, from a minimum of 55% in Roraima to the maximum of 80% in São Paulo.

Context Brazil

According to article 5 of the Federal Constitution of 1988, everyone has the right to health and healthcare is a duty of the State, through which the Unified Health System (SUS) was created in 1990. In addition to SUS, there is also a private health system, called supplementary, made up of health insurances, and independent institutions regulated by the National Health Agency (ANS).

SUS is governed by principles and guidelines that guide both the organization of services and the participation of society in their execution: universality, equity, and integrality. In its 30 years of existence, challenges remain to fulfill its role and potential as recommended, ranging from underfunding for the proper execution of services, to problems of poor management at municipal, state, and federal levels

Covid-19 in Brazil

The first case of Covid-19 reported in Brazil occurred on 26 February 2020 and since then, the country has experienced a large increase in the number of cases and deaths. The fight against the pandemic in Brazil, from the very beginning, has been marked by omissions, failures, and contradictions in the coordination of the Federal Government, and lack of coordination with the actions of states and municipalities, contrary to what is recommended by the Federal Constitution and the Unified Health System (SUS).

As a result, a great deal of the actions taken by the Brazilian State to fight the pandemic needed to be mediated by the judiciary sector, specially the Federal Supreme Court (STF) – from the maintenance of social distancing and isolation measures, to the suspension of ineffective drug treatments, to the guarantee of hospital and intensive care unit beds, and to the mandatory acquisition, distribution, and administration of vaccines to the Brazilian population. Furthermore, the performance of the President of the Republic, Jair Messias Bolsonaro, and his government staff was under investigation by a Parliamentary Commission of Inquiry (CPI) installed in the Federal Senate and concluded in October 2021, with the indictment of the President and dozens of civil, political and businesspeople for numerous crimes.

Although the virus has affected the entire Brazilian population, mortality from Covid-19 in Brazil differed across colour, social backgrounds, and gender. The pandemic deepened and complicated problems that already penalized the Brazilian population, due to the country's alarming socioeconomic inequality, which has worsened in recent years. Black people, indigenous peoples, informal workers, housemaids, residents of slums and peripheral regions, among other vulnerable populations, were the most exposed to the new coronavirus. Even with the financial benefit approved by the National Congress through the Law No. 13982/2020 – the Emergency Aid of up to R\$ 600 per month (which can reach two quotas for single parent women)- avoiding social damage would require a series of measures implemented and coordinated among the federal entities, which would include both preventive measures for the contamination of the virus and actions for social protection and the generation of income.

One of the main current challenges is the effective control of community transmission of new virus strains. Transmission rates remain high in some locations due to population and government resistance to non-pharmacological measures, such as social distancing and the use of face masks, and the antivax movement. In October 2021, for instance, the vaccination process was still slow and faced several complications, having reached only 50% of the population with complete vaccination schedules.

Challenges in the social and economic sphere are diverse and urgent, such as alarming levels of food insecurity, increases in homelessness, unemployment, and raises in inflation and in the prices of basic survival items such as non-perishable food, food of animal origin and cooking gas. The persistence of health inequities and the challenges of public policies in dealing with the pandemic and for the post-pandemic, express the important role of public universities and scientific institutions in public health as allies of vulnerable populations.

ETHNOGRAPHY

-INDIGENOUS MOVEMENTS

DIGITAL ACTIVISM
OF INDIGENOUS
PEOPLES
DURING COVID-19
IN LATIN AMERICA



MAIN FINDINGS - INDIGENOUS MOVEMENTS



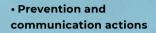
 Virtual media as a promoter of in-person actions



 Self-organization, self-management of actions and autonomy in relation to the State.







Popular health surveillance



 Digital activism organized in different social networks and translated into several languages

 Professional communication by indigenous activists from the areas of media, audiovisual, communication and design (ex: mídia índia)

• Strong presence of indigenous leaders who work in their territories and networks, with a predominance of young people and women, as well as who act as activists, academics, lawyers, educators, parliamentarians, artists, among other occupations



 Virtual page of the "Lanceros Digitales" group of indigenous young people who form the community communication team of indigenous collectives on social networks







"Indigenous Emergency"
 Response Plan

Popular Health Surveillance

Monitoring System

 Production of analytical reports, summaries and proposals in networks with scientists and specialists

• Re-assigning of the word "emergency" in reference to health emergency to "indigenous emergency"; that combines Covid-19, deforestation, illegal mining, threats to leaders and collectives, among other threats

 Vacina Parente - Vaccination campaign and monitoring of the progress of immunization

 National actions in the juridical and legislative sphere, as well as international action in various spaces



- Fight for rights: territories, recognition and preservation of territories and ecosystems
- Self-organization and self-management of community actions



- Strengthening traditional medicine
- Production of protocols and guiders
- Popular health surveillance



- Fight for rights: territories, health, education
- Judicialisation to guarantee rights
- Coordination with the legislative power

In the three countries observed, the original peoples are characterized by different peoples, speakers of hundreds of languages and with distinct histories of contact, forms of territorial occupation and relations with the surrounding society. Despite these diversities, they face similar problems, as well as similar agendas through movements and organizations historically constituted in their countries of origin.

Some of the most noteworthy are: the struggle for recognition of their ethnic identities, their particular ways of organizing social life and health care through their indigenous medical systems; the right to the exclusive possession and use of the territories they have traditionally occupied; the obligation of States to protect their territories against invaders, such as loggers, miners, land grabbers, etc.; the right to self-determination of their ways of life and of managing and living in the territories they inhabit; the right to equitable and adequate acess to public services in education, health, social assistance, among others.

These guidelines seek to overcome colonisation and institutionalized racism that historically violated and denied their right to exist as different peoples. Faced with the pandemic, with a broad framework of political action and effective pressure on State actions, indigenous peoples took part in surveillance, prevention, protection and health recovery actions, in social media and in their territories, in order to adapt these measures to their linguistic diversity, conditions and ways of life, as we can see below.



ARTICULATION OF INDIGENOUS PEOPLES OF BRAZIL

The Articulation of Indigenous Peoples of Brazil (APIB) is a national representative entity for indigenous peoples, which brings together indigenous peoples and organizations from all over the country, through regional entities, which are:

- Articulation of Indigenous Peoples of the Northeast, Minas Gerais and Espírito Santo (APOINME);
- · Terena People's Council;
- Articulation of Indigenous Peoples of the Southeast (ARPINSUDESTE);
- Articulation of Indigenous Peoples of the South (ARPINSUL);
- Great Assembly of the Guarani-Kaiowá people (ATY GUASU);
- Coordination of Indigenous Organizations of the Brazilian Amazon (COIAB);
- · Guarani Yvyrupa Commission.

APIB was established as an organization in 2005, during the 2nd Meeting of the *Acampamento Terra Livre – ATL* (Free Land Camp), which annually mobilizes and brings together indigenous populations from all over the country in Brasília-DF, the federal capital.

Digital activism

APIB is known and recognized for its strong presence on social networks and media and for its digital activism. In recent years it has become more professional, with teams and networks of indigenous communicators who feed into and manage its various pages of intense virtual activity with publications translated into multiple languages.



http://apiboficial.org/



@apiboficial



@apiboficial



ApibOficial



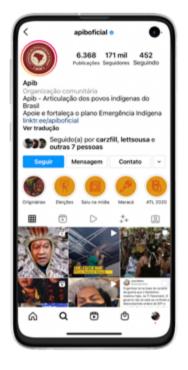
apiboficial

As an entity that brings together different organizations, peoples and generations of leaders, there is a constant dialogue between aspects of ancestry and knowledge of the ancients with the present. New technologies and means of communication are not seen as an antagonism, but as a means of offering indigenous people the potential to reinvent themselves as political subjects in Brazilian society and to strengthen their historic struggles for rights and recognition. Thus, there is a strong presence of young indigenous leaders, women, university students, academics, lawyers, artists and those with political positions.

Ethnography: Indigenous Movements

Before the Covid-19 pandemic, APIB was concerned, among other things, with the demarcation and protection of indigenous territories. APIB has been denouncing the growth of illegal mining on indigenous lands - one of the main flagships defended by the current federal government - as well as the advance of illegal deforestation, and the invasion of indigenousterritories by landowners and agribusiness.

In the early days of the official announcement of the Covid-19 pandemic by WHO, APIB published on its social networks several notes and reports clarifying and alerting indigenous populations about the spread of the virus, changing the ATL event that was to be held in person in April to an online format, and demanded the federal government to present a prevention and health care plan against the risk of the new coronavirus in indigenous territories. The note was also published in English, and on the <u>APIB website</u>.

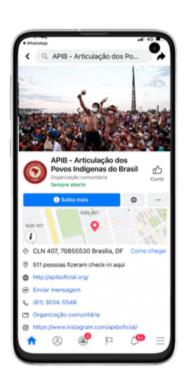


Source: Publication on APIB's Instagram, March 20, 2020, including a note to the federal government.

Nota da APIB:

Governo deve
apresentar plano
de prevenção e
atendimento para
evitar riscos de
contaminação de
Coronavírus nos
territórios indígenas





Source: APIB Facebook
Publications, from 30 April 2020,
with the release of ATL 2020
agenda in online format.

Acampamento Terra Livre

Acampamento Terra Livre – ATL (Free Land Camp) consists of a broad national mobilization of indigenous peoples that has taken place annually since April 2004 - called "indigenous April" by indigenous leaders in allusion to the Indigenous People's Day (19 April). In 2020, the ATL event took place remotely for the first time, between April 27 and 30, which demonstrated the APIB's rapid capacity to reorganize and incorporate the concerns related to the Covid-19 response.





In the 2021 edition of ATL, which was also online and called "We are still fighting for life. It's not just a virus", some activities were carried out from 5 to 30 April. For uninterrupted four weeks, thematic virtual seminars related to the Indigenous Emergency and to the analytical report of the campaign were conducted.





Source: Publication of APIB's Instagram with the dissemination of ATL 2021 programming for the second year in online format.

Response to the pandemic

Several actions to combat the pandemic have been carried out by APIB and its regional entities since March. Of these, we highlight the virtual campaign called "Indigenous Emergency" officially launched in June 2020 and which replaced another previous initiative called "indigenous quarantine". The campaign was launched on a specific website, translated into five languages and replicated on the movement's pages and social networks. The call, however, did not only allude to the emergency due to the virus, but also to the invasions of indigenous territories by illegal mining and deforestation - which indicates that the movement does not differentiate the health agenda from what affects the well-being of its populations as a whole.



Source: <u>Virtual campaign</u>
"Indigenous Emergency" of
Covid-19 response broadcast by
APIB.

As part of this campaign, and through its regional representations, APIB drew up its own trilingual plan for indigenous peoples to fight Covid-19, and organized it into three lines of action:

Axis 1

Emergency Actions of Comprehensive and Differentiated Care in Covid-19 Control;

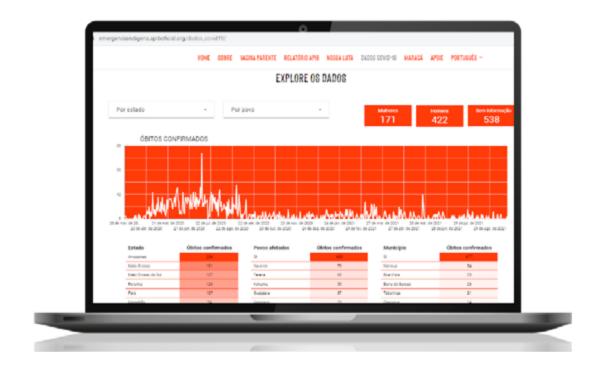
Axis 2

Legal and Political Incidence Actions;

Axis 3

Health Communication and Information Actions.

In addition, on 12 May 2020, the movement also organized and systematized a broad monitoring system on Covid-19 cases and deaths, updated through a weekly bulletin by indigenous territory, municipality and indigenous peoples, by means of the National Committee on Indigenous Life and Memory, created in the Assembly of Indigenous Resistance, which had the support of scientists, public teaching and research institutions (such as the Brazilian Association of Collective Health - ABRASCO) and non-governmental organizations.



Source: Monitoring System
"Covid-19 data" organized
by the National Committee
on Indigenous Life and
Memory linked to APIB.

This monitoring took into account all individuals and groups self-identified as indigenous, regardless of where they live, different from the monitoring system of the Ministry of Health's Special Secretariat for Indigenous Health, which considers only indigenous people residing in legally recognized territories. This disregarded those in cities or in disputed areas, leading to underreporting of epidemiological data within indigenous populations.



Source: Photo by Bruno Kelly, which portrays the slogan "Vidas Indígenas Importam" ("Indigenous Lives Matter"); the Indigenous Emergency campaign and Covid-19's response plan in Brazil. As a result of the response plan and the monitoring system, the APIB prepared a comprehensive analytical report, released in December 2020, on the impacts of the pandemic, entitled "Fighting for life". The report is organized into four axis of content, manifesto letters and a space for support and donations.

The first axis, entitled "It's not just a virus", presents the impacts of the pandemic associated with numerous denunciations of problems that were exacerbated in the period, such as invasion of territories, deforestation and burning of native forests, aggressions and assassinations of leaders, threats in the National Congress and actions by the federal government, among other claims.

The second axis, "Indigenous Lives", presents a synthesis of the magnitude of APIB's actions in indigenous territories during the pandemic, with the numbers of people attended, masks delivered, health barriers installed and Special Indigenous Health Districts equipped by the indigenous movement.

The third axis, "Our Fight for the Data", brings a contextualization of the public data provided by the State on the health of indigenous peoples and a diagnosis of the problems of the information provided by the Special Secretary of Attention to Indigenous Health of the Ministry of Health (SESAI-MS) during the pandemic.

The fourth axis, "Our Right to Exist", brings a systematisation of the history of struggle and legal resistance faced by indigenous peoples to guarantee their constitutionally guaranteed rights, such as the right to health.

However, a lawsuit by APIB was necessary for the Brazilian government to be pressured to fulfill its constitutional role of guaranteeing comprehensive health care in the context of the pandemic, territorial protection and, particularly, against threats to isolated populations and with recent contact with the wider society.

LAWSUIT

In June 2020, APIB filed a Claim for Non-compliance with a Fundamental Precept (ADPF 709) in the Federal Supreme Court in Brazil, in collaboration with various political parties. **ADPF 709 required the** federal government to adopt measures to contain the spread of the pandemic in indigenous territories. In this context, we can highlight the veto of the President of the Republic to different parts of Bill 1142, approved by the Chamber of Deputies and the Federal Senate, which provided for emergency measures for indigenous peoples and quilombolas. Judged in August 2020, the **Federal Supreme Court** endorsed the guarantee of the extension of the **Indigenous Health Care** Subsystem (SASISUS) to peoples in unrecognized territories and to those in an urban context with barriers to accessing the SUS, in addition to other measures for isolated peoples and the creation of a WG made up of indigenous people and specialists, including Fiocruz and Abrasco.

Vacina Parente

In January 2021, APIB again triggered the Federal Supreme Court through ADPF 709 to guarantee the immunization of all indigenous peoples in the country, including those living in an urban context and on unrecognized lands, who at first had been excluded by the federal government from the Covid-19 National Deployment and Vaccination Plan. In this regard, APIB launched the campaign "Vacina Parente", which sought to strengthen indigenous uptake in the first phase of vaccination at a time when there was high resistance and dissemination of fake news.





Source: Publication of APIB's Instagram with information on the percentage of the population immunized on 5 May 2021.

This initiative included the production and dissemination of audiovisual material, such as podcasts, booklets, videos, animations, and infographics, with scientific and technical information from indigenous people who are nurses, doctors and community agents in their territories in order to raise awareness about the importance of vaccination through the virtual page http://emergenciaindigena. apiboficial.org/vacinaparente/. These materials were translated into several indigenous languages, and contained explanations and clarifications by scientists from universities and research institutions. The campaign has also been constantly monitoring the number of doses administered to indigenous people based on data made available by the Special Secretariat for Indigenous Health (SESAI), the National Health Data Network (RNDS) and the General Coordination of the Ministry of Health National Immunization Program.

Together with the vaccination agenda, and in collaboration with social movements across the country, the mobilization in social media, as well as on the streets, against the federal government continued throughout the pandemic period. Vaccination became a political issue that brought together various entities and organizations who called for President Jair Bolsonaro's impeachment. In all face-to-face mobilizations, APIB emphasized and strengthened in its networks, the measures to prevent contagion from the new coronavirus, with the use of masks, social distancing and carrying out rapid tests.







Present and future agendas and concerns

Throughout the pandemic, the APIB waged numerous struggles to guarantee the rights of indigenous peoples, several campaigns and virtual and face-to-face events have been organized, mobilizing national and international networks, with different sectors of society such as the artistic, academic, and legal, highlighting *Acampamento Terra Livre* (Free Land Camp), *Primavera Indigena* (Indigenous Spring), *Mobiliza Parente* (Mobilize Relative), *Marcha das Mulheres Indígenas* (the March of Indigenous Women), among others.

The year 2021 began with complaints on social networks about the violent attacks on the Yanomami and Munduruku territories and the APIB returned to the Federal Supreme Court through ADPF 709 with a request for protection and removal of land invaders. The main banner on APIB's social networks revolved around the resistance to Bill No. 490 and to the judgment of the Federal Supreme Court on the extraordinary appeal, which intended to institute the theses of 'Marco

Temporal' – a legal framework which establishes that indigenous peoples can only claim lands occupied before 5 October 1988, the day of the promulgation of the current Constitution. From the point of view of the indigenous movement, this project is a step backwards and is of exclusive interest to sectors that oppose indigenous peoples and their rights.





Source: Publication of APIB's Facebook about a virtual mobilization on Twitter with the hashtag #marcotemporalnão (No to Marco Temporal) on 30 June 2021.

Also noteworthy is APIB's articulation in international forums to denounce violations of human rights and indigenous rights which have been committed by the Bolsonaro government since January 2019. These manifestations are in the "International Dossier on Complaints by Indigenous Peoples" and of the complaint formalized by APIB on August 9, 2021, for the crime of genocide and ecocide to the International Criminal Court in Hague - the first time in history that an indigenous organization led by indigenous lawyers has denounced a State in this court.

Source: Photo by Ueslei
Marcelino (via Reuters)
of the demonstration of
indigenous peoples on the
Esplanade of Ministries
in Brasília-DF against the
federal government's role in
the pandemic, published in a
journalistic article on APIB 's
website.





LOS LANCEROS DIGITALES AND THE INDIGENOUS CONFEDERATIONS IN ECUADOR

The CONAIE (Confederation of Indigenous Nationalities of Ecuador) is an organization created in 1986 that brings together nationalities, peoples, communities, indigenous associations and centers in Ecuador: Kichwa, Shuar, Achuar, Waorani, Sapara, Andwa, Shiwiar, Cofan, Siona, Siekopai y Kijus (in the Amazon region); Tsachila, Epera, Chachi, Awa, Manta and Wankavilka (in the Costa region) people of the Kichwa nationality: Palta, Sarakuru, Kañari, Puruwa, Chibuleo, Tomabela, Salasaca, Kisapincha, Waranka, Kitukara, Kayampi, Otavalo, Karanki, Natabuela and Pasto (in the region of Sierra).

CONAIE



https://conaie.org/



@conaie



@conaie.org



CONAIE_Ecuador

The main objectives of the CONAIE include the fight to defend indigenous lands and territories; the strengthening of bilingual intercultural education; the exercise of collective rights of indigenous peoples and nationalities of Ecuador; the strengthening of community self-legislation, among others.

It is made up of three regional platforms: ECUARUNARI (Ecuador Runacunapak Rikcharimui), CONFENIAE (Confederation of Indigenous Nationalities of the Ecuadorian Amazon) and CONAICE (Confederation of Indigenous Nationalities of the Ecuadorian Coast).

The CONFENIAE is a regional indigenous organization that brings together base organizations and federations belonging to the eleven Amazonian nationalities. Since its beginning, in 1980, its central themes have been the defense of indigenous territories and the fight against extractivism. The organization's community communication initiatives are led by *Lanceros Digitales*, a team made up of community communicators of different nationalities, base organizations and federations that seek to make an impact through digital media.

CONFENIAE



https://confeniae.net/



@confeniae



@omunicacionconfeniae.redacangau



CONFENIAE1

LANCEROS DIGITALES Website



https://lanceros.confeniae.net/



@Lanceros-Digitales-519854178370442



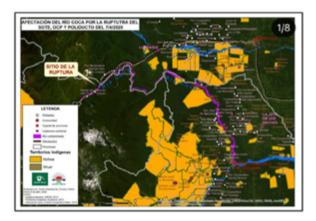
Lanceros Digita 3

The relationship with the State

At the level of CONAIE AND CONFENIAE, indigenous organizations and population have an ongoing relationship with the State. However, there is a constant denunciation of insufficient State response. For example, as of 18 March 2020, CONAIE published in its networks daily infographics in Spanish and *Kichwa* with information taken from the National Service for the Management of Risks and Emergencies (SNGRE), which was responsible for periodically generating situation reports and infographics on the pandemic, as a coordinating entity for emergencies and disasters in the country. However, in April, the CONAIE stopped sharing this information and reported that the official figures do not reflect the magnitude of the health crisis in the country.



Source: Map of the area affected by the oil spill in Kichwa communities in the Ecuadorian Amazon.





On the other hand, both CONAIE and CONFENIAE have implemented a model of self-management and strategic alliances with academia and NGOs that work at the local level, as well as organizations that cross borders, such as the Coordinator of Indigenous Organizations of the Amazon Basin (COICA). An example

of this is how much CONAIE, CONFENIAE and COICA have worked together in initiatives to denounce and repair the devastating situation that occurred on 7 April 2020, in which a spill of 15,800 barrels of oil affected more than 105 Kichwa communities with a population of at least 27,000 people.

Complaints, agendas and fights

CONAIE has continually denounced how economic adjustment measures impact indigenous populations in the context of the pandemic. This organization congregates short, medium and long term popular proposals on health, social security, economic policy, intercultural education, food sovereignty and anti-extractivism policies. In July 2020, the Plurinational Parliament of the Peoples, Organizations and Social Collectives of Ecuador, of which CONAIE is part, produced a document called "Minga" por la vida", comprising these proposals. Furthermore, the CONAIE has maintained agendas that transcend the context of the pandemic, such as the fight for indigenous leaders and women leaders who were criminalized before and during the pandemic.

In October 2020, in the context of the thematic hearing of the Inter-American Commission on Human Rights (IACHR), indigenous organizations denounced the negligence and ineffectiveness of the Ecuadorian State in the management of the pandemic that is reflected in the discriminatory treatment in access to health services, the increase in extractivism threats, the lack of attention to river floods and the oil spill of 7 April 2020, the lack of intercultural policies, and so on.





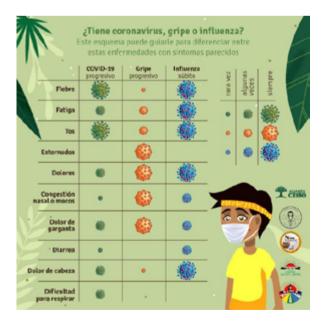
Source: Graphic report prepared by CONFENIAE and Lanceros Digitales with the actions of indigenous populations in the face of the pandemic, associated with other complaints that reveal the negligence of the State towards indigenous peoples.

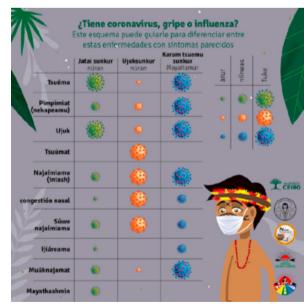
¹ Minga: collective work for the common wellbeing. (Minga por la vida – Wellbeing for life)

Campaigns and communication about Covid-19

There is a constant effort from CONAIE, CONFENIAE and Lanceros Digitales to inform and raise awareness among indigenous populations about the pandemic and its impacts through the production of knowledge and creation of their own content shared in their websites and social networks.

Both CONAIE and CONFENIAE generate protocols and manuals with indications for the prevention and management of the pandemic in indigenous communities, such as "Indicaciones para prevenir el coronavirus en comunidades indígenas del Ecuador" (Guidelines for preventing coronavirus in indigenous communities in Ecuador). The document, validated by the Pan American Health Organization (PAHO) and the World Health Organization (WHO), includes recommendations on what to do and what not to do in aspects such as: preventing disease in the community, protecting yourself and others from the virus, what to do if you have symptoms, and what to do in case of death. Furthermore, CONFENIAE has launched a series of information campaigns on Covid-19 in Spanish and original languages, which can be found here. Web page by Lanceros Digitales: images, infographics, audiovisuals and animations both in Spanish and in several native languages, such as Kichwa, Shuar Chiham, Waotededo, A'ingae, and Paikoka.





Source: Campaign #COVID19 in Native Languages , with a table of symptoms of Covid-19, flu and Influenza in several indigenous languages from Ecuador.



Source: Publications on CONAIE's Instagram about measures to prevent the spread of Covid-19 in indigenous territories.

Respectively, publication from 21 April 2020 and 16 June 2020.









Lanceros Digitales have played a fundamental role in this period. Through a series of audiovisuals, digital publications and images, it has continuously communicated about the impacts of the pandemic in Amazonian territories and contributed to the generation of information campaigns.

JAMBI

The series "Jambi" synthesizes the actions of response to the pandemic that include training, audiovisual materials on Covid prevention, methods of prevention and management of the pandemic in the community, and the use of medicinal plants and ancestral medicine. As part of these initiatives, they have published the "Manual de plantas medicinales para el tratamiento del COVID-19 en comunidades indígenas de la nacionalidad Kichwa de Pastaza" ("Handbook of medicinal plants for the treatment of COVID19 in indigenous communities of the Kichwa de Pastaza nationality").



Source: Dissemination of the publication entitled "Handbook of medicinal plants for the treatment of COVID19 in indigenous communities of the Kichwa de Pastaza nationality", which integrates the actions front "JAMBI: Amazonian Communities against the Pandemic."





Collaboration

Two guides specifically related to the pandemic were made available on the CONFENIAE website: Monitoring Covid-19 (Monitoreo Covid-19) and Campaign Covid-19 (Campaña Covid-19). As part of the monitoring, in collaboration with Amazon Watch, ALDEA Foundation (Fundación ALDEA) and the Geography Institute of the Universidad San Francisco de Quito (USFQ), an <u>interactive platform</u> was created to have specific data on cases for each Amazonian nationality.

This initiative was as a response to the lack of clear public information, and as a tool to channel and coordinate emerging attention. In addition to filtering information by nationality and province, the platform showed data on positive, suspected, negative and recovered cases; confirmed Covid deaths, as well as deaths of symptomatic people. It also included information on the number of tests taken.



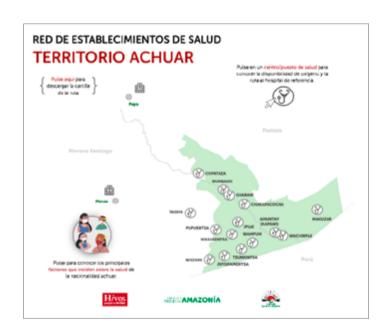
Source: Monitoring System
"Covid-19 Monitoring" organized
by CONFENIAE.

Actions to fight the pandemic carried out by CONAIE and CONFENIAE at national and regional level include:

- · measures to control access to territories;
- self-management measures towards the pandemic, including direct support to communities with food, medicines, PCR tests, medical missions, among others;
- · formation of community Emergency Operations Committees;
- activities of barter and exchange of products between communities, strengthening commercialization channels between the countryside and the city;
- countryside-City solidarity campaigns for the exchange of products between provinces.

CONFENIAE created interactive maps showing networks of health facilities closest to the territories of Achuar, Al'Cofán, Shuar-FENASHP, Shuar-PSHA, Siona, Waorani. They describe how to get there, travel distance, and resources at the facilities. These maps were a result of a collective process with communities and leaders of organizations.

Another important initiative developed by CONFENIAE is a course to update knowledge on Covid-19 for health promoters of different nationalities. This took place in an alliance between CONFENIAE and Universidad Central between August and October 2020. This is one of several specific collaborations with academia in the context of the pandemic.



Source: Interactive Maps "Rota da saúde indígena amazônica" (Roadmap of the Amazon Indigenous Healt h), organized by CONFENIAE.



Source: Facebook publication about the Training Program "#COVID-19 Knowledge update for health promoters of the nationalities" by CONFENIAE in partnership with the Faculty of Social Communication (Facso - Facultad de Comunicación Social) of the Universidad Central of Ecuador.

In these campaigns, press releases and other content, emphasis is placed on the specific risks faced by indigenous peoples during the pandemic. The risks are aggravated by environmental problems, such as oil spills and floods, in such a way that CONFENIAE constantly denounces the presence of and the increase in extractivism threats and runs a permanent campaign for the suspension of extractivism activities in indigenous territories. In the case of Amazonia, CONFENIAE has mentioned a fight against a "triple pandemic" caused by the health emergency, by extractivism and its consequences, and by the historical marginalization of the region. A WHO newsletter published in July 2021, co-authored by Amazonian indigenous leaders and academics from the University of the Americas, precisely highlights the conditions of State neglect in the management of the Covid-19 emergency in the Ecuadorian Amazon, and the efforts of the Amazon communities to lead community prevention and management methods.



THE NATIONAL INDIGENOUS CONGRESS AND THE "SALUD CHERÁN" EXPERIENCE IN MEXICO

The National Indigenous Congress (CNI) was formed on 12 October 1996 as a space for all the original Mexican peoples, who identify themselves as autonomous, to strengthen the struggles of resistance with their own ways of organization, representation, and decision-making. The CNI actively participates in approximately 520 communities in 25 states of the country and with 43 indigenous peoples.



http://congresonacionalindigena.org/



@Congresonacionalindigenamexico



CNI_Mexico

The CNI adheres to the Sixth Declaration of the Selva Lacandona, a document issued by the Zapatista Army of National Liberation in June 2005 to announce that, from that moment on, the members of the movement would seek to build the democracy that the electoral route has systematically denied them. As of that date, a process of horizontal politicization started, to create a national and leftist program.

As adherents to the Declaration, the peoples that join the CNI exercise 'their autonomy and indigenous resistance until its final consequences". In order to reach this goal, they are linked to organizations that resist and fight against neoliberalism; and seek to build another way of doing politics, running their organization by the principles of Zapatism for good governance; which see public office as an expression of the community, and as such, they seek to have their representatives elected on a rotating basis. The mobilization of the peoples that make up the CNI is guided by the centrality of action in decision-making.

Members of the CNI are peoples, nations and tribes from Mexico: Amuzgo, Binnizá, Chichimeca, Chinanteco, Chol, Chontal de Oaxaca, Chontal de Tabasco, Coca, Comcac, Cuicateco, Cucapá, Guarijío, Ikoots, Kumiai, Lacandón, Mam, Matlazinca, Maya, Mayo, Mazahua, Mazateco, Mixe, Mixteco, Nahua, Ñahñu/Ñajtho/Ñuhu, Náyeri, Popoluca, Purépecha, Rarámuri, Sayulteco, Tepehua, Tepehuano, Tlapaneco, Tohono Oódham, Tojolabal, Totonaco, Triqui, Tzeltal, Tzotzil, Wirárika, Yaqui, Zoque, Afromestizo and Mestizo.

Being guided by the principles of good governance grants cohesion for indigenous peoples to claim their rights. However, the defense of the territory against business and government dynamics that encourage expropriation adds to the vulnerability of indigenous peoples. The pandemic has made them even more vulnerable.

Ethnography: Indigenous Movements

During the pandemic, the indigenous groups linked to the CNI maintained their relationship with the public sphere through acts of denunciation and political meetings held in person. For these peoples, the virtual environment figures mainly as a means of dissemination of their usual pledges.

The words "illness" and "pandemic" were incorporated in the social networks of the CNI to refer to capitalism and the extermination system that has persecuted indigenous peoples for 500 years. The pandemic is described as a danger to the organizational forms of indigenous peoples, as in many communities health measures have limited their ability to gather for assemblies; and in their view Covid-19 has served a strategy of fear that has the intention of paralyzing the indigenous peoples by making them believe that the fight is less important.

This is not to say that the indigenous peoples have not implemented or promoted urgent health care measures, quite the contrary. From the first days of the pandemic, various communities and indigenous organizations took prevention measures, but they were promoted at the community level, not in the virtual environment², such as:

- The Purépechas in Cherán closed entrances and exits to their communities and produced antibacterial gel;
- The Guarijíos, Seris, Cucapá, Mixes and Mayas, in addition to closing the entrances, had sanitary barriers installed;
- Several communities in the state of Guerrero requested government support;
- Artists from Río Blanco Taller created a video, five cards and a story for children in Zapoteco;
- The Maya Mam Regional Council (Consejo Regional Maya Mam) produced preventive pamphlets in Mam;
- The Tsotsiles, from Chiapas, installed community barriers and the Tseltales, from the same state, bought antibacterial gel and masks.

² Cortez Gómez, Renata (2020), "Pueblos indígenas y el Covid-19 en América Latina, Vulnerabilidades y Resistencias, Situación en México". 14a Edición del Título de Experto en Pueblos Indígenas, Derechos Humanos y Cooperación Internacional. 9 June 2020. Madrid: Universidad Carlos III.

An important indigenous group in Mexico is San Francisco Cherán, comprising 15,734 inhabitants (7,521 men and 8,213 women) of whom 27.39% speak the P'urhepecha language.

Salud Cherán and the response to the pandemic

The CNI used its accounts on Facebook and Twitter to spread the word about in-person activities focused on protest and demands, whereas the community of San Francisco Cherán disseminated community health care activities on the <u>Facebook account "Salud Cherán"</u>, as shown in the examples below:

Covid reports: constant updating of infographics about numbers of infections and deaths, created with information provided by the federal health authorities.



Fonte: Extraídos da galeria de fotos da conta Salud Cherán.



Source: Posting on Faceboo k on disinfection actions promoted at the Hospital Integral de Cherán.

Disinfection activities: Highly-frequented streets and buildings were disinfected by pressure-washer.





Community health care activities: practices promoted by community health workers to encourage people to follow Covid prevention measures, facilitate the registration of the population on the vaccination platform and the acquisition, through donations, of free oxygen concentrators for people in need of respiratory support in the community.





Source: Posting on Facebook about community actions aimed at making oxygen available to the Cherán community.

Newsletters: printed newsletters prepared in order to bring information about the health activities promoted in the community to those who do not have social networks.







Source: Publication on Facebook with the newsletter of health actions promoted by the Cherán community.

Ethnography: Indigenous Movements

Dissemination of information about Covid-19: constant share of useful information to explain the origin of the Sars-Cov2 virus, or the scientific process behind the production of vaccines. Although designed to promote measures at the community level, several publications include data and information shared by the federal health authorities.



Source: Facebook publication with scientific data on Covid-19 and the SARS-COV-2 virus.

Campaigns for the promotion of the maintenance of health protocols: dissemination of sanitary protocols through billboards that were placed in various points throughout the community.





Source: Publication on Facebook with informational campaigns installed on billboards in the community.

Information shared through the Facebook account "Salud Cherán" is an example of the dynamics of protection built from the local level, by several of the indigenous groups attached to the CNI. Each sanitary measure promoted by the federal government was revised in assembly and local care practices were implemented, several of them supported by traditional medicine, based on an approach that connects individual care with collective care.

ETHNOGRAPHY MOVEMENTS IN URBAN (NONINDIGENOUS) CONTEXTS



Social movements from urban contexts

The social movements based in urban contexts in the three countries studied represent quite different agendas and guidelines for struggles, which are of great importance to their places of origin. The growth of socioeconomic inequalities, aggravated by the Covid-19 pandemic in the three countries that adopt neoliberal fiscal austerity policies, impacted vulnerable populations in different ways and aggravated problems they already faced.

The growth of domestic violence against women in the face of isolation and social distancing measures in Ecuador; the resurgence of the problem of hunger and food insecurity in the face of rising unemployment and the dismantling of social security policies in Brazil; and, the disappearance of people even in the context of a pandemic and the challenges in maintaining the search and forensic investigation policies in Mexico - these are all problems that represent fragments of the consequences of the pandemic that go beyond the action of a virus and reinforce the notion that health is collective and the product of countless social, political, economic, environmental factors, among others.

The social movements studied took a stand against Covid-19, however, not with actions of sanitary nature per se, but with different initiatives that represented the priorities and survival needs of these populations in the course of the pandemic.

MAIN FINDINGS - MOVEMENTS IN URBAN (NON-

INDIGENOUS) CONTEXTS

- Violence against women and girls
- Guarantee of human rights
- Abortion as a public health theme
- Launching of campaigns and calls for virtual meetings, such as the "Women to candidates" campaign, "A fair deal for them" campaign, "Virtual conferences for girls and women" and "Meeting between women leaders"
- Questioning of measures of fiscal adjustment, financial cuts and lack of labor protection

CNME (National Coalition of Women of Ecuador)

- Mandatory prevented further searches for missing persons
- The MNDM signaled the importance of maintaining the mechanisms for the identification of bodies, given the new rules on due to Covid-19

 Start of online dynamics to keep the actions active: Debates, Campaigns such as Mother's Day #CorazonesEnMarcha (Hearts on the move). #MemoriaVivaTuRecuerdo (Live memory, your memory), #LesQueremosDeVuelta (We want them back), #PrincipiosRectores (Guiding principles)

 Struggle for the recognition and approval of legal frameworks such as the modification of the responsibility for the search and location of missing persons

> MNDM Disappeared in Mexico)

contra o Virus" (Favela against the Virus) campaign with numerous actions on the internet and in the

 Organization of a Covid-19 pandemic question and answer service

Organization of the "Favela

- Creation of campaigns for donations of food and money
- Data Favela research on the social impacts of the pandemic in favelas

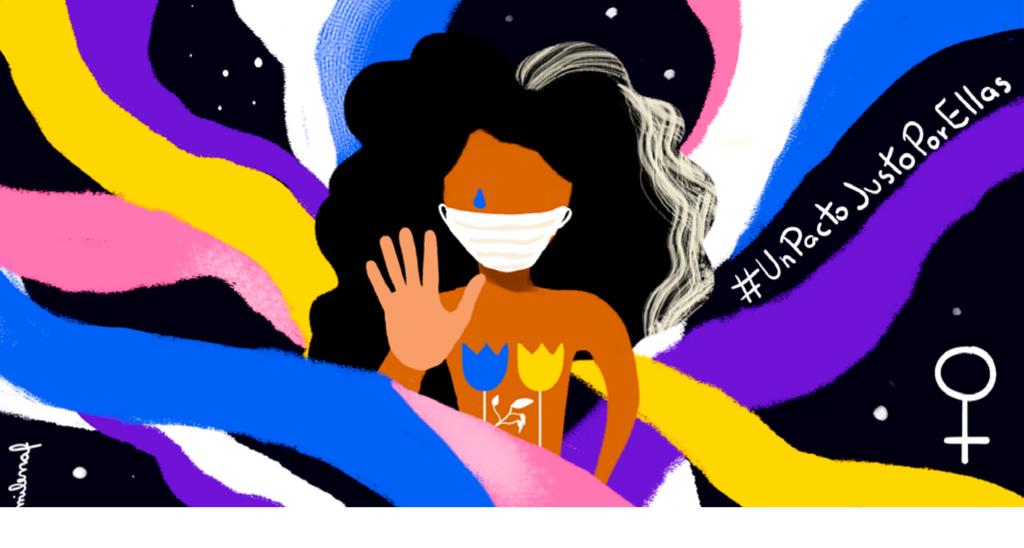
- Income distribution and strengthening of the local market in favelas
- Collaboration with companies, private banks and social networks to support community actions

- The agenda of struggles turned to the fight against hunger with the collection and donation of food and the creation of a financial grant paid to mothers and caregivers
- Thematic of soccer as an integrator of actions being reoriented towards fighting hunger

CUFA







FEMINISTS IN ECUADOR AND THE RIGHT TO A GENDER AGENDA IN RESPONDING TO THE PANDEMIC

The National Coalition of Women in Ecuador (CNME - Coalición Nacional de Mujeres de Ecuador) emerged in 2014 from the collective preparation of the Shadow Report to the Committee of the Convention for the Elimination of All Forms of Discrimination against Women (CEDAW - Comité de la Convención para la Eliminación de todas las Formas de Discriminación contra la Mujer) which involved the participation of feminists and women's organizations at national, regional and local levels.

Currently, the CNME is made up of 24 organizations that seek to influence politically and to ensure the fulfilment of commitments of the Ecuadorian State in matters of human rights of children, teenagers and women. The Coalition has joined forces with academia and the technical bodies of the State, with a strong use of research and proper data to mobilize their agendas.



https://coaliciondemujeresec.com



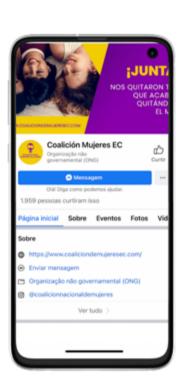
@coalicionnacionaldemujeres



@coalicionmujeresec



EcMujeres



The CNME forms part of the feminist and women's movement in Ecuador, a broad, diverse movement that represents women and girls from all diversities in the country, and which also has spontaneous and multiple alliances. Central themes for the CNME and the organizations that compose it include the fight for a life free from violence, the guarantee of women and children's human rights, and abortion as a public health issue, among others. During the pandemic, alternative means and ways of communicating have been strengthened through social networks and digital media mobilization strategies.

During the pandemic

In its press releases and campaigns, the CNME has questioned the measures taken by the State during the pandemic, such as security, budget cuts and lack of labor protection. It has also politically influenced fundamental issues and legislative reforms, such as the discussion on the Organic Code of Health (COS - Código Orgánico de la Salud), the decriminalization of abortion, and the debates surrounding the reforms of the Childhood and Adolescence Code (Código de la Niñez y Adolescencia). One of the key strategies of the Coalition is the participation and organization of press conferences, webinars and conversations on specific topics with the participation of spokespersons. During the study period, some of the campaigns and initiatives promoted by the

CNME through its website and social networks included: "Mujeres a los candidatos", "Un pacto justo por ellas", "Jornadas virtuales por las niñas y mujeres" and "Encuentro de lideresas" ("Women to candidates" Campaign, "A fair deal for them" Campaign, "Virtual conferences for girls and women" and "Meeting of women leaders").

Through these initiatives, the CNME has used its social networks and digital tools to generate spaces for dialogue and to denounce the situation faced by women and girls in Ecuador. For example, in June 2021 the "Meeting of women leaders: urgent decisions to transform the lives of women and girls in Ecuador" ("Encuentro de Lideresas: Decisiones urgentes para transformar la vida de mujeres y niñas en Ecuador") was carried out through Facebook live. Feminist leaders participated in these meetings that discussed several themes, including: the failings of the State, by not acting for the prevention and eradication of violence; the need for a national system of care and to work in shared responsibility for human care; the situation of increased violence experienced by racialized women, especially Afro-Ecuadorian women; the lack of comprehensive compensation mechanisms; the importance of civil society in documenting and following up on cases of violence and femicide, among other topics.

#MujeresALosCandidatos Coalición Nacional de Mujeres exhorta a candidatos presidenciales y partidos políticos a cumplir con los derechos de las mujeres y dar respuesta a las problemáticas señaladas en el Informe Sombra al Comité de la CEDAW Source: <u>Publication on Facebook</u> #InformeSombraEC



De la mano con la Facultad de Economía de la PUCE y la Red de Investigadoras en Ciencias Sociales te invitamos a formar parte de Las Jornadas por las

Mujeres y Niñas del Ecuador, un ciclo de Foros Virtuales desarrollados en el marco del Día

☑El evento inicia el lunes 8 de Marzo a las 17h00

con el Lanzamiento del libro del Informe Sombra IIII

Jueves, 18 de marzo de 17h00-19h00: Violencia de género contra las mujeres y las niñas

Martes, 23 de marzo de 17h00-19h00:

Registrate aquí http://bit.ly/MujerEcuador

Internacional de la Mujer 💗

diversas

Se presentarán los siguientes foros: Martes, 16 de marzo de 17h00-19h00: Empoderamiento Económico de las mujeres y respuesta del Estado durante la pandemia

with the campaign mobilized by the CNME for debates with candidates for the Presidency of the Republic.



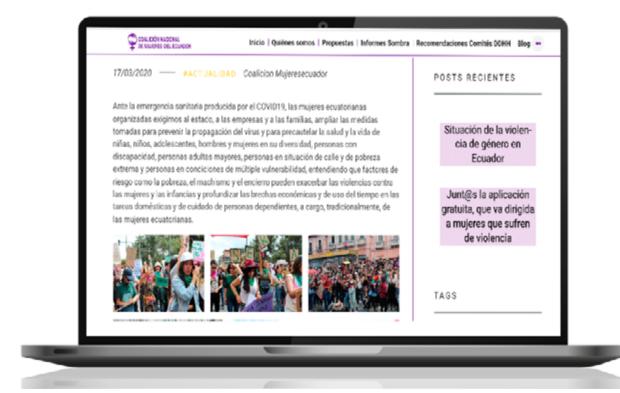
Source: Publication on Facebook with the call for virtual meetings in March 2021 in reference to International Women's Day.





Source: Facebook publication with the call for the Leadership Meeting on the discussion of CNME agendas in July 2021.

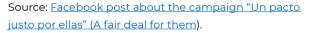
The CNME organized campaigns on the increase in gender-based violence as a result of the social isolation measures adopted by the government to contain the pandemic. In March 2020, they published the manifesto, #CuarentenaSinMachismoNiViolencia (quarantine without sexism and violence), a call to families, communities and the State to take measures to guarantee the right of women to live without violence. This manifesto highlights that risk factors such as poverty, sexism and confinement can exacerbate violence against women and children and deepen the economic gaps. It can also increase the proportion of time of dedicated to domestic tasks and care of dependent persons, both of which are traditionally carried out by women.



Source: Print extracted from the official CNME page with an explanatory note on the position of women in the face of the pandemic and other priority agendas for the movement. According to the
CNME, violence
in Ecuador costs
4.28% of the
GDP and represents
\$4,6 billion dollars
annually, of which
50% are assumed by
women, their homes
and communities,
39% by medium and
large companies, and
11% by the state.

The CNME has promoted the debate on the guarantee of public financing of policies for women, in opposition to the neoliberal measures of fiscal adjustment adopted by the government. This is in a context in which the last governments have promoted actions to deinstitutionalise and neutralize the coordination arrangements of the feminist and women's movement, as well as budget cuts in violence prevention and eradication strategies. Through its campaign "A fair deal for them", the CNME has focused its political impact on the consolidation of a political and fiscal pact to guarantee resources for the prevention and eradication of violence against women. As part of this campaign, short promotional videos will be created with messages around the cost of violence for women, their communities and the State; the main forms of violence that women experience; the need to guarantee resources and a specific budget for violence prevention and eradication strategies.







Source: Facebook post about the campaign
#UnPactoJustoPorEllas with an explanatory video.

As part of its efforts against violence, the CNME in collaboration with other feminist organizations, developed the Platform for Risk Assessment of Femicide (<u>Plataforma Evaluación Riesgo Femicidio</u>), an interactive platform that allows users to find out about the potential risk of femicide, provides access to resources on what to do and where to go if in danger.



Source: Website of the Platform
Evaluación Riesgo Femicidio.

Besides denouncing the costs and seriousness of violence, the Coalition remains faithful to its priority agendas related to the decriminalization of abortion and the guarantee of sexual and reproductive rights, among others, understanding them as urgent and necessary even in the context of the pandemic. After the Constitutional Court of Ecuador ruling in favor of the decriminalization of abortion for rape victims—on April 28, 2021—the CNME stated that this is a necessary – though incomplete – advance and that the fight continues to guarantee the decriminalization of abortion in all circumstances.



Source: Facebook post on the Coalition Women EC page in April 2021, on the decision of the Constitutional Court of Ecuador on the decriminalization of abortion. **Official numbers** of the 14 institutions that take part of the Protection System indicate that only **3,128** women in situations of psychological, physical and sexual violence received care during the pandemic, out of a total of **45,028** calls to the emergency system (ECU 911); that is, **41,900** calls did not receive support. Faced with this situation, women and their networks have assumed responsibility for the protection of girls and women victims and survivors of violence. For example, in 2020, 7 out of 10 women offered direct support to victims and survivors.

Focus on present and future generations

The Report to the CEDAW Committee —also called the Shadow Report (Informe Sombra) — is one of the fundamental documents which has been produced annually since 2014 by the CNME. It includes research and important data on the current situation of the rights of children, adolescents and women in Ecuador.

According to the 2020 Report, which considered the context of the pandemic, pre-existing inequalities have been aggravated, which implies an increase in poverty, in violence and inequalities, as well as a loss of livelihoods, insufficient access to sexual and reproductive health services and the overload of care and domestic duties. In the first months of the pandemic, a low demand for contraceptives was reported due to fear of Covid 19; but there was a greater risk of sexual violence, and an increase in unwanted pregnancies, STDs and risky abortions.

The CNME emphasizes that, during the pandemic, women were the ones who managed the crises in their homes and communities, and that women and their networks of care and solidarity were the ones who took responsibility for protection against violence.



Source: Facebook post with the campaign to combat gender violence, within the scope of the #UnPactoJustoPorEllas campaign.



OUR DISAPPEARED AND THE STRUGGLE FOR THE SURVIVAL OF THE AGENDA IN MEXICO

The disappearance of people in Mexico is a phenomenon that began at the end of the 1960s and since then, the families of the disappeared have had to push for and, in many cases, had to carry out the search for the more than 90 thousand disappeared people (as of 29 July 2021). With the passage of time, they have formed collective networks to build joint strategies. The Movement for Our Disappeared (Movimiento por Nuestros Desaparecidos) in Mexico, is one of the

three consolidated networks of collectives of citizen searchers for missing persons. The movement started on 9 September 2015 and, up to July 2021, it has managed to integrate 74 collectives.



http://movndmx.org/



@movNDmx



movNDmx

According to its Facebook page, the Movement for Our Disappeared has the objective of "developing the capacity to unite efforts and commitments that influence the fight against disappearance in legislative, political, social and individual matters", that is, their groups build incidence routes based on strategic coincidences from the citizens' searches.

One of its first achievements, in this sense, was the publication of Ley General en Materia de Desaparición Forzada y por Particulares y el Sistema Nacional de Búsqueda (General Law on Enforced Disappearance and by Individuals and the National Search System) in 2017. Although relatively recent, Movement for Our Disappeared's mobilization has allowed them to reach international organizations for the defense of human rights and to design clear litigation roadmaps to position some of the cases of missing persons in international human rights bodies..

The impact of the pandemic

Since the beginning of 2020, the Movement has mobilized to ensure that the General Law of Victims, approved in 2012, would be fully implemented, and to ensure that the Extraordinary Mechanism of Forensic Identification, whose Creation Agreement was published on 9 December 2019, will be established.

In response to the official declaration of suspension of essential activities on 25 March 2020 and after the dissatisfaction expressed



by some people dedicated to citizen searches, on 2 April 2020 the Movement published a statement which recognized that mandatory isolation meant losing days of search. However, the statement highlighted that those who are dedicated to the search choose to prioritize life, and that they need to stay healthy in order to continue the search for the thousands of disappeared people.

Once the essential activities were suspended, the Movement engaged in online dynamics that allowed them to keep active the lines of action that had been planned for 2020. The move online also facilitated the strategies of public action that the collectives had consolidated over many years..

Thirteen talks and two workshops were carried out between 15 April and 7 May 2020, which addressed themes of relevance to the collectives of citizens' searches. Mother's Day, celebrated on 10 May, was also a landmark. Every year since 2012, mothers' collectives have marked the day by traveling to Mexico City to march, demanding searches for their sons and daughters. In 2020, due to the health situation, the Movement launched the #CorazonesEnMarcha (Hearts on the move) Campaign to follow the movement in digital format, by inviting followers on networks to share a photo using cards with the phrase "Where are they?". The digital movement was followed by a statement released on 10 May indicating that "the prioritization of measures to contain the pandemic cannot put aside the importance of continuing the search to bring home all the disappeared."



Source: Extract from the photo gallery of the Facebook fan page of Movimiento por Nuestros Desaparecidos en Mexico: #CorazonesEnMarcha Campaign. In 2021, as the number of deaths by Covid-19 decreased, the 'March in Mexico City' event was held and the Movement's networks continued to disseminate the photos and, at the same time, the campaign #EsperanzaEnBúsqueda (Hope in Searching) was launched for anyone who wanted to follow the mobilization in digital format, by sending photos with the message "Where are they?"

On August 22, 2020, #LesQueremosDeVuelta (We want them back), was launched on the International Day of Victims of Enforced Disappearances (30 August), and two days later, the "Living memory, your memory" campaign began. Both calls were invitations to keep alive the memory of the missing persons by sharing them on social networks. The virtual space allowed many families to perform a memorial exercise and participate in the movement from their homes.



Source: Extract from the photo gallery of the Facebook fan page of the Movimiento por Nuestros Desaparecidos en Mexico: #MemoriaVivaTuRecuerdo #LesQueremosDeVuelta Campaign.



Source: Image of the campaign #LesQueremosDeVuelta.

Pressed by the organization, and after 20 days of public calls to the President of the Republic, on 2 September 2020, the Senate approved the declaration by which Mexico recognized the competence of the UN Committee on Enforced Disappearances (CED) to receive communications or complaints from people in the country. The Movement also shared through its networks the campaign launched by UNHR Mexico in collaboration with GIZ (German Cooperation), which consists of 16 videos by artistic personalities, journalists, search commissioners, members of Specialized Prosecutor's Office, among others, to disseminate the guiding principles of searches.

Legal and judicial conflict

As mentioned before, the Movement for Our Disappeared in Mexico has worked since its creation to focus on laws and public policies related to its struggle. In this regard, they managed to approve fundamental changes in the legal framework of the country, but they also suffered setbacks.

On 6 October 2020, a proposal for a new organic law for the Attorney General's Office was presented in the Senate. The proposal removed from the Attorney General's Office the responsibility to search for the missing persons and aimed to derogate article 24 of the General Law in Matters of Enforced Disappearances, which established the legal framework giving such office the competence to investigate the disappearance of persons.

It also proposed the modification of article 68 of the aforementioned Law, to cancel the coordination between state inspectors and attorneys that allowed for the permanent search for missing persons. In this context, since 9 December 2020, the Movement's networks shared reviews, infographics and multiple press releases asking that the act not be approved. The proposed law affected the rights of the disappeared persons, as well as the rights of those searching for their loved ones, as it restricted the institutional routes used by the families since 2012 to ensure that bodies were found and identified, and that restitution and justice were served. On 19 April 2021, it was approved by the Justice Commission.

The debate of the proposed Law in the chambers reactivated in-person activities of the Movement and, after April 2021, protests were on the streets again.

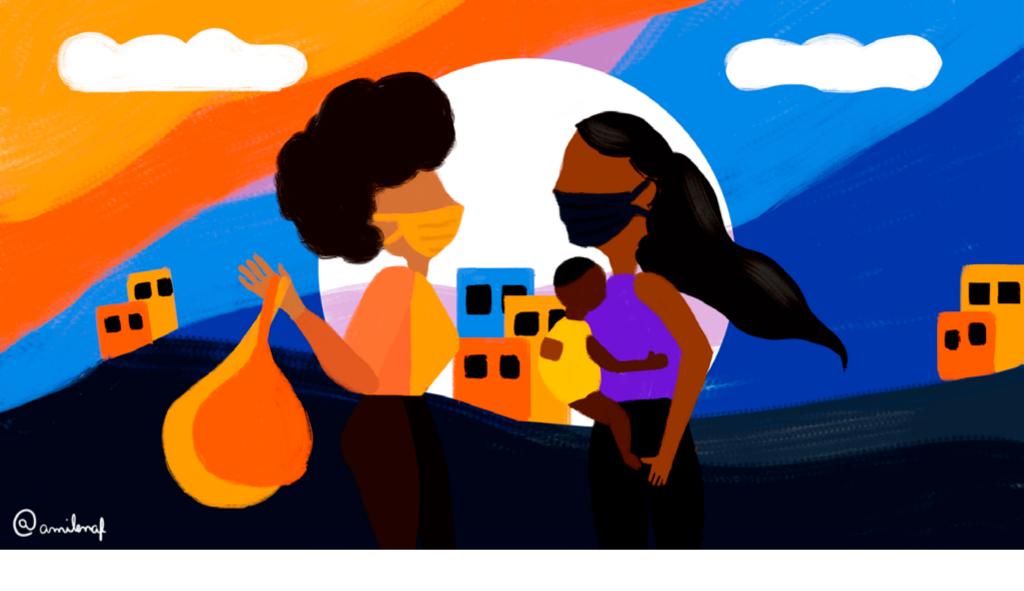




Fonte: Postagem no Facebook sobre mobilização presencial organizada pelo Movimento por Nossos Desaparecidos,

One of the great legal and institutional efforts by the Movement was to advocate for the Extraordinary Mechanism for Forensic Identification. Between December 2019 and July 2020, the Movement's networks constantly shared information on the forensic crisis, citing the number of unidentified bodies buried in mass graves and the thousands of bodies exhumed from clandestine graves that had still not been returned to their families. This stance positioned the Movement against the Department of Health's Covid-19 Guidelines on the Management of Corpses. Under the guidelines, people who died as a result of the pandemic would be cremated. In view of this, the collectives which form the Movement announced the importance of designing and maintaining identification mechanisms for corpses, similar to those proposed in the Guidelines for the Management of Corpses where Covid-19 was confirmed or suspected, proposed by the International Committee of the Red Cross (CICR); since one could find a disappeared person among the deceased.

Although those who lead citizen searches for disappeared persons have not received special attention by the programs implemented to provide health care, the Mexican Institute of Human Rights and Democracy, one of the civil associations allied to the Movement, studied the Covid-19 effects in the relatives of the disappeared. This showed that only a minority of persons belonging to the collectives had access to public health services, a situation that was aggravated by the winding up of the *Seguro Popular* Health Insurance Scheme.



THE UNIFIED CENTER OF FAVELAS AND THE PROBLEM OF HUNGER IN BRAZIL

The Central Única das Favelas (CUFA) is a non-profit organization formed by social movements and collectives from slums throughout Brazil, with regional representations in 26 states, recognized nationally and internationally. Created in 1999, CUFA acts with a focus on artistic and cultural production of the slums, in strengthening the identity of the territories and the social entrepreneurship. This focus, however, suffered an inflection during the pandemic, with the adoption of actions against hunger.

The soccer theme is very present in CUFA's social networks as an integrating activity with many others, either for the promotion of the inter-favela championship ("Favela Cup" which consists of a soccer competition involving 90 teams), or in the form of a public recognition of a resident who has been hired by a big club, or as a promotional activity to collect food and money for the struggle against hunger, through the hashtag #esportecontraovirus (sport against virus). During the pandemic period, players and former soccer players have spoken out in favor and/or in support of CUFA's actions on several occasions, as in the movement #favelacontracovid.











Favela against the virus

On 18 March 2020, CUFA published a <u>public note</u> on Instagram with measures to respond to Covid-19 in favelas, which included both guidelines for the population and demands for actions and services from the government. The first action organized by CUFA, entitled #FavelaContraoVírus (favelas against the virus), involved the mobilization of artists, online concerts, information and clarification on the transmission of the virus, and information on food donations. CUFA regional offices organized specific actions, as in Paraisópolis, with the establishment of an online question and answer service with the participation of healthcare professionals.

With the measures of isolation and social distancing, the first actions organized by CUFA in its regional offices were aimed at food donation, the sale of t-shirts, and production of masks by volunteer seamstresses. In addition, it organized an online crowdfunding



initiative to raise funds for programs for the prevention and mitigation of the epidemic in the locations where CUFA operates.





Source: Instagram publication with video of the campaign #FavelaContraoVírus "Favela against the Virus" with the participation of several national artists.

In parallel with fundraising actions, CUFA published on its networks a series of videos and images with instructions about the correct use of masks, how to maintain social distance, and created a call center available 24/7, for clarifying doubts.



 $\triangle \bigcirc \triangle$ \square 38 curtidas cufabrasil Arraste pro lado e veja as recomendações de utilização de máscaras cirúrgicas. Previna-se e colabore com a saúde da sua favela. @cufaceara aderindo a campanha #favelacontraovirus AJUDE A CUFA A AMPLIAR SUAS AÇÕES! Essa é a campanha da Cufa contra o Corona Vírus. Juntos poderemos tornar a Favela ainda mais forte! Faça já sua doação através do site: http://cufa.org.br/noticia.php?n=MjY0 Grave também um vídeo com a nossa tag #favelacontraovirus e venha vencer essa guerra com a gente!

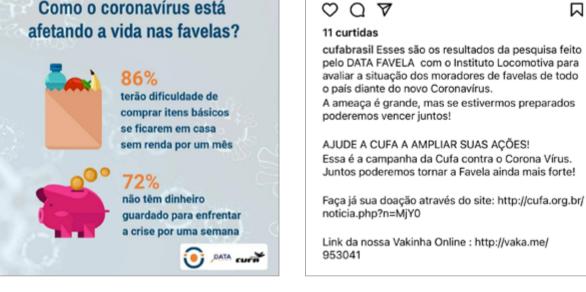
Source: Instagram publication of the "Favela against the Virus" campaign with information on the correct use of face masks.

Data Favela

Together with Instituto *Locomotiva*, CUFA organized an extensive national survey, entitled "Data Favela", which sought to assess the living conditions of residents of *favelas* across the country in light of the Covid-19 pandemic. The results helped to redefine the organization's actions and the Center organized debates and discussion forums with different leaders and national and international organizations.



Source: Instagram publication of the result of the Data Favela survey that demonstrates the main needs of favela populations during the pandemic.







 \triangle \bigcirc \triangle \Box 60 curtidas cufabrasil Já começou! O Fórum dessa semana é com esse time de peso. @raulsantiago @dudunobresamba @negagizzaoficial @renatomeirelles entre outros parceiros em um debate importantíssimo com nosso fundador @celsoathavde. Acompanhe o fórum semanal a partir das 10h.amanhã 24/06 através do link : www.youtube.com/unescoportuguese// Ver todos os 2 comentários 23 de junho de 2020 · Ver tradução

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about the Data Favela Forum with national and international quests to debate the research results.

Source: Instagram publication

Mães da Favela

The "Mães da Favela" (Mothers from favelas) campaign was launched on 15 April 2020, about a month after the WHO declaration of the Covid-19 pandemic, with the objective of distributing R\$ 120.00 to 1300 mothers living in conditions of social vulnerability - an initiative that reinvents, to some extent, income distribution programs of previous governments.

The criteria for joining the program are:

Single mothers whose children are at school age and attend school

Single mothers who have elderly people residing in their home

At first, the project was expected to run until June 2020, but it remained in place throughout 2021, the observation period of this study. This benefit was distributed through different channels and partnerships. It should be noted that, preferably, for the South, Southeast, and Central-West regions, priority was given to the delivery of food baskets, with fruits and vegetables - called by CUFA "green baskets", and animal protein - chicken, meat and eggs. For the North and Northeast regions, distribution was carried out via pre-paid 'Alelo' cards , food vouchers, and bank transfer via the Pic Pay App.





Source: <u>Publication on Instagram</u> about the virtual card via digital application for financial distribution for mothers covered by the "Mães da Favela" campaign.

At first, the focus of the "Mães da Favela" campaign was the donation of food; but with the persistence of the pandemic and its consequences, the lack of access was extended to other items. There was a redirection of campaigns to the donation of money for food baskets, organized by CUFA itself. In addition to perishable and non-perishable food, as well as lunchboxes for the homeless, the Center sought partnerships to provide cooking gas, personal care and cleaning products (bleach), cash and Internet access through the Alô Social initiative, which provided mothers with a cell phone SIM card with credit, entitled "A mãe tá on!" (Mom is on it). In addition, CUFA established partnerships with TikTok for money donations and with private banks to provide technical support for donations.

In more than two decades of work, this is the first time that CUFA organizes campaigns for money and food donations, which demonstrates the urgency of these actions.



Source: Publication on Instagram showing the distribution of food to mothers included in the "Mães da Favela" campaign.

A @cufaceara esteve nas favelas Bom Jardim (Favela do Canal, 7 de Setembro e Marrocos), Jardim Jatobá e Vila Manoel Sátiro fazendo mais uma ação de entregas de doações de cestas básicas, produtos de limpeza e higiene

#maesdafavela #cufacontraovirus

AJUDE A CUFA NO PROJETO MÃES DA FAVELA! Essa é a campanha da Cufa que trará uma renda mínima de auxílio a milhares de mães residentes de favelas em todo o Brasil! Juntos poderemos tornar a Favela ainda mais forte!

Faça já sua doação através do site: http://cufa.org.br/ noticia.php?n=MjY0

Link da nossa Vakinha Online : http://vaka.me/ 974540

Fighting hunger

The pandemic interrupted CUFA's daily activities or, at least, temporarily suspended the prioritization of the agendas that it had focused on throughout its 20 year existence. With the pandemic, fighting hunger seems to have been set as its main target, together with the empowerment of micro-entrepreneurs, women and young people through training and recreational activities.





Source: <u>Publication on Instagram</u> with bank details for donations to the "Mães da Favela" campaign.

The food insecurity that affects populations in the *favelas* stems from a lack of food variety, especially animal protein, lack of cooking gas to prepare meals and a lack of personal hygiene products. This struggle also resulted in a need for the provision of access to the internet and into the aforementioned income distribution program.





Source: Instagram post about the campaign to raise money for distribution to women through virtual cards and food purchase.

We have observed that the logic adopted in the campaigns remained related to the movement's core issues, which are: young people, women, suburbs of underserved regions, digital inclusion, culture, art, and sports. Its integration with sports, for example, demonstrates that, despite the change in the approach adopted by CUFA during the period studied, it maintained its well established way of functioning.

LESSONS LEARNED AND RECOMMENDATIONS



LESSONS LEARNED

RECOMMENDATIONS

ABSENCE, INVISIBILITY AND STATE NEGLIGENCE

Self-organization of virtual spaces and territories of action.

Alliances between social movements, academia and other organizations.

Self-monitoring in view of the invisibility of vulnerable populations.

Production of knowledge and information adapted to their contexts through campaigns, monitoring systems, analyses, educational materials, and other productions.

ISOLATION AND SOCIAL DISTANCING

Adaptation of mobilization to the virtual environment.

Presence on social networks and other internet channels with campaign launches, videos, testimonials and specific hashtags.

Virtual presence of movement leaders

REINFORCEMENT OF HISTORICAL AGENDAS

Reinterpretation of the words emergency, pandemic and disease to reflect the historical situation of populations.

In the context of the pandemic, the movements opened spaces to address important issues such as state violence, the need for cultural, territorial and human rights recognition.

Organized movements of historically vulnerable populations demonstrated their strength and ability to act despite the current situation.

They are producers of consistent, original and innovative, knowledge, strategies and practices to overcome the inequalities experienced by vulnerable populations and have a deep knowledge of their multiple realities, contexts and needs.

It is necessary to decolonize the production of knowledge and expand epistemological perspectives.

They are able to leverage their work through strategic alliances with academia and other organizations.

They have important dissemination potential, aggregating a wide spectrum of communities and collectives in their bases.

Self-organization and self-management are powerful ways of dealing with state negligence. They also demonstrate that governments need to improve their ways of acting with the multiple realities experienced by populations in their territories.

Vulnerable populations must receive comprehensive health care and have their historical rights respected so that they can fully exercise them.

LESSONS LEARNED

The pandemic imposed unexpected restrictions on social research. Historically sustained by close interaction with social subjects, from February 2020 on, it has been necessary to incorporate analysis of the virtual environment so as to keep the production of knowledge alive. As a result, it is evident that the study of virtual environments is not merely a sub-branch of social research, but that it constitutes an important dimension of analysis to fully understand the practices of social subjects.

In general, in the context of state absence and neglect, we observe that practices of self-organization, self-management and strategic alliances between social movements, academia and other organizations stand out. Social networks and digital media have allowed the dissemination of the knowledge and content social movements have produced to inform and raise awareness about the pandemic and have provided platforms for their own research (as in the case of generating monitoring and specific data).

The CONAIE and CONFENIAE initiatives in Ecuador, as well as the specific work of Lanceros Digitales, show the importance of community-based communication teams. They enable the creation of campaigns and content for digital media mobilization, combined with communication methods that are based on the organizations' agendas and the realities of the indigenous peoples and nationalities. While the initiatives that were rolled out have dealt with pandemic-specific issues, they have also addressed structural problems that go far beyond the pandemic situation. In other words, the pandemic may result as a catapult for the visibility of other themes, such as extractivism, the defense of their territories and the possibility of strengthening indigenous languages, medicine and ancestral Knowledge, as seen in indigenous movements in Brazil.

With APIB, we observed, in a digital environment, the intense capacity for political articulation beyond the networks formed by indigenous populations and collectives. We also observed the strong influence that indigenous advocacy can have on legislation. Strategies to fight the pandemic included local initiatives in their territories, and nationwide with the "Emergência Indígena" and "Vacina Parente" campaigns, together with numerous actions on Covid-19 prevention, health education, monitoring of cases and deaths, and social control over health services. In addition, the organization of live transmissions and virtual events, fundraising campaigns, virtual mobilization with videos, testimonies and hashtags, strong audiovisual expressions with specialized designers and the organization of in-person and virtual demonstrations, among other aspects, show the potential of the movement's digital activism and political framework to respond to the pandemic, to the anti-indigenous policies of the federal government and to all threats faced by indigenous peoples in Brazil.

Based on the digital practices of CNI and Salud Chéran, we observed that the implementation of in-person collective care practices strengthened the possibilities of preserving health in precarious contexts, even with lack of governmental action. As a result, as of 13 May 2021, before the beginning of the third wave of contagion in Mexico, San Francisco Cherán had only registered 140 cases of Covid-19 infection. Likewise, we observed through the Salud Cherán Facebook account, that the indigenous peoples have maximized the means and resources available for communication at local level, to make information about the virus and health measures available to everyone in the community.

The social movements of urban populations observed in this study used very different strategies to face the pandemic and its impacts, mainly focused on the demands and needs of the populations they represent. In general, there was a strong presence of women as protagonists of the agendas and a strong appeal for the role of caregivers, exercised mostly by women in society.

In Ecuador, for example, it was possible to look at multiple issues surrounding the pandemic, such as violence in times of quarantine or specific needs and risks for women, girls and teenagers. The insistence of organizations of feminist and women's movements stands out, as in the case of CNME, due to the maintenance of priority agendas that are not limited to the pandemic context, understanding them as also urgent and necessary, such as the decriminalization of abortion and the guarantee of funding for the prevention of violence.

The digital practices of the Movement for our Disappeared in Mexico demonstrate constant and fluid communication among members of the movement, which allowed the prompt identification of their needs and the transfer of their activities in the public sphere from in-person to the virtual environment. This adaptation made it possible to continue acting on their spheres of impact, in spite of physical distance measures. Also, the experience of the movement in the forensic environment contributed to civil society monitoring the measures implemented to manage the bodies of all those who died from Covid-19 in Mexico.

In Brazil, the means of enabling campaigns for the donation of food and income distribution has benefited from the networks, means and resources secured by CUFA's political and cultural capital throughout its existence, such as the support from the third sector, from national and international artists, the traditional and alternative media, social institutes sponsored by private banks, soccer teams, among others. The fact that CUFA changed its action program to develop actions on a topic that was not within its original scope, such as fighting hunger, suggests that this is an urgent problem for some people, deepened by the Covid-19 pandemic. It is

even noted that "hunger" was the word chosen by the social movement, in spite of other technical terms such as food insecurity or malnutrition, which suggests other political, social, communicational and health-related ramifications.

RECOMMENDATIONS FOR GOVERNMENTS AND ACADEMIA

When we reflect on the role of the State and of public policies in the guarantee of citizenship rights, especially in public health, it is necessary to consider the importance of the social participation of civil society in decision-making processes – which has been extensively discussed in the academic literature. However, in institutional practices, the perspective of technicians, managers and bureaucratic officials often ends up being privileged over initiatives carried out by social movements and civil society organizations.

Although Latin American countries have a wide repertoire of long established movements, especially those that have experienced dictatorships and authoritarian governments throughout the 20th century, we observe that this has little impact on academic production in the field of health. When it comes to social movements of vulnerable groups and populations, the invisibility of their political and organizational potential becomes even more crucial, which is aggravated in contexts of resurgence of legitimate participatory spaces such as those currently experienced. Thus, when choosing to study the initiatives of social movements of these populations, the present work has started by understanding the importance of organized civil society in pressuring and guiding government agendas, especially in periods of sociosanitary emergencies.

Throughout the Covid-19 pandemic, we know that the impact of the virus was amplified by the social inequalities that existed before the pandemic; by bringing worse consequences for health professionals and healthcare workers, indigenous populations, black individuals and the poor who live in slums and suburbs of large

cities; women; people in conditions of social and economic vulnerability in general, among other population groups. However, it is necessary to deconstruct the paradigm that these are incapable populations, when, in reality, they are powerful denouncers of the contexts of social injustice in which they live, contexts which are constantly made invisible both by State agents and by those who study their way of functioning.

During this period of coexistence with Covid-19 and given the non-pharmacological measures of social distancing and isolation, the role of the Internet, networks and social media was scaled up, becoming an important (and controversial) tool for the maintenance of activities of the most varied areas, especially in the field of research and teaching. Social research in the virtual environment, which was already on the rise, such as digital methods and netnography, among other methods, became the priority alternative method for research and knowledge production during the pandemic.

It is also important to consider that it is necessary to advance in the understanding of the organizational potential mobilized and enhanced by social networks and media, and cyber activism. In the last two decades, many social movements have used this technology to amplify their voices and agendas, not only to enhance in-person strategies used in their territories of operation, but also to undertake new exclusively virtual strategies, such as campaigns and newsletters.

Whereas many populations still do not have proper access to the Internet, the process of digital appropriation is growing rapidly as a way to strengthen networks that were originally in-person. Furthermore, the contemporary understanding is that the boundaries between the real and the virtual are increasingly fluid and that studies must consider the real impacts of initiatives forged in virtual environments.

The production of knowledge in the context of health emergencies, regarding socio-sanitary diagnoses and the search for solutions to the problems faced by society, is not restricted to scientific institutions and to bodies of the State, much on the contrary. As it was possible to verify in this study, social movements produce awareness, knowledge, strategies and consistent, original and innovative practices to overcome the inequalities experienced by populations in conditions of vulnerability.

It is necessary to expand epistemological perspectives to understand the production and potential of these populations in the global South. In addition, in contexts of conservative, authoritarian and neoliberal governments, with the decrease of rights and legitimate spaces for social participation within the State, it is necessary to decolonize scientific knowledge of recognition of the agendas and demands of social movements, with the support of academia and of teaching and research institutions.

In Brazil, we observed indigenous movements and *favela* communities who organized themselves in the virtual environment. We noted the ability of these organizations to aggregate a broad spectrum of communities and collectives from their bases, while developing actions that go beyond local and contingent concerns. The movements' and communities actions have the potential to impact the most remote populations, and can also lead to broader benefits, such as the transfer of income, distribution of food and connectivity programs for mothers and families in slums across the country; as well as actions of advocacy for indigenous rights in the Supreme Court and in international bodies such as the International Criminal Court in The Hague. Although the country's Federal Constitution legally establishes a wide range of social rights and there is a Unified Health System (SUS) that guarantees free and universal access to health, the accomplishment of these rights in the response to the pandemic has been an agenda of struggle and a challenge faced by populations made vulnerable by the negligence of the federal government and the country's political and economic elites.

Based on the digital practices of indigenous peoples in Mexico, local initiatives observed have provided a response to the health emergency with regard to the acquisition of basic health care materials (antibacterial gel, buckets, ensuring the supply of drinking water and oxygen tanks, for example). Similarly, people who carry out citizens' searches for disappeared people in Mexico, paused the searches to prioritize their own health during the first months of the pandemic. Both the indigenous peoples and citizens' searchers have chosen to reactivate in-person activities when faced with the implementation of government measures that undermined the exercise of their rights and those of the disappeared.

It was observed that the health policy and related programs implemented in Mexico during the first months of the pandemic did not give priority and special attention to the indigenous population, nor to the people dedicated to carrying out citizens' searches. The only priority was to suspected cases of Covid-19; in second place came other vulnerable groups (chronically ill persons, indigenous, disabled, elderly, among others). This is observed in the elaboration of the health care guidelines and protocols published by the health authorities. For this reason, it is recommended that a differentiated approach by the Health Secretariat be strengthened so that vulnerable populations receive priority and comprehensive health care and can enjoy optimal conditions in which to exercise their right to health.

In Ecuador, the digital practices of movements observed point to the need to start from an expanded concept of health, which includes the context of the pandemic and the health crisis in interaction with other problems, such as violence, barriers of access to services, the impacts of fiscal adjustment measures, the consequences of extractivism, among others. In the cases studied, it is possible

to see the complex relationship of social movements with the State, in particular in the actions to denounce the absence of the State or in those that seek to question authorities directly.

However, they also highlight strategic alliances at local, regional and national levels with local governments, civil society organizations and other specific institutions. In the face of a State that prioritized fiscal adjustment and control measures — such as curfew and restrictions on mobility — it is important to pay attention to how strategic partnerships enabled these movement's agendas and fight to continue. It is recommended that local governments and entities that are part of the health system strengthen the work at local and community levels, so that comprehensive health care can be observed in practice. This system strengthening should happen in tandem with the principles of interculturality and a focus on gender. It also includes generating mechanisms that can listen to the demands of social movements and incorporate them, implementing policies that allow the direct participation of different populations.

LIMITATIONS OF THIS RESEARCH

We have observed, in each country, the formation of networks and distinct strategic alliances adopted by social movements according to the problems and specificities of each local, regional and national context. It is evident that with the study conducted exclusively in a virtual environment, the focus is on the performance of what the organisation chooses, narrates and intends to communicate on its official social media, not being possible to reach in-depth understandings about choices, motivations, tensions and strategies adopted. Furthermore, the project did not directly involve social movements in the data collection, due to limitations of time, resources and ethical procedures, but we hope to involve them in a future stage. Despite this limitation, the results of the virtual ethnography suggest expanded conclusions about social mobilization concepts and action priorities listed by collectives during the pandemic period. A possible line of future research could contrast the performance of organizations at a digital level with the most direct impacts on the populations they work with, for example, aiming at who were targeted by campaigns and how they were reached, or which perceptions are present on the actions taken by the organizations dealing with the pandemic.

DIALOGUE WITH THE SOCIAL MOVEMENTS AFTER THE VIRTUAL ETHNOGRAPHY

During the month of May 2022, contacts and dialogues were held with the social movements studied in this project. Virtuals meetings were held with four of them, from Ecuador and Mexico, to share the results of this research and this Policy Brief, which resulted in the present addendum.

Ecuador

The National Coalition of Women in Ecuador - CNME

In the meeting with CNME held virtually on 19 May 2022, we were told that the common thread of the Coalition's actions is advocacy in legislation and public policy, building national and international alliances. During the pandemic, they have experienced processes of rearrangement of their actions and have generated new resistance strategies. This is why they consider it important to make their work visible at the digital level and their media agenda. For example, the national virtual meetings of the organisations that are members of the Coalition had their difficulties, as they have more experience with face-to-face meetings. However, there were positive aspects of adapting to digital strategies, such as the ease of agreeing schedules and working in groups.

The Shadow Reports (Informes Sombra) produced during the pandemic also involved processes of adaptation and research considering the challenges imposed by the pandemic, but they managed to make strategic alliances with more than forty organisations, including the Network of Women Social Science Researchers (Red de Investigadoras en Ciencias Sociales). The Coalition is constantly monitoring the fulfilment of the role of the State in everything that has to do with the rights of girls, adolescents and women. In the current context, there is a chain of structural problems that hinder the exercise of sexual and reproductive rights; for example, strategies to prevent forced child pregnancy have been dismantled by governments over the last two decades.

The CNME considers it important to look at how there is a complexity in the actions of social movements and also to propose an approach to activities that are not visible in social networks and digital media. In the case of the Coalition, it is important to highlight its direct links with grassroots organisations and diverse women, such as the Amazon Women's Network, which has allowed it to work on the basis of the specific vulnerabilities of such population in the pandemic, taking into account the effects of fear and isolation in their lives.

In terms of the current political context, the Coalition has expressed its concerns about the state being dominated by the right-wing, which translates into an antirights agenda, a securitisationist vision, and attacks and threats to human rights defenders, including cyber-attacks. In addition, there are serious setbacks in terms of rights, such as the Law on the Termination of Pregnancy due to rape, which ignored the approach taken by the Constitutional Court to decriminalise abortion in this case and became (after the presidential veto and its modifications) an instrument to increase criminalisation.

Confederation of Indigenous Nationalities of the Ecuadorian Amazon - CONFENIAE / Lanceros Digitales

In the virtual meeting of 26 May 2022 with a representative of CONFENIAE - Lanceros Digitales, it was possible to better understand how the community communication teams of CONAIE, CONFENIAE and Lanceros Digitales act in an intertwined and coordinated manner. It was emphasised that the community communicators belong to grassroots organisations and their territorial articulations, so their work is not separated from the organisational dynamics. The effort of this Policy Brief and this project in general to present a multi-country overview and an account of the different initiatives was also highlighted, since in the organisational dynamics of indigenous movements there is not always time to systematise actions. In this sense, CONFENIAE addressed the most urgent issues during the most intense phase of the pandemic, but in recent times it

has also made efforts to systematise, including audio-visual productions and the production of indexed publications.

The visual and graphic language used by Lanceros Digitales and CONFENIAE's communication team has enabled communication on a range of issues, including the pandemic, oil spills and increased extractive threats. At the moment, CONFENIAE is working on a second series of micro-documentaries called "Sowing Memories" (Sembrando memorias) which aims to disseminate other voices and experiences. In addition, in October 2021, the radio station "La voz de la CONFENIAE" was launched, which has made it possible to reach territories more directly, even those that cannot be reached with digital tools.

In terms of the movement's priorities, the pandemic has meant that health has been strengthened and placed at the centre of the agenda. The indigenous organisations have an autonomous vision, and CONFENIAE has worked in close alliances with various sectors and organisations, including PAHO and WHO. The work of community communication is in accordance with the organisational line of CONAIE and CONFENIAE. For this, work is carried out on two axes: on the one hand, at the conjunctural level, in relation to specific political contexts (such as in June 2022, related to the National Mobilisation), and on the other, a daily and permanent work that seeks to continuously make the points of struggle visible and that maintains an advocacy agenda at the local, national and international levels.

Mexico

San Francisco Cherán Community - Salud Cherán

On 18 May 2022, we met virtually with Cherán community members from the Sesi Irekani and Fogata Kejtsitani working group, who have been accompanied by anthropologists from the National School of Anthropology and History (ENAH) and the National Institute of Anthropology and History (INAH) since 2015. This team works collaboratively and produced the article "Autonomía indígena: la crisis pandémica y las respuestas comunitarias en Cherán K'eri", published in 2020, in which they describe the difficulties and community alternatives produced during the health crisis.

Key issues were raised during the meeting. Although the National Indigenous Congress (Congreso Nacional Indígena - CNI) is one of the strongest processes for autonomy in Mexico and has sympathisers in Cherán, San Francisco Cherán does not formally join the CNI or through community representatives. They

recognise that they have similar struggles, but they have different paths, the CNI has a long-standing presence, with a separatist stance towards the government; self-determination and self-government. Cherán, unlike the CNI, has proposed autonomy within the legal framework, emphasising Article 2 of the Mexican Constitution and ILO Convention 169, among other international treaties that recognise the right to self-government of indigenous communities. In this way, Cherán inaugurated a new process of autonomy in Mexico that is accompanied by a legal process, is not separatist and maintains a relationship with the federal and state government; in addition, there are no political parties.

The prevention campaigns in Cherán were broader, conceptualised on two levels: on the one hand, external communication, which is what is shown through social networks. However, because 50% of the population in Cherán does not have access to social media, they always resort to traditional media in the community, such as Radio Fogata, megaphones to inform and loudspeakers that have been placed in each neighbourhood to distribute information. On the other hand, the internal communication based on WhatsApp networks through which they shared information about the measures that could be taken in case of contagion.

At the same time, one of the ways of dealing with the pandemic was to search the community's memory on how to deal with the disease through the knowledge of traditional medicine. Likewise, the Youth Council organised itself to walk the streets and, when the time came, to carry out vaccination campaigns; and they promoted solidarity networks with other indigenous communities going through difficult times, for example, they knitted face masks for the Yaqui community in Sonora (which suffered the disappearance of 12 leaders).

Movement for Our Disappeared in Mexico (MNDM)

On 16 May 2022 we met virtually with members of the National Movement for Our Disappeared and the National Citizens' Council.

As can be seen in the content of this Policy Brief, this Movement guided its actions towards the importance of keeping the search for disappeared persons active, both before and during the pandemic. In other words, for the MNDM the focus of its mobilisation was the demand for the search for missing persons and the identification of those found, rather than the implementation of health measures.

Among the concerns shared by those who attended the meeting was the curiosity to identify the existence of similarities with other movements in Latin America; the importance of the regional approach that guides this document, which provides an overview of the health system in the three countries; the way

in which social movements denounced state violence and the late governmental action to attend to populations in conditions of vulnerability. Finally, at the meeting it was commented that the Movement spotted an area of opportunity to strengthen itself with the production of a general diagnosis of the effects that the pandemic has had on its members.