



# KALLARI

## Undertaking for the community and nature

Indigenous entrepreneurship  
experience from the Amazon jungle

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PhD. Carmen Amelia Coral-Guerrero

**KALLARI.** *Undertaking for the community and nature*

Indigenous entrepreneurship experience from the Amazon jungle

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# KALLARI

Undertaking for the community and nature  
Indigenous entrepreneurship experience from the Amazon jungle

**PhD. Carmen Amelia Coral-Guerrero**



*"The value and importance of preserving our environment, the Amazon, the Pachamama and living in harmony, so I believe that other people who are on the other side of the world should know it" Sara, partener*







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*In gratitude to the Kiwcha communities of Kallari, for allowing us to go through the events and developments of their life project, their dreams, and for teaching us that it is possible to build economic proposals that are friendly to the planet.*





**DEDICATION**

*To my loving parents Omar and Ana Sofía*



## RECOGNITION

This book is the result of a continuous work from several researchers and friends, which with their time, effort and affection have made possible that this book comes to your hands. Their trust in the research project and my dedication as a researcher have allowed me to remain in continuous learning. Thank you infinitely for believing in me as a professional and as a person.

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### **Special thanks**

Tec. Geovani Grefa, tourism coordinator of the Kallari Association for his friendship, dedication and help to make this book crystallize.



## FOREWORD

In 2018 we celebrated the “Employability, Social Entrepreneurship and Territorial Development” Congress in Melilla, organized by the School of Cooperative Studies of the Complutense University of Madrid and the University of Granada at its headquarters in this marvelous autonomous city of Spain, in North Africa, rich beyond measure, having lived side by side for centuries three cultures: Jews, Christians and Muslims.

Among the multiple communications and presentations received by the Scientific Committee, Carmen Amelia CORAL-GUERRERO presented, from the SEK-Ecuador University, a communication whose title (Economic dimensions of Sumak Kawsay) was incomprehensible to us and whose summary invited it to be read and listened carefully. The communication was part of a larger study that constituted his Doctoral Thesis under the title “Happiness and good living (sumak kawsay) in Ecuador” and that materialized in an article in REVESCO Revista de Estudios Cooperativos, published in number 129 and entitled “Indigenous Entrepreneurship, an economic dimension of Sumak Kawsay? Seen from today, although then we could not anticipate what the immediate future would bring us with a health, economic and social crisis that still persists, we can interpret it as a hymn to the hope.

And it was at that moment, in which there was a total personal and professional harmony with Carmen Amelia. A conversation in a Coffee-Break, listening to his research synthesized in just five minutes and a walk through Melilla made us find multiple points in common. From the School of Cooperative Studies and from the almost recently created Chair of Social Entrepreneurship of the UCM we were developing research and support programs for social entrepreneurship, among them, the International Program for Development Aid through Social Entrepreneurship Actions (PIADAES) which sought to support students, faculty and administration and services staff of our University who developed initiatives aimed at contributing to aiding the development of socially and economically disadvantaged regions and collectives or groups through social entrepreneurship actions carried out in countries of Latin America, Africa or Asia.

The experience of Kallari, a leading Association in the Ecuadorian Amazon in the production and marketing of organic cocoa and fine aroma chocolate, was presented as a unique opportunity to start the path of collaboration and cooperation that we continue to maintain today with the University SEK-Ecuador.



Indeed, by the hand of Carmen Amelia, UISEK-Ecuador opened its doors to us by signing an international agreement in the field of university entrepreneurship for the promotion of exchange actions for students and researchers. Hand in hand with Carmen Amelia and her colleagues from the research group, we participated in the Research Project “Entrepreneurship of women and vulnerable groups in Ecuador” which has allowed us to get to know first-hand those groups of women who, in the Amazon, are the basis of the domestic economy, discover organic farming in the Chakras and feel the strength of the pachamama. And, by the hand of Carmen Amelia, we got to know the Kallari Association, as an indigenous entrepreneurship project, as a social entrepreneurship project that forms a business conglomerate in which participation, democracy and justice are its main values and in which intercooperation is put at the service of indigenous Kichwas families, generating economic value and social value for the community and making the much-desired Sustainable Development Goals their own.

Carmen Amelia begins the introduction to this book with a phrase that cannot better define what its reading offers us:

*“This book has been written with love and admiration for an indigenous community in the Amazon jungle that every day works, resists and links the care of nature with the generation of income for the community”*

And that affection and admiration is combined with the rigor of solid, well-structured, systematized and documented research that makes it possible to publicize a community, the Kiwcha of the Ecuadorian Amazon, whose entrepreneurial project must be recognized as a benchmark for social groups or peripheral territories that want to start their business.

Reading this text, places us in the middle of the world to understand the incomprehensible title of that presentation in the Autonomous City of Melilla: the economic dimension of Good Living (Sumak Kawsay).

May this prologue serve to congratulate our colleague and to show our support and consideration to those who have allowed us to share, in part, the valuable experience that this book conveys to us.

*Paloma Bel Durán and Gustavo Lejarriaga Pérez De Las Vacas  
Complutense University of Madrid*





## INTRODUCTION

This book has been written with love and admiration for an indigenous community in the Amazon jungle that every day works, resists and cares for nature while generating income for the community. The information contained in this document was built thanks to mutual work and the friendship that arose during the field work of the doctoral thesis, entitled: Good Living (Sumak Kawsay) and Happiness in Ecuador, a process that took place in the Province of Napo, in the Ecuadorian Amazon region, between March 2016 and May 2021. The conversations, workshops and visits to the sector were made with two fundamental purposes: first, to document the work of the community and its achievements. For this, the experience of Kallari as a social enterprise was systematized. This involved revealing the forms of community and business organization, narrating the actions that led Kallari to position itself as a business, and understanding the challenges and opportunities for the company and the community. The second purpose is to give a voice to the people of the Kiwcha community of the Ecuadorian Amazon by making visible their experience of social entrepreneurship, and recognizing them as a reference for social groups or peripheral territories that want to start their business.

Fulfilling these objectives motivated the construction of the text from a simple and positive language. It is important to indicate that this is not intended to ignore the degree of vulnerability, poverty and discrimination of indigenous peoples, who constitute approximately 476 million people in 90 countries; that is to say, 6% of the world population. Indigenous peoples have high illiteracy rates, and difficulties in accessing health and education, which leads to constant levels of poverty (World Bank, 2021). According to figures from INEC (2022b), for the month of June 2022 income poverty at the rural level was 42.9% while extreme poverty was 22.7%. It is important to make visible the situation of indigenous 2. Precisely, for this reason, it is important to draw attention to the situation of the Ecuadorian Amazon indigenous from a socio-economic approach, which allows extrapolating elements of the indigenous population to the rest of the West.

---

*1. In April 2015, an exploratory visit was carried out with the intention of collecting some relevant data to prepare the interviews and to know the receptiveness of the communities towards the investigation, later the interviews were carried out between March 2016 and April 2017. A validation workshop with the community was held in July 2019. Finally, between May and June 2022, a post-Covid-19 pandemic update was carried out, together with Kallari's directives, at this stage the photographs that accompany the book are taken.*

*2. In Ecuador, by June 2022, a person is considered to be income poor if they receive income of less than USD87.57 per month, and in extreme poverty if they receive less than USD49.35 (INEC, 2022).*



In response to the pressing economic situation and faithful to indigenous and community principles, the Kiwcha community was organized as an association and later as a company, with an innovative model that works as a bridge between indigenous traditions and the western commercial system; that is, the community assumes its indigenous practices as the basis for the creation of an indigenous enterprise that generates satisfactory economic results for the community.

The Kallari enterprise self-identifies as an indigenous enterprise. This implies that people who are part of indigenous peoples carry out a business activity based on indigenous knowledge/culture (Padilla-Meléndez et al., 2022). Self-identification refers to article 33 of the Declaration on the Rights of Indigenous Peoples, which highlights the importance of indigenous peoples defining their own identity according to their customs and traditions, to determine the structures or composition of their institutions in accordance with their own procedures (United Nations, 2008). However, in accordance with the basic academic work in this document, the term indigenous entrepreneurship is equated to that of social entrepreneurship, from the discernment that in both cases initiatives with democratic and/or participatory governance are formed, and that through market formulas, they seek to create sustainable social value (Sánchez Espada et al., 2018), in which people prevail over capital.

Additionally, it is important to add that this document sought to give the community a voice, while providing rigorous data to readers. For this reason, as mentioned above, the author's doctoral work is based on: Buen Vivir (Sumak Kawsay) and Happiness in Ecuador, academic articles and validation of new data through recent interviews and visits to the territory. This implied six years of joint work in which 30 semi-structured interviews were carried out, which constitute the main source of the document. The participation of the collaborators was subject to anonymity, which is why pseudonyms are used in order to protect their identity. In addition to this method, other forms of qualitative research were used, such as participant observation, research-action-participation through a validation workshop held in July 2019,



where the Kallari story was built. The last meeting was held in May 2022 to update the information and learn about the impact of the pandemic on the organization.

Field research has contributed to articles and book chapters that have been published over this time. Some of the most relevant titles carried out from the UISEK Business School research project are listed below and their reading and review is recommended for those interested in delving into the subject.

- Indigenous entrepreneurship. An economic dimension of Sumak Kawsay? (Coral-Guerrero; Carmen Amelia, 2018).
- Sumak Kawsay and women's empowerment. (Coral-Guerrero; Carmen Amelia et al., 2018)
- An empirical assessment of the indigenous Sumak Kawsay (living well): the importance of nature and relationships. (Coral-Guerrero et al., 2020)
- Good living (Sumak Kawsay) and happiness in Ecuador. (Coral-Guerrero; Carmen Amelia, 2021)
- What is Sumak Kawsay? A Qualitative Study in the Ecuadorian Amazon. (Coral-Guerrero et al., 2021)

The previous works have allowed to mature, resignify and synthesize the present book to undertake for the community and nature, which is structured in four chapters. It begins with the description of the Chakra and the Minga as the livelihood of community life and the indigenous economy. Here we narrate the way in which this base system of the indigenous worldview constitutes an alternative to Western economies. The second chapter documents the history of Kallari, the company's products, as well as the successes and progress made by different leaders, partners and funders. The third chapter includes the lessons learned along the way, the goals that are yet to be achieved, and reflects on the challenge of involving new generations in the process and the contribution to the Sustainable Development Goals. Finally, in the fourth chapter, it concludes with an open invitation to enter the territory with an open mind and the promise that daily decisions and acts make it possible to build community, generate income and mitigate climate change.







## 2 SUMAK KAWSAY AS SUPPORT OF THE POPULAR ECONOMY

The Kallari project is located in Ecuador, country known for being at the middle of the world, latitude 0°0', which divides the planet in north and south. Due to its strategic location, it is one of the countries with the greatest biodiversity in the world. It has different climates, a varied geography and one of the highest concentrations of rivers per square kilometer. It is divided into four different regions: the Galapagos Islands, the Pacific coast, the Andes, and the Amazon (see Image 1). Ecuador's economy depends on oil resources, which represent approximately one third of the country's export earnings, followed by exports of bananas, fish, crustaceans, and flowers (PROECUADOR, 2018), which implies a high dependence on raw materials, and low level of processed products.



Ecuador is a country with 18 million people, according to official figures (INEC, 2022a). Indigenous people in Ecuador represent 7% of the population, distributed among 14 indigenous nationalities, the most important being the Kiwcha, which represents 85% of the total indigenous population, followed by the Shuar nation, which represents 9.3%. The other nations are: Chachis, Achuar, Andoa, Kichwas from the Amazons, Awa, Tsachillas and Waorani, among others. The province of Napo, where the research is carried out, has high levels of unemployment and underemployment in relation to other cantons and parishes in the country, with a poverty rate whose main cause is the implementation of the primary-extractive-export development model. This model promoted in Napo accelerated the processes of inequality, social and economic exclusion (Province of Napo, 2010) of a significant proportion of its population.

Image 1. Map of Ecuador and location of Kallari



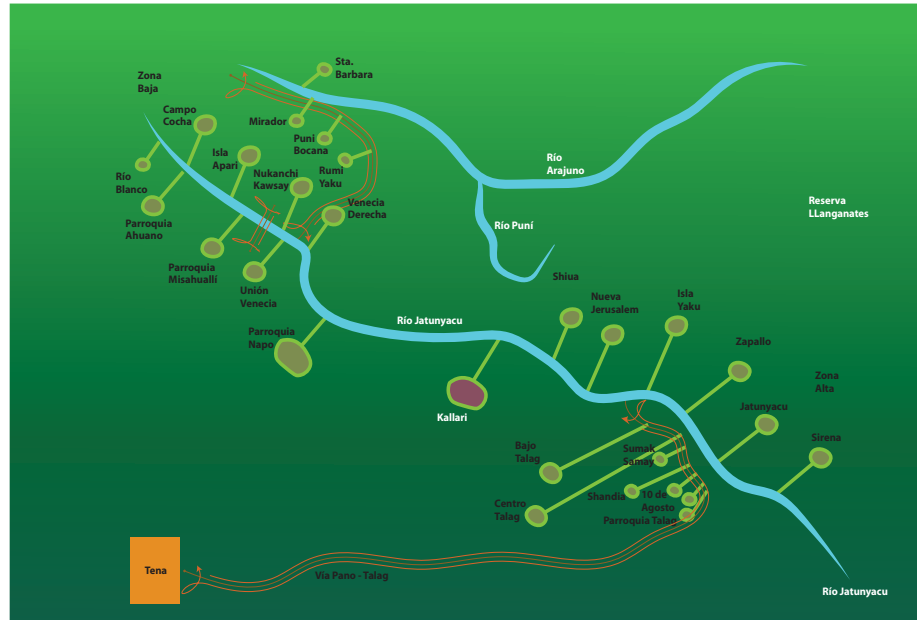
Source: self-made

In this context, the Kallari Indigenous Association emerged, established in 1997 in Tena. It currently presents itself as a non-governmental union of organic cocoa producers from the Ecuadorian Amazon and is made up of more than 850 families located in 21 communities surrounding Tena, capital of the Napo Province. In image 2, you can see the distribution of the communities (drawing made by a member of Kallari). It shows the water wealth and the importance of rivers for their populated settlements.

Its main business activities are the production and marketing of organic cocoa, together with the production, marketing and export of fine aroma chocolate. Said production positions the company as a sustainable economic option in the face of the extractivist economy and a source of sustainable income thanks to the practice of fair trade, which improves the quality of life of indigenous Kichwa families (Kallari, 2018).



Image 2. Communities that make up Kallarii



Crafted By: Kallari Partner

The communities Rumi Yacu, Puni Bocana, Shinci Runa, Mirador, Santa Bárbara, Cam pococha, Colonia Bolívar, Nukanchik Kawsay, APAAI Islands, Río Blanco, Mushuk Kawsay, Suyu Kawsay, Guínea Chimbana, Serena, Jatun Yacu, Seis de Marzo, Ila Yaku, Nueva Jerusalén, Bajo Talag, Centro Talag, Sumak Samay, Shandia and Diez de Agosto come together in one territory, share family, economic and cultural ties, have communal possession of the lands they inhabit and work for their livelihood. The survival of communities and their legacy is an issue of vital importance in a globalized world, which has deepened economic inequality, abandonment, and the precariousness of indigenous life.

In this difficult context, the activity of the Kallari association creates new options for these peoples who, located in the Ecuadorian jungle, lack opportunities to access services such as health and education.



## 2.1 Community as a life option

The term in Kichwa language, Sumak Kawsay, es the complement of two words: Kawsay, which means life and Sumak, which means good, complete, beautiful, precious or abundant (Ecuador Ministry of Education, 2009). Thus, this term represents the worldview of the Andean Amazon region and conceives that values such as reciprocity, solidarity, respect, complementarity, dignity, collective participation and social justice are principles of life, in a harmonious sense with mother nature and with the community..

From the indigenous perspective, Sumak Kawsay resists development projects related to the destruction of nature. Under this mandate, the runa or self-sufficient economy is in tune with nature and holistic thinking, the vision that indigenous peoples have of development being different from the Western and contemporary conception. The indigenous manage a current of thought that considers its origin, involves various knowledge, traditions, experiences, as the foundation of everything they undertake and organize. The (Sumak Kawsay) good living goes beyond the search for alternative developments and tries to be an alternative to western development (Escobar 2010; Gudynas and Acosta, 2011). In this way, it constitutes an option that is radically different from all contemporary development ideas.

Thus, indigenous economic activities are closely linked to their cultural heritage, so creating an indigenous enterprise first involved a process of cultural adaptation to implement the concepts of Sumak Kawsay. This meant for Kallari finding a way to connect the efficient management of resources with a balanced territorial development. On the other hand, creating a company entails linking the principles and concepts associated with entrepreneurship and sustainability, coming from Western culture with the principles of the runa economy, as explained by (Taxo, 1999) an economy linked to nature where there is no scarcity or hoarding and where self-sufficiency is vital without wasting resources.



Image 3 and 4. Drawing on the meaning of Sumak Kawsay  
Source: Partner of Kallari.

Ecuador as a nation implemented laws to regulate the activities of companies and associations certified in Fair Trade. As an example of this, Article 1 of the Organic Law of the Popular and Solidarity Economy and of the Popular and Solidarity Financial Sector (2011) stands out, which defines the Popular and Solidarity Economy (EPS) as “the form of organization economy in which its members come together to produce, exchange, market, finance, and consume goods and services that allow them to satisfy their needs and generate income [...]”: in turn, in Article 283 of the Republic of Ecuador Constitution (2008) establishes that “the Popular and Solidarity Economic System[...] tends to a dynamic and balanced relationship between society, state and market [...] aims to guarantee the production and reproduction of the material and immaterial conditions that make good living possible. In this way, Kallari opens the doors not only to other indigenous associations, but also to all the companies that are part of fair trade in Ecuador and recognizes from its laws the progress, participation and perseverance of the producers represented by their organizations.







## 2.2. Two fundamental values: The Chakra and the Minga

The economic base of the family unit and the Kiwcha community is present in the Chakra, a space destined for cultivation that provides food, seeds, ornaments and medicinal plants, and as such constitutes a vital part of traditional indigenous production systems. In this way, the Chakra is established as the basic institution for food sovereignty, the indigenous economy and community participation (Viteri, 2003; Lehmann and Rodríguez 2013). The Chakra as a traditional system combines attributes of conservation, integrated use of resources, and a filial relationship with nature:

*In Kichwa we say to nature, pachamama, it is like a mother, the mother that gives you life. So, we also relate it to the mother nature that gives us life, even medicines come from there, food, trees to make the house, water comes from nature, so if we are not in nature we are incomplete, That is why the indigenous cannot live without their Chakra, without their farm (Emilia, personal communication, Tena, August 8, 2016).*

In dialogues with the Kiwcha people, the Chakra is repeatedly mentioned as a determinant of identity for the population: “The happiness that the Chakra produces is part of the identity and culture of the Kiwcha people. Through it, their ways of life and ancient status are vindicated” (Antonio, personal communication, Tena, March 23, 2017). Without the Chakra, an indigenous person is incomplete. In it, the nature that is an integral part of the person is represented, in this way the term Chakra links the indigenous being with the idea of well-being and natural abundance of the Amazon. As Tomás, a farmer from the jungle, explains it: “Having a Chakra [...] you don’t need to go out into the forest, it represents a tenth of the forest, this is a sample of the forest” (Tomás, personal communication, Río Blanco, April 9, 2016).

So this piece of land is jungle and it is family: “The Chakra is a member of the family and generates quality of life, which is invaluable” (Antonio, personal communication, Tena, March 23, 2017); it is a formula for happiness and a pleasant life: “We spend a large part of the day in the Chakra, and at work I am happy” (Manuela, personal communication, Shandia, April 28, 2016); is school for life: “To live well you have to keep going, walk well, that is happiness, I feel

happy when I work in the Chakra with the machete so that the products grow well” (Lina, personal communication, Pano, April 17, 2016). In this way, the entire nature represented in the Chakra speaks and teaches about how to be a community: “In nature, all living beings, all matter are interrelated

[...] what we do today, perhaps is what awaits us in the future” (Rubén, personal communication. Tena, April 18, 2016). Working in the Chakra is like attending a school where you learn the basis of the Feeling, Thinking and Doing of the communities.

The other independent but complementary concept of community thought is the Minga, a system of collective participation that responds to the interests of the community through reciprocity, solidarity and internal redistribution of goods and services (De la Torre and Sandoval, 2004). It is one of the community forms of work in which a ritual and ceremonial convocation of the towns endures. In the Minga, the entire community participates in order to carry out an activity of common interest, be it the construction of a house or the cleaning of a local road. It is a source of collective work, participation and dialogue and has a fundamental role in the communities: “For us, Minga is democracy, it is the general participation of all for the well-being of each family or community.” (Hugo, personal communication, Tena, April 17, 2016). So that Kallari is not only a company, it is a work and a collective support that belongs to everyone, that is why they are organized collectively through permanent mingas, all the partners contribute, participate and decide on the future of the association in a keep going.

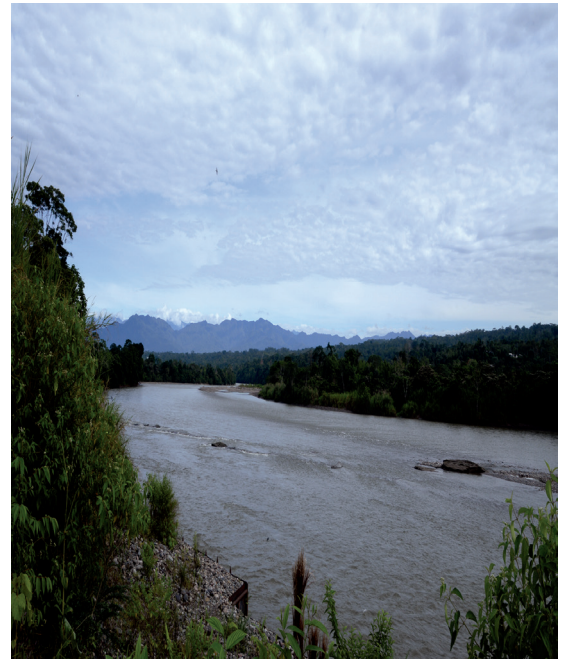
The work of the Mingas is based on a principle of common solidarity and reciprocity: “Social work, collective work is much better than working alone, having that connection, meeting all the communities through the Minga” (Tomás, personal communication, Río Blanco, April 9, 2016). Under this concept, belonging to a group transcends the person: “collective life is better, as they say, unity is strength” for this reason: “If we have to work, we all work” (Beatriz, personal communication, Pano, April 17, 2016). A clear sample of that belonging is given in the use of plural language, this gives indications of the innate character that the search for common objectives has in the community: “For us, Minga is democracy, it is the general participation of all for the well- being of each family or community [...] in two, three hours we clean one or two hectares, when one person alone takes a year” (Hugo, personal communication, Tena, April 17, 2016). Through the Minga, collective work for the well-being of the community is understood, taught and paid homage.

For Kallari, both the Minga and the Chakra are the foundation of the company and the key to its success. For them, being productive while respecting nature is a necessity: “It is not only seeking a high production by applying agrochemicals because that harms the environment, but also my health and the future well-being of my family, so Sumak Kawsay is doing things well throughout the environment” (Óscar, personal communication, Tena, April 10, 2016). The Kiwcha know that respecting nature and its rhythms entails an economic cost, which they are not willing to negotiate. They are aware of the paradox of feeling surrounded by wealth, working, respecting nature and being poor:



*They say that we in the Amazon are poor, lazy, we don't like to work, but we still work. But no one buys our product at a high price. A banana head for two dollars, with that we can't eat breakfast, lunch and snacks, because our products are cheap and we don't have money to survive, if they bought us a little high, then we would have money, invest in something, then we do not have to say that we are poor (Beatriz, personal communication, Pano, April 17, 2016).*

In this sense, Kallari manages to balance the axes of the indigenous economy, through fair trade and generating synergies between local practices and capitalist commercial experiences. Kallari is a cooperative of twenty-one communities that are already selling their products in the world market and practice their agriculture in harmony with their Chakras. A Kallari volunteer stated: "I have brought some machines from Canada to teach how to work [...] the chocolate made, how to temper it, how to make recipes, I can teach my knowledge and they have shared all the agriculture part with me" (Martin, personal communication, Talag, April 29, 2016). In this way the work in Kallari is organized, the Minga, and especially the Chakra, take a place in the commercial world, they become known as community principles, which fertilize new hybrid practices in the commercialization of their products.





# 3 KALLARI, A SUSTAINABLE COMPANY

**K**allari es a word from the Kichwa vocabulary, associated with historical events occurred, and means to initiate, the sunrise. It is the new beginning. Three principles have been given to the word in the association: the past, related to the defense of the territory and cultural identity; the present, which is based on understanding and defending nature, Pachamama, to produce in harmony and thus seek a sustainable economy over time; and, finally, the future, linked to special markets for the benefit of the new generations and a worthy legacy for families (Kallari, 2018). Under these principles, the company reflects its *raison d'être* and defines its north and its values in line with Good Living. The mission, vision and values were written to remember the promise to improve the conditions of its partners, to be leaders in the export of its products and to honor the community values that are the foundation of the company.

Mission	"Associative and community company, sustainable, innovative, technically developed, with effectiveness in its production and transformation processes, which allows achieving an adequate standard of living for its associates, satisfying the requirements of its interest groups and products positioned in the local market. , National and international.". (Kallari. Official page, sf.)
Vision	"We are an associative, inclusive organization of small producers from Napo that produces, transforms and markets products from the Amazonian chakra, valuing culture and ancestral knowledge, conserving biodiversity, with high-quality products and certified processes." (Kallari. Official page, sf.)
Values	"Transparency: producer partners, employees and honest workers. Respect: demonstrating discipline, punctuality, kindness and cordiality. Solidarity: generosity and empathy for everyone. Equity: participation, camaraderie and teamwork. Commitment: loyalty, will, attitude and enthusiasm." (Kallari. Official page, sf.)



### 3.1 The Kallari Association<sup>1</sup>

Kallari is an association dedicated to the production, processing and marketing of agricultural products, organics and crafts with cultural identity, established in 2002, under the name: Asociación Agro Artesanal de Producción de Bienes Agrícolas Pecuarios y Piscícolas de Napo Kallari, whose first objective as an association was:

*“Break the intermediation chain, our thought came to this, that our main objective is to break the intermediation chain, so that the intermediaries do not exploit our small producers, so that is why it was considered that the Kallari Association has to work here but with another type of work, now, not a social benefit work, but a work that this work reaches directly to each one of the producers, only in this way will our people have the Sumak Kawsay” (Alex, personal communication, Tena , April 13, 2016).*

To become chocolate makers, the Kichwa first had to decide to be more than just farmers and break the distribution chain, which bought cocoa at a low price (Santo Pietro, 2008). In this way, the Association was raised from the beginning with a sustainable social structure that works directly with the communities surrounding the city of Tena. This type of organization guarantees them to be able to fulfill orders, have benefits from the State and ease of relating to multiple people in order to add value to the production chain.

As an indigenous enterprise, it is considered a growing social movement, which aims to improve the quality of life of this small part of the population through an associative model. It favors the inclusion of Kichwa families in social enterprises under a fair trade scheme (Ledesma Almache, 2016). Currently, Kallari is supplied with fine aroma cocoa for the production of organic chocolate, without the participation of intermediaries in the commercialization and export of the products. This translates into a strengthening in the cocoa industry, through production, fermentation and drying strategies that guarantee an excellent quality of the products marketed nationally and internationally.

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<sup>1</sup> The information contained in this chapter was built in a participatory manner together with members of the Kallari association in July 2019 and validated with its directives in May 2022.

**KALLARI:** Undertaking for the community and nature. *Indigenous entrepreneurship experience from the Amazon jungle*

Kallari competes in the market with private companies, both nationally and internationally. The cooperative uses an unusual combination of cocoas that grow on Kiwcha land: the chocolate is smooth, rich, and direct. The 2.47-ounce bars, between 75 and 85 percent cocoa, are sold in whole-food markets in the United States (Santopietro, 2008) and are widely accepted by the foreign public, not only for their taste, but also for the social value they represent.









## 3.2 History

The beginning of this association had the support of the biologist Judy Logback from the Jatun Sacha Foundation<sup>2</sup> a non-profit organization dedicated to the preserving and care of the environment. She was the one who identified the needs of artisans and farmers and began to organize them with a budget from the Jatun Sacha Foundation, to develop productive activities that generate income for the families.

They first experimented with the sale of handicrafts with an export quality level, then the sale of coffee and, later, they managed to create an effective value chain in cocoa production with very successful results. The first challenge that the farmers had was to sell their product directly. This decision was made because the intermediaries bought at very low prices, and the quality received by the end customer was affected by the product mixes made to sell more. It is at this point when association and community work is integrated as part of the Popular and Solidarity Economy. With this proposal, indigenous labor increases, product quality improves, and intermediaries are eliminated.

To overcome the need for financing, in 2001 they presented the project to the Ecuadorian Canadian Development Fund (FECD) which, in addition to contributing funds, provided specialized technical assistance in the preparation of chocolate in order to achieve improvements in production. With this financial contribution in 2003, the Agro Artisanal Association for the Production of Agricultural Goods, Livestock and Fish of Napo Kallari was formed, a decision that affirms the systemic thinking of the community and provides economic support to families from different areas. The following years were a process of legalization, organic certification and establishment of other alliances to make their product competitive, in order to stand out from the competition. The result was given through international contracts for the sale of its products.

The traditional work of the Chakras, presented as a production system that uses environmentally friendly agricultural practices, and the non-use of pesticides or chemicals, provides the guarantee of a 100% organic product that is very attractive in the local and international markets. This form of production led them to win two foreign certifications: USDA organic: which validates pesticide-free agricultural and food production in accordance with US, European and Ecuadorian regulations and the EU - Regulation EEC Of Organic Production: which certifies the sustainable production of food from a balanced and fertile soil. These certifications, in addition to increasing the recognition of their products, add value, recognizing their ancestral practices.

Among the most outstanding achievements<sup>2</sup> are:

## Achievements

- Eliminate intermediaries from the marketing process
- Solidarity work with other people, organizations and companies
- Price control of its products
- Purchase price set by the association
- Compensation of production costs
- Buy by volume, for production
- Financing abroad
- Specialization in its production
- Achievement of specialized technical assistance through coordination with international cooperation
- Delivery of inputs to motivate production
- Investment and training in new technologies
- Strengthening of productive and commercial chains through added value.
- Decrease in the provincial deforestation rate and reduction of emissions
- Strengthening of sustainable community tourism and bio-enterprises.
- To be leaders of the public policy of the Kichwa Chakra of the province of Napo

2 . *An analysis of the challenges and achievements can be found in chapter 4.*







### 3.2.1 Kallari leaders

**K**allari has been built thanks to the community support and leadership. The first participants were: Paula Andy, Crafts Teacher from the Shandia Community; Fausto Andy, Agriculture and Livestock Technical Adviser from Shandia Community and Judy Logback, Jatun Sacha Voluntary. They join efforts to work together with the Shandia, Santa Bárbara, El Mirador, Río Blanco, Puni Bocana, Rumi Yaku, and Chichico Rumi communities to create a project to strengthen production and trade with the Ecuadorian-Canadian fund.

Once the Organizational, Productive and Commercial Strengthening Project for cocoa, coffee and handicrafts was approved, the organization signed a constitutive act in 2002 with Judy Logback as director, Nelly Shiguango in charge of organizing the Association, Engineer Henry Ríos from productive and commercial and Paula Andy as a craft teacher. This administrative group was supported by Nety Cayapa, who served as an accountant. There was also a network of technical assistants or extensionists, including Carlos Pozo, Fausto Andy, Luis Poveda, Fabricio Mamallacta and Ángel Yumbo. This team led the process until the foundation and legal recognition of Kallari was achieved in 2003.

In the following years, other leaders joined, such as: Carlos Pozo (2012), Galo Grefa (2014), Nety Cayapa and Bladimir Dahua (2016), Carlos Pozo and Bladimir Dahua (2018), who ensure the continuity of the company to the present.





### 3.2.2 Strategic partners

The cooperation that initially was seen as a way of attacking an immediate problem, transformed as the cornerstone of Kallari. That way, the cooperation relations, from a human development perspective, become a society in which the actors have a role more as partners than as donor-receivers (Cabeza-Pulles & Coral-Guerrero, 2016). This is a relatively recent change in relations between countries and, in the case of Kallari, it is fundamental not only between communities, but also in the integration of strategic international cooperation partners. The main partners and their programs are listed below.

### 3.2.2.1 National and International Cooperation

International cooperation is defined as: aids to support the economy and social development of developing countries (Chiani et al, 2009). Such contributions are given as a transfer of technologies, knowledge, capacities or experiences from countries and multilateral organizations. It is also well known by the term Official Development Assistance (ODA), a global concept that includes different types of contributions, such as technical cooperation, scholarships, financial, humanitarian, emergency cooperation, and food aid (Presidencia de la República, 2007). Over the years, International Cooperation went from being a relationship of aid to a relationship of partners (Ripoll and Ghotme 2015). In this sense, Kallari has the International Cooperation of the institutions mentioned below:



#### Canadian Ecuadorian Fund

The Ecuadorian Development Cooperation Fund (FECD) is a private, non-profit organization that works to sustainably improve the living conditions of the most vulnerable groups in Ecuador, through comprehensive development proposals.

**Contribution:** Consolidate Kallari as a quality territorial brand, supported by digital transformation, in the Kichwa communities of Napo. For this, it collaborates with the promotion of the production of goods (cocoa, guayusa, others) and services (tourism) under quality standards, food safety and commercialization. Strengthens the associativity and network of actors; trains and sensitizes in gender, equity, communication, culture and environment (FECD, 2021).



#### FAO

The Food and Agriculture Organization of the United Nations, ONUAA, or better known as FAO (for its acronym in English: Food and Agriculture Organization), is a specialized agency of the UN that directs international activities aimed at eradicating hunger. It is a source of knowledge and information and helps developing and transition countries to modernize and improve their agricultural, forestry and fishing activities in order to ensure good nutrition for all (FAO, 2020).

**Contribution:** Training and technical support in the productive chains of cocoa, guayusa and vanilla. Strengthening in strategic areas, such as the collection center, technical assistance for the implementation of organic certification. Application of the FFF initiative (Mechanism for Forests and Farms) to measure deforestation in cocoa Chakras and its impact on the environment (FAO, 2020).

**giz**

## GIZ

La Deutsche Gesellschaft für Internationale Zusammenarbeit (GIZ) GmbH trabaja en Ecuador desde 1962. Ecuador es uno de los países con mayor nivel de biodiversidad y, por lo tanto, la GIZ trabaja junto a las comunidades para revertir el cambio climático, la contaminación medioambiental y la explotación de los recursos naturales que amenazan los ecosistemas (GIZ. 2018).

The Deutsche Gesellschaft für Internationale Zusammenarbeit (GIZ) GmbH has been working in Ecuador since 1962. Ecuador is one of the countries with the highest level of biodiversity and, therefore, GIZ works together with communities to reverse climate change, environmental pollution and the exploitation of natural resources that threaten ecosystems (GIZ. 2018).

**Contribution:** Studies on the cocoa value chain, technical studies on vanilla, implementation and strengthening of the collection center, financial support for organic certification, improvement of cocoa plantations for greater productivity, support for the public policy of the Organic Chakra, program to support participation in international fairs (GIZ, 2018)



## GADNAPO. Decentralized Autonomous Government of Napo

The Decentralized Autonomous Government of Napo seeks to promote a new alternative management model: transparent, efficient, effective, supportive, that fights corruption; based on a planning process that promotes the sustainable development of the province.

**Contribution:** Support in the construction of the eco-factory, delivery of materials for field work, agreements for training in cocoa forest management, national certification program Chakra seal, women and Chakra project, marketing of Napo products and the brand “Napumarca” (GAD Provincial NAPO, 2022).

## CEFA

CEFA (European Committee for Training and Agriculture) is a non-governmental organization that supports the poorest communities in the southern hemisphere to achieve food self-sufficiency and achieve fundamental rights: food, education, gender equality, training and work ( Cefaecuador, 2021).

**Contribution:** Improvement of the marketing chain, through a digital purchasing system for cocoa, guayusa and vanilla. Strengthening of the marketing chain through the purchase of a conveyor belt. Strengthening of the collection center, through the implementation of intelligent cocoa dryers (Cefaecuador, 2021)





### 3.2.2.2 Volunteering and Internships

Kallari, since its beginnings, rely on the help of several voluntaries mainly from German, North American, French, Swiss, Canadian and Ecuadorian origin. They come to Kallari for personal motivation or to make their international university internships. Volunteers participate in all areas of the association: social, cultural, educational, environmental, health, socio-economic development and fair trade. Interns are received through agreements with educational institutions and carry out activities in the educational and technical areas in processes of collection, drying, sale of products, collection of field technical sheets, among others.

The accompaniment time varies between 1 month or a year. The work to be carried out is arranged between the community and the volunteers according to their skills and/or profession. The volunteers then return to their country of origin to be Kallari ambassadors, publicize the products, promote the brand, generate contacts for fairs and invite new volunteers and/or interns.

Volunteers get to know Kallari through word of mouth, specialized web pages or international tourism magazines that refer to the work of the association. There are several prominent media outlets that have allowed Kallari to make himself known to the world. Image 3 shows a collage of images with reports dedicated to Kallari in highly renowned media such as the New York Times, Wall Street Journal or National Geographic, among others.

Among the main activities of the volunteers are:

#### Volunteers

- Training and development of new cocoa by-products
- Creation and design of boxes
- Translation into different languages
- Market search
- Implementation of new recipes and chocolate flavors
- Support work at the collection center
- Commercialization of vanilla, cocoa and guayusa

Image 3. Collage of Kallari in international media.

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## Ecuador, la cuna del chocolate




Un trabajador extrae semillas de cacao en la finca Las Gemelas.  
CÉSAR MOREJÓN PARA THE WALL STREET JOURNAL

The New York Times

## When Chocolate Is a Way of Life

Give this article



**THEIR OWN TREAT** In Ecuador, the Quichua make chocolate from cacao they grow. Above, cacao drying in the Napo Valley.  
Jill Santopietro

**By Jill Santopietro**  
Nov. 4, 2008

ON an island in the Napo River in Ecuador's Amazonian rain forest, in a tin-roofed hut on stilts, live some of the world's most unusual chocolate entrepreneurs.


NATIONAL GEOGRAPHIC

TRAVEL | INTELLIGENT TRAVEL

## Organic Chocolate in Ecuador

BY SARAH ALDRICH

PUBLISHED JULY 28, 2009 • 3 MIN READ



Source: self-made.

### 3.3 The Organization

In its certificate of incorporation of 2002, Kallari was established as an association with the assistance of 16 leaders of 7 communities, who represented 850 families of Napo Province. Until recently, all family members were considered active partners in the company; however, in the Fair Trade certification process, it was identified that there was no formal record of any of the members as legal partners. So, in 2022, the board was organized to register the members and verify compliance with the rules: be of legal age and have traded cacao, guayusa or vanilla for at least one year (Guillermo, personal communication, Tena, May 24, 2022). As a result, there are currently 305 registered members, of which it should be noted that 62% are women..

After the registration, and in compliance with the Regulation of the Superintendence of Popular and Solidarity Economy and the Solidarity Economy Law, Kallari establishes that the Board of Directors will be made up of 70 representatives as delegates of the 21 communities; In this way, “one person for each family, the productive unit is the family, but one (person) is responsible for selling.” (Juan, Personal communication, Tena, May 25, 2022). Thus, they comply with the guideline that indicates that organizations cannot exceed 200 members.

In the certification process, the election of the boards of directors was also modified. Kallari always had an open vote, members cast their vote by show of hands, but now they are required to vote secretly. In this way, each partner and community votes according to their criteria, “no one interferes or seeks to intervene in the voting of others; For example, if I have my criteria, it is my criteria, but I will not influence the rest, everyone is free to think and be able to vote” (Guillermo, personal communication, Tena, May 24, 2022). Regarding the periodicity, two ordinary assemblies are held a year, in which accounts are rendered. Two reports are presented in them: an operational technical one and an organizational one; if they must deal with specific issues, extraordinary assemblies are called.

Kallari’s organizational structure is made up of: the General Board, the Board of Directors and the Oversight and Administration Board, these are governed by the company’s statutes and are in charge of the organization, administration and control of the company.

Each of the boards is composed as it appears in table 1.

**Table 1**  
**Composition of the board of directors**

<b>Organization:</b>	<b>Members</b>
Organization:	70 representatives, delegates from 21 communities
General Board	President, secretary, 3 members
Board of Directors	President, secretary, 1 member
Surveillance Board Manager	A person who wins a merit contest responsible for finance, production, marketing, bio-trade and tourism. (Choose from a shortlist).

Source: Kallari / Author: own elaboration

The updating of processes, technologies and good productive practices in its internal management, as well as the dynamics of continuous work, entails an evident development of the venture with a notable improvement in the quality of life of the collaborating partners. Most of the current partners consider themselves exporters and value the associative work for its effectiveness in distributing the products in different markets. Strengthening the indigenous community has allowed them to work collectively. Thanks to this, they have managed to create a strong infrastructure that supports the trade of their products while maintaining their methods and way of organizing.



**KALLARI**  
CHOCOLATES

CHOCOLATE ECUATORIANO

**SACHA**

AGRICULTORES KICHWAS



*fig. Cymbopogon citratus*

SAMACHIK

**61% CACAO**

Chocolate 61% con  
esencia de Hierba Luisa



50g/1.76oz



## 3.4 Kallari production

**K**allari currently sells different products in national and international markets. For its commercialization, the company manages information about consuming trends, user profiles and elements of marketing; It is the volunteers who strengthen image management, networks and direct communication with buyers.

Although the best-known line is the production of cocoa and chocolate, Kallari has other products and services that ensure the solidity of the company and guarantee income for different family members. In this way, the production of handicrafts, coffee, vanilla and guayusa are possible thanks to the Chakra and Minga system and, it is made known with the community tourism service, provided to visitors. The products and processes involved in each are briefly described below.

### 3.4.1 Crafts

**I**n 1999, Kallari had its first line of work under the name of Jatun Sacha, in honor of the association that financed them. This line of products currently presents a variety of traditional and contemporary accessories, all made with materials from the region (fibers, seeds, bird feathers) that members collect in the jungle since logging or hunting is not allowed to make the products. In this field, training is carried out in design, techniques, quality control and resource management, this resulted in the expansion of the line to products for daily use and souvenirs carved in wood. Kallari participates in the purchase of products from partner communities as a form of mutual support.

### 3.4.2 Coffee

**I**n Kallari, the coffee commercialization begun in 1999. They began with a diagnostic in the communities to learn about the sectors and the type of coffee they produced. Subsequently, they organized training and technical advice to maintain a coffee plantation without using chemicals and produce quality coffee. Finally, they take the initiative to eliminate intermediaries who were the ones who received most of the profits. It is here when they decide to buy the coffee beans from the partner communities to sell directly to the processing companies in Guayaquil.

Over time, coffee production was reduced due to low profitability and they focused on cocoa production in response to demand and price. At present there are only 20 hectares of coffee plantations, which help to satisfy local and national internal demand; that is, it satisfies the domestic market.

**KALLARI**  
CHOCOLATES

PRODUCT OF ECUADOR

**KALLARI**  
CHOCOLATES  
CHOCOLATE ECUATORIANO  
**SACHA**  
AGRICULTORES KICHWAS

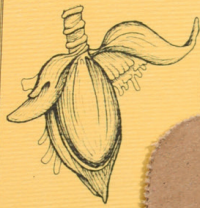


YURI PAKI

73% CACAO

Chocolate Negro con Cacao y sal

**KALLARI**  
CHOCOLATES  
CHOCOLATE ECUATORIANO  
**SACHA**  
AGRICULTORES KICHWAS



AGRICULTORES KICHWAS

73% CACAO

Chocolate Negro con Plátano

**SACHA**





### 3.4.3 Cocoa and chocolate

It is the main product of Kallari brand and it stands up for its quality and exceptional taste, even for the most demanding palates. Cocoa, the fruit from which chocolate comes, grows wild in Amazonian areas. The global demand for the finished cocoa product is associated with social injustice problems, mainly in Africa (Ivory Coast), where the plant is also cultivated. For this reason, emphasis is placed on the importance of natural and organic production, respecting the social environment of production and marketing.

Kallari is dedicated to the sowing, harvesting and post-harvesting of cocoa. For its production only natural components are used. This work is achieved with the exchange of knowledge between communities and the continuous training given to the people who make up the association. The harvest is done manually and the company buys the cocoa from the partners who produce in their Chakras. Once it is in the collection center, the fruits are classified by type and size, to proceed to the drying and homogenization process. At this point, the classification of cocoa into organic and conventional is verified and accordingly it is packed, weighed and marked to be entered into a container. As for the final products, the chocolate coating, the balsam, the liquor and the cocoa ice cream are processed and packed in the port of Guayaquil.

The chocolate bars are marketed under the Sacha brand (jungle in kiwcha). This brand was created in 2006 to enter the North American market, with the main flavors: lemon verbena, orange, lemon, banana and vanilla. The chocolates are processed at the industrial plant<sup>4</sup> in Salinas de Guaranda or Quito, where they are packaged and forwarded to Kallari, for subsequent distribution for domestic consumption and export.





### 3.4.4 Vanilla

Vanilla grows wild, it is from the orchids gender, native of tropics and subtropics regions and has cosmetic and food uses. This plant began to be produced after a market study carried out between 2011-2013, which yielded a high valuation for its commercialization. Due to this, training with experts on the subject began, since the management of the plant is delicate, and requires knowledge, skill and patience to guarantee an excellent result. Pollination of the plant is done naturally (insects) or manually, and the second process requires great care so as not to mistreat the plant. Once pollination is complete, it takes between 8 and 9 months to harvest the pods.

Planting vanilla in the Chakras is favorable because it provides 50% shade and 50% sun, but it takes the flavor of the plants that are nearby. In the case of Chakra, there are fruit, medicinal and timber trees, which makes it a product that is difficult to control in terms of flavor and quality, and additional care must be taken to achieve a perfect balance of flavor. So far sales are made locally (in the Napo province) and in small quantities internationally (Canada, Germany, France). It is expected to develop a Chakra system with a larger territory for the development of this product, since there is a great demand, but little production.





**KALLARI**  
FARMER OWNED  
NATURAL PODER OF GUATUSA  
www.kallari.com.ec

### 3.4.5. Guayusa

This is a product with medicinal and energizing properties, and its commercialization increased due to the trend to consume natural energizers. It is a plant that grows naturally in the area and does not require further care, so putting this product on sale only implies proper maintenance. Demand is expected to increase when the properties of the plant become popular, for now it has a high level of production against low demand.

The leaves are sold fresh, so an important part of the process is cleaning and sorting them, which is how the quality of the product is guaranteed. When they arrive at the collection center, they go through the drying process, a final classification is carried out and it is packed in various presentations: ground, chopped, shredded and in whole leaves. The sale of this product is national (Tena, Quito), and international (Czech Republic).



### 3.4.6. Community tourism

Community tourism is based on the Mirador community, and this service is created to promote the productive system of Kallari in the national and international market. This project increases income for Kallari's member families through the sale of tourist packages focused on the cocoa and chocolate route. These plans include meals based on Amazonian food (cassava, fish, plantain, chicha and guayusa). The tour is carried out through the plots (Chakras), to learn about planting, production management and harvesting of the product. The tour continues at the collection center to learn about the post-harvest process, the phases of cocoa traceability (fermentation, drying, grading, quality control, packaging and dispatch to customers or to the chocolate production plant). The package ends with a tasting of Kallari chocolates in the offices that are located in the city of Tena.

The Mirador community is the one that has advanced the most in tourism development. Currently they are dedicated to the construction of a community cabin and offer other additional services such as gatherings, cultural activities, walks, artisanal fishing, bird watching, visiting a bird salting area, regattas on the Arajuno river and ceremonies such as the guayusa upina. The creation of new tourist centers such as Rumi Yaku, Cinco de Enero, Serena, Guinea Chimbana, Isla Apaai, Santa Bárbara and Puni Bocana was encouraged. This work favors the rescue of cultural values in the population, both in families and in the communities of the organization.





## 3.4.7 Certifications

Quality certifications guarantee to clients and consumers that Kallari offers high quality services and products. That is why its members focus part of their efforts to reach the level necessary to maintain the certificates achieved so far:



National Organic Certification: certifies that it complies with the General Regulations to Promote and Regulate Organic Ecological - Biological production in Ecuador.



European organic seal: certifies the principle of organic agriculture of sustainable food production in balanced and fertile soils. The chakras must be administered in accordance with organic regulations without genetically modified organisms (GMOs) and synthetics.



The organic seal of the NOP is The National Organic Program (NOP) which acts as the federal regulator in the United States of America that governs organic foods. The United States Department of Agriculture (USDA) is responsible for administering and enforcing the regulatory framework. The primary mission of the NOP is to protect the integrity of the USDA Organic Seal.



The fair trade seal certifies a commercial system of solidarity, which pursues the development of towns and works to eradicate poverty. FAIRTRADE changes the way trade works through better prices, decent working conditions, and fairer treatment for farmers and workers in developing countries.



SPG Sello Chakra seeks to vindicate, organize, value and promote the strategic importance of the ancestral system of Amazonian Kichwa chakra production to ensure sovereignty and food security, the conservation of Amazonian ecosystems and the improvement of income in the economy of families

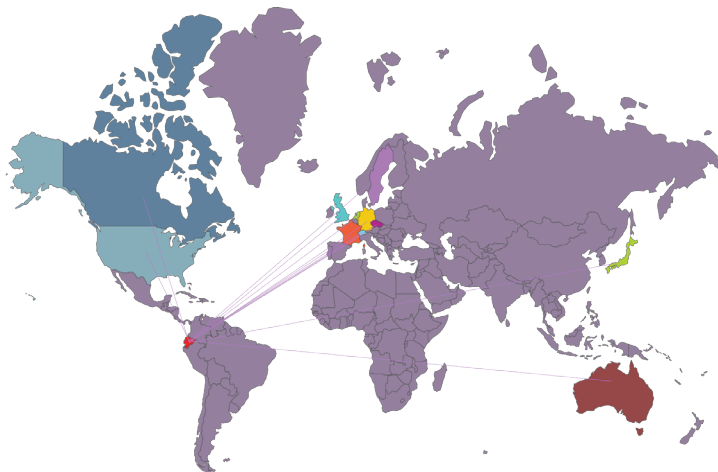


In addition to the certificates already obtained, they are working to achieve the Deforestation-Free Certificate, to comply with the technical standard, framed in the REDD+ Action Plan “Forests for Good Living” and the BPA (Good Agricultural Practices) certificate, with the application of specific methods, through which farmers develop quality and safety criteria to protect their health and the well-being of the people who consume their products.

### 3.4.8 Main markets and exports

Kallari exports both raw material and semi-finished products and finished products. Its main markets are Germany, Australia, France and England, and other smaller ones such as Sweden, the Netherlands and Japan. Raw material exports are: cocoa beans to Canada and Switzerland; Guayusa to the United States, Germany and the Czech Republic; and Vanilla to Canada and Germany. Kallari’s star product is chocolate, with its variants: semi-processed and fine aroma national cocoa. The Cocoa and Chocolate Tour service is linked to this product. Other products with which Kallari competes in international markets are: guayusa and handicrafts.

The percentage of national and international sales depends on different factors, so it varies each year. Kallari production is sold 20% internationally and 80% nationally. In 2021 sales increased by 75% nationwide, this was one of the years with the most sales in Ecuador. In 2022, Kallari is betting more heavily on exports, and although the market’s behavior is difficult to predict, there are several projects and plans to increase its level of sales to international markets.

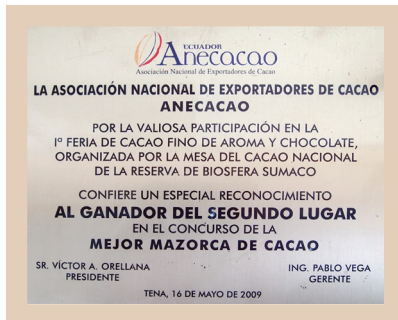


Graph 1. Main export destinations of Kallari  
Source: Own elaboration

### 3.4.9 Awards and recognition

The first award that Kallari received was the prize Presidium and the denomination o cacao baluarte from Ecuador, in the 2005 Fair Slow Food in Turin, Italy, a worldwide food fair. This award made indigenous communities aware of the importance of improving the fermentation and drying processes of cocoa beans, helping to improve prices in the national and international markets. From that moment on, Kallari began to be recognized for its quality and reputation, which allowed it to attract the attention of many more buyers who were interested in its product.

In the United States, several Kallari recipes received the gold bar designation, in recognition of the quality of the cocoa in their chocolate bars. In 2012 they won recognition for the best 75% bar at the French chocolate fair. Sometime later in the Forbes magazine (Pinchefskey, 2012) of the United States, Kallari appeared as one of the 5 best bars in the world, which allowed them to gain more popularity. In Ecuador they received several nominations in which they obtained gold, silver and bronze medals. Additionally, for their entire career, in 2020, the Ministry of Culture recognized them as one of the best organizations at country level.



## 3.5 Timeline

**YEAR 1997:** This project began in 1997 due to the urgent needs of the communities of Shandia, Santa Bárbara, El Mirador, Río Blanco, Puni Bocana, Rumi Yaku, Chichico Rumi. These communities needed to generate income to improve their quality of life, create jobs to favor families, have fair and competitive prices, have reliable and transparent finances, and associate to avoid the disintegration of the community.

At this point, the intervention of Judy Logback was essential, since with her they created the project to strengthen production and trade financed by the Canadian Ecuadorian Fund, which contributed 20,000 USD for the craft project. In parallel to this work, they developed a project for environmental education, which had as objectives: to reduce intermediaries, learn to work and process the harvest to offer a homogeneous product and develop a production program towards self-sustainability. With financing from Jatun Sacha, the Chakras were created and the search for a market began on the coast to sell forest, fruit and coffee seeds. His first direct client was Café Minerva.

**YEAR 1999:** Kallari continues with the process of promoting and selling handicrafts and coffee, already with some clients; however, sales decreased due to external market movements. So, from this learning they begin to design actions to get direct customers, strengthen their operations, give the company an internal structure and improve the products. At that time, help was received from the Ecuadorian-Canadian Fund.

**YEARS 2001 - 2003:** With the funding received and clear goals for the next three years, they invested in training through the creation of Field School workshops. In these courses, the members received training on topics necessary for effective work: they were prepared in the area of the product, technical, organizational, leadership, and commercial aspects, and they carried out an assessment of the productive activity to improve it. They empowered themselves in their own marketing process with a promise to never have intermediaries again. This was one of the moments of greatest growth for the communities.

With this new mentality they signed in 2002 the Constitutive Act with which KALLARI arises, and at this moment they create the first Strategic Plan to promote four components: Productive, commercial, organizational and artisanal. The positive results lead to the legal recognition of the Kallari Foundation, before the Ministry of Industry, Trade and Competitiveness (MINCIP), signed on December 10, 2003.

comercial, organizativo y artesanal. Los resultados positivos llevan al reconocimiento legal de la Fundación de Kallari, ante el Ministerio de Industria Comercio y Competitividad (MINCIP), firmada el 10 de diciembre de 2003.

**YEARS 2004 - 2005:** Kallari receives recognition for the best (threatened) cocoa in the world at the Salone de gusto in Turin, Italy. In France, their product is recognized as the third largest chocolate bar in the world and they win the Presidium, Slow Food in Italy as Baluarte cocoa from Ecuador.

With this support for its products, the first chocolate exports to the US, Germany and Italy made their way. The Association begins the planning of the Collection Center to respond to the new challenges, in this way the organization is consolidated and each time they expand more capacities for their well-being.

**YEARS 2006 - 2007:** This social enterprise participated in its first international fair in the US, in which they presented the chocolate bars. Thus, they managed to reach the goal of being direct exporters to the US. They redesigned the packaging, creating the Sacha brand; they accessed larger facilities to achieve differentiation and meet export requirements. They appointed a new Board of Directors and hired professionals to work on international marketing processes. With these changes they managed to reach the Japanese market and opened KALLARI LLC in the US.

**YEARS 2008 - 2009:** Kallari members were trained to achieve Organic Certification, which has an impact on the growth in benefits and an increase in the quality of the product. After this, the vision and mission of the company are defined, by which they are recognized as an innovative indigenous social enterprise, with the objective of offering income for the communities. In addition to these advances, as entrepreneurs, they saw the need to expand their infrastructure and create their own factory to face international competition.

**YEARS 2010 - 2013:** The success generated led to the opening of a new service: The Chocolate Route, in order to make the Kallari production chain known to local and foreign tourists. With the new vision of the organization, innovation and process improvement prevailed, which led them to stop importing raw materials and produced their own vanilla.

**YEARS 2014 - 2016:** It was a period of changes and challenges; at the organizational level the budget is reviewed to achieve greater competitiveness. In the commercial area it begins with the sale of Guayusa.

**YEARS 2017 - 2019:** They achieved fair trade certification. This helped them to have better commercial conditions among the producers. They created new product lines: chocolates, semi-processed, fine aroma national cocoa, guayusa and handicrafts. They achieved anticipated sales and obtained support from local and international institutions.

**YEARS 2019 – 2022:** The first year (2019) was key to establishing strategic alliances with customers, the internal technical team and partners. This allowed them to grow and expand markets to comparison of the last years. In addition, with the help of the producers, an increase in production was achieved thanks to the crown change methodology, which consists of replacing old trees with new ones and giving better management to the cocoa plantations.

They implemented innovations in the collection center for the drying and fermentation of cocoa and established strategic alliances that allow them to find markets both locally and internationally for these products.

The year 2020 was a complex year. The expected expectations were for a year of success for the organization, they planned to increase sales of their products and achieve profit margins that would allow them to make investments. This is because the organization had consolidated new clients and markets in 2018 and 2019, but these plans were thwarted by the pandemic, which caused market loss and decreased revenue. Kallari survived this event, for which no one was prepared, with the aim of having a contingency plan for fortuitous events.

2021 was a year of stabilization for Kallari. They recovered markets, contact was resumed with companies that reactivated the export of chocolate, the new board was vital to stabilize the organization, since they implemented technological support for the administrative part and new technical systems such as drying chambers and fermenters for production.

In 2022, Kallari launched 3 new products: the Mishky chocolate bar, which is a milk chocolate with almonds and sugar, a product created especially for the Ecuadorian public. They also included two new flavors from the Sacha brand: mango and passion fruit. On the other hand, they resumed the dream of having another collection center with greater capacity that would allow them to handle a higher volume according to market demands. They have the objective of diversifying and maintaining the Chakra, and the international markets, for which they are strengthening the vanilla and guayusa chains, with the intention of exporting these products. They also plan to implement the commercialization of coffee and wood in order to address new potential markets. These decisions are made to anticipate possible competition from companies with intensive cocoa production. They are sure that these actions will give them enough resources to invest again as a company in 2023.

## Timeline

The following timeline allows us to graphically review the progress, challenges, and learning of the association throughout its first twenty years of history.

# Timeline

The organization is created with 3 communities:  
Santa Barbara  
(15 families) Puni Bocana  
(40 families) Rumi Yaku  
(15 families)  
They receive help from the volunteer Yudi Logback

Creation of UCKICAN  
(Union of Communities Peasant Kiwchuas of Alto Napo)

It was in charge of the production and commercialization of coffee, cocoa and handicrafts

Participate in the Program PL450 (Organizational Strengthening Plan)

The first "collection center" is created in Centro Talag and shandia

The first chocolate bars made in the United States are marketed by the company Bergger and Shaffer

The chocolate bars are shipped to Italy

They receive the prize of \$10,000 thousand dollars for their fine aroma cocoa

They open their first cafeteria in the city of Quito, called "The Café Kallari"

1997

1999

2001

2003

2004

5 communities are integrated into the organization:  
Río Blanco Colonia Bolívar  
Chicha Rumi Miradori Nucanchi Kawasi

They receive help from Fund Ecuadorian Canadian

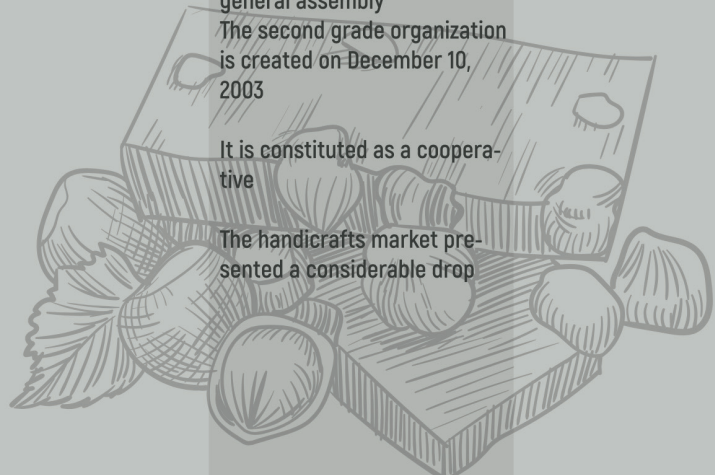
They produce coffee and handicrafts

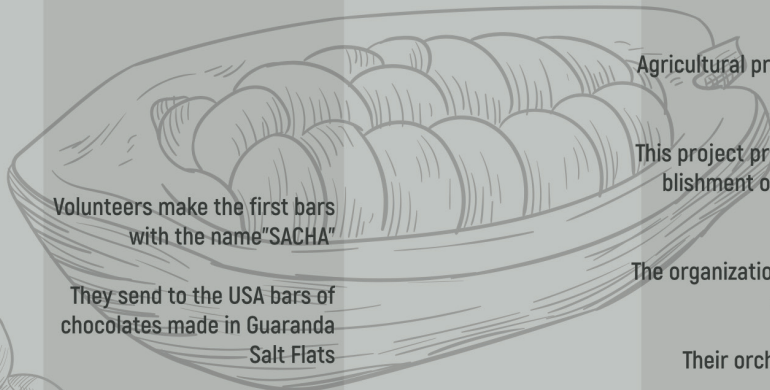
Kallari is approved as the name of the organization a general assembly

The second grade organization is created on December 10, 2003

It is constituted as a cooperative

The handicrafts market presented a considerable drop





Volunteers make the first bars with the name "SACHA"

They send to the USA bars of chocolates made in Guaranda Salt Flats

New professional leaders

Agricultural project is managed with PL480

This project promoted the establishment of 800 hectares of cocoa

The organization is consolidated with 850 families

Their orchards were of low productivity

The average cocoa produced per hectare was two quintals



2005

2006

2007

2008

2009

Through an agreement with MAGAP, cocoa production begins

They sell their first container of cocoa

They receive aid from the government for \$100,000 thousand dollars through the ECORAE Project

They obtain an organic certification

The first warehouse is built

They make their first direct sales of cocoa to Switzerland

They decide to directly market the chocolate bars.

They develop the first three samples of chocolate

They participate in their first international fairs

They make the first export to Japan of the chocolate bar with 85% cocoa

KALLARI LLC is created in the USA



Pest arrive in the plantations of the product such as: Monilla and witch broom

They train farmers to obtain organic certification

They maintain the organic certification obtained in 2005

Territorial Project of MIES for the creation of its own chocolate factory

# Timeline

Leaders attended various international fairs

They exhibit each of their products

They hold the First Cocoa and Chocolate Fair  
Community Tourism is offered for the first time

They had 850 members through the MIPRO

The NGOs that supported KALLARI called for changes

They demanded changes in its managing

They move to Peru to share knowledge

They move to Peru to share knowledge

They sell Guayusa tea in Germany

They obtain the first permission to directly export their products  
They enter a great economic crisis

They lose their clients portfolio

They start with the process of recovering their customers

They meet the requirements of NGOs to obtain capital  
Change of KALLARI organizational structure

No authority wanted to help KALLARI for his high debt

2010

2012

2014

2015

2016

They stop importing vanilla from Madagascar

Project for the use of fallen wood

They make the Route of the Chocolate

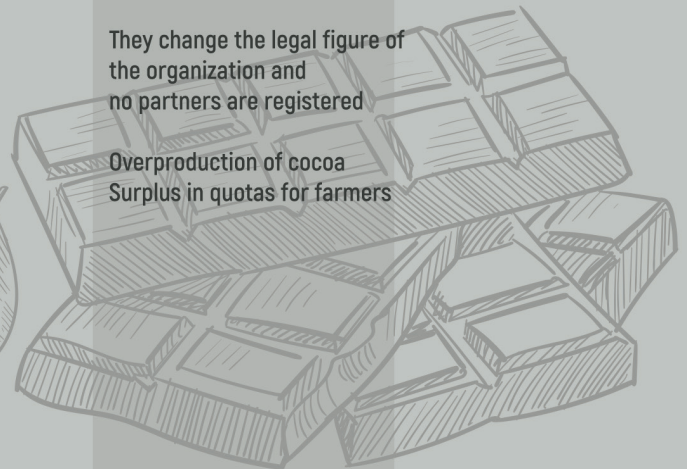
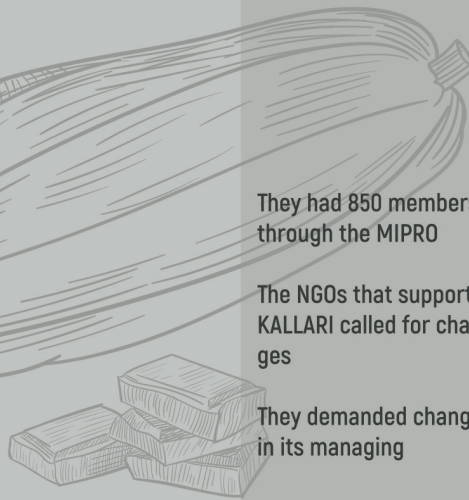
GEO Foundation finances the vanilla project

They produce their own vanilla

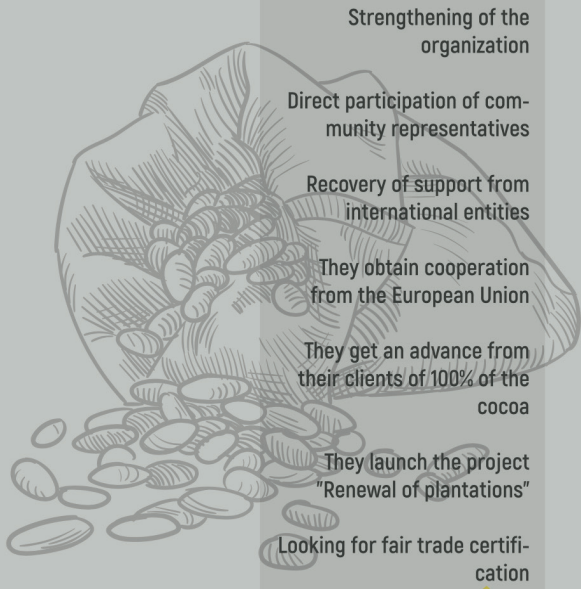
Debt of more than \$200,000 thousand dollars

They change the legal figure of the organization and no partners are registered

Overproduction of cocoa  
Surplus in quotas for farmers







Strengthening of the organization

Direct participation of community representatives

Recovery of support from international entities

They obtain cooperation from the European Union

They get an advance from their clients of 100% of the cocoa

They launch the project "Renewal of plantations"

Looking for fair trade certification



Recovery of markets, reactivation of exports

Purchase of drying chambers and fermenters for production

2017

2019

2020

2021

2022

Profits are made again

Regenerate profitability at organization level

They recover some customers and open up to other markets

They offer various product lines such as:

Chocolates, Semi

Processed, National Fine Aroma Cocoa, Guayusa, Handicrafts

Pandemic

Market loss

Income decrease

Change of Board of Directors at the end of the year



Retake the dream of having another collection center with greater capacity

Strengthen the vanilla and guayusa chains

Implement the commercialization of coffee and wood in the Chakra

Launch of the Mishky chocolate bar, created especially for the Ecuadorian public

Launch of flavors Mango and passion fruit for the Sacha brand



# 4

## KALLARI'S LEARNINGS AND CHALLENGES

### 4.1. Indigenous appropriation and identity.

The Kallari indigenous entrepreneurship project members feel part of a purpose that is governed by participatory norms in which dialogue is fundamental: “Minga is democracy, it is the general participation of all for the well-being of each family or community” (Hugo, Personal communication. Tena, April 17, 2016). In this way, the company is the result of the decisions and actions that are carried out on a daily basis, because for the members of the community, sharing and dialogue are part of their day to day: “I share with all the people, with our relatives and I have to talk to them, [...] talk, chat, decide in the sessions, for peasant insurance, water issues, sports, school, we are all acquaintances, friends, brothers and sisters in the community” (Sofía, Personal communication, Pano, April 18, 2016). The importance of joint and deliberate decision-making is that, by openly discussing and agreeing on levels of ownership, violations of agreements are kept at a low level (Ostrom, 2015). Therefore, the result of this community process optimizes the results.

For Kallari members, their organization system is innovative thanks to taking risky decisions, such as eliminating distributors, covering all the links in their marketing chain, and conquering international trade. And it is revolutionary for having the Chakra and Minga systems as the basis of its economy. Decisions such as caring for an orchard and exporting products have to do with issues of production, profit distribution, future investments (Cameron and Healy, 2017). This is why the economy of the Chackra scaled to the company level works as an economic system for export.

Kallari is a community, in a continuous synergy with nature. They feed back through observation, research and community work, which is carried out in variable conditions of abundance and scarcity.

*We started growing cassava, plantain. But also, later, other species such as ornamentals, artisanal aromatics are planted. At the same time the forest provides seeds, throws away seeds and they are growing, so we are also preserving these plants so that it is not necessarily the hand of man that cultivates, but also nature does it and we are preserving at the moment of giving maintenance, we are preserving some species by doing a little*

KALLARI: Undertaking for the community and nature. *Indigenous entrepreneurship experience from the Amazon jungle*



*research. We know that there are more than 80 species in the Chakra” (Tomás. Personal communication. Río Blanco, April 9, 2016).*

The relationship with the Chakra seeks to improve the quality of life of the members of the communities with which it collaborates, in a continuous struggle to have food sovereignty and overcome extreme poverty. For this reason, according to the cooperative model, the profits return to the members of the organization. This process is significant not only for Kallari, but also for other communities around the world because they affirm themselves in the plural to grow, in contrast to the Western world where it is common to work through individual paths of goals and achievements:

*Social work, collective work, which is much better than working alone, having that connection, meeting all the communities through an organization like Kallari does, is more powerful, and above all, having your own organization, which we believe it is our [...] but it is ours, kichwa. Being a producer and having options to sell at the best price and give added value to other countries; my production, my processed products, transformed into products with added value and that our product is in the international market, fulfilling all these links ourselves. (Tomás, personal communication. Río Blanco, April 9, 2016)*

The purpose of the community is to seek sources of development and entrepreneurship, always based on their cultural traditions, and it is their desire that the association cultivate and promulgate such habits to strengthen traditions in the community. The learning and progressive thinking achieved in more than 10 years of the Kallari project are given thanks to the union, the agreements and the constant exercise of traditional practice. Oscar, indigenous from Tena (2016), expresses it as follows:

*Poverty is laziness in general, because I believe that we all have that possibility, we have the ability to think and do things well, but suddenly we let ourselves be carried away by the lack of knowledge, by the lack of motivation and we think that others they have to give us doing things, when we are the ones who are more capable than anyone else, we all have the capacity, we can all have it, and poverty is not only not having money, because sometimes we are poor in thought, poor in spirit (Oscar, personal communication. Tena, April 10, 2016)*

This relationship implies the application of ethical principles, responsibility and care for each other, including living beings and the environment. It is also a project that brings hope to other ethnic

groups and to the planet, since, through the project, they give greater recognition to the dynamics of ecosystem repair and teach that diversity is resilience, that sustaining habitats sustains life, with a possibility of real change (Cameron and Healy, 2017). Believing in indigenous peoples and their way of life, in a changing world and in which respect for nature is constantly diminishing, is one of the greatest achievements for all members and people who have been in contact with Kallari.



## 4.2 Women, youth and the future of Kallari

All Kallari's process benefits female empowerment, which recognizes the fundamental role of indigenous women in processes of economic and personal growth. In Kallari, this participation is focused on work without gender discrimination and with this, women become visible as part of the productive system. The women of the community receive training, consultancies, workshops, accompaniment to generate income and expand their skills. Laura, a community leader, affirms "I like going to the workshops a lot, I changed the way I express myself and defend my rights as a woman: I am no longer afraid to speak in front of other communities" (Laura, personal communication, Zapallo, April 28, 2016). These women changed the way they see themselves, they feel capable of making decisions, mobilizing, developing new skills and the female potential in the productive sector is progressively becoming visible. It should be noted that the Kallari board of directors is made up of men and women, who have held positions as presidents of the Association throughout its history. Their participation has progressively increased, to the point that by 2022, 62% of Kallari members are women. It is also women who lead the productive and commercial process of guayusa, vanilla and handicrafts. For the chakra system, the woman is the guardian of the seeds and food sovereignty of the family (chagramama). The woman permanently accompanies, participates and decides the destinies of Kallari, as Marcela states: "I participate in all the events and in all the meetings that the community organizes, in every way, and in different scenarios such as the political one, the part of the development of agriculture on the issue of leadership as well, and the issue of some needs that the people who make up the community have" (Marcela, personal communication, Tena, April 29, 2016).

On the other hand, the work that must be done to achieve a generational change in the company is pending. Until now, the community transmits multiple knowledge to young people through practice and orality, they learn botany in spaces considered educational such as the forest, the field and the Chakra. To integrate the young people, they link them to the meetings, "all the communities have to participate in the assembly, for what purpose? so that all the work, the projects that are being carried out, the young people must find out, they already have to know what an assembly is like, what an extraordinary meeting is, what an ordinary meeting is, so these young people already feel like the true owners of the Kallari company, so that is a little more than it has given us an opening with young people in the communities" (Alex, personal communication, Tena, April 13, 2016).

However, economic, educational and social aspects that worry young people are still not resolved by the community, which unleashes migration from the countryside to the city. It's a longing for Kallari that youth see belonging to the association as an attractive profession and take ownership





of its growth and avoid uprooting, but for this, policies must be implemented that consider the needs of youth in the community.

### 4.3. Kallari as a benchmark in indigenous entrepreneurship. South-south cooperation

The greatest achievement of the company is to build a solid system of guarantees both for the community as well as for clients on the basis of respect for nature and traditions. Successfully carrying out the complex organizational process of the company implied for them a continuous adaptation and learning of productive, legal and commercial processes that strengthen community principles.

Another of Kallari's achievements and his Chakra philosophy are those related to environmental conservation of the GEF Napo Conservation and Good Living Project, of which they report conservation on 7,369 hectares and about 57,000 more hectares in co-management plans. This results in a decrease in the rate of deforestation and reduction of emissions and more and more families join the Good Agricultural Practices (BPA). Thus, on the concept of Chakra, value is created for food products and community tourism services, constituting itself as a benchmark for Amazonian communities and for other social enterprises.

In Kallari they are aware of the importance of laws to influence and protect the Amazon from invasive agricultural practices. For this reason, they fight to include the concept of the Chakra as an ordinance through which the provincial government normalizes production under the Chakra system at the level of the province of Napo and the Amazon region of the country. Thus, it works with different private, state and cooperation institutions, in the construction of a Participatory System of Guarantees (SPG) known as the Chakra Seal, the objective of which is to protect common benefit agreements and networks of people and institutions that exchange knowledge between producers and consumers.

As part of the work in favor of community work, Kallari is part of a second-tier organization called the Corporation of Associations of the Amazon Chakra, in which certified brands support each other to boost sales in Amazon communities. Likewise, he worked with the Provincial GAD of Napo, to create the commercial trust FODESNA (Napo Sustainable Development Fund), as a financial mechanism to attract environmental funds from international cooperation, municipal and parish GAD, private companies and other public entities, for 130 producers from 13 communities.

All these achievements also imply challenges for the future. Among the short-term challenges are: formalizing the organization in accordance with the regulations of the Superintendence and complying with the necessary conditions to maintain the Fair Trade seal. For this purpose, they are being organized according to the guidelines required by the institutions. So far, they feel that the change brings benefits such as having clarity about the number of real members and they affirm that the relationships are more transparent. However, this normalization affects traditional practices such as the assembly. Under this system all members attended with voice and open vote, this implied a process of meeting days, but guaranteed community consensus; Now, in compliance with the regulations, only the representatives are in the assembly and the vote must be secret. At the moment this adaptation is working well, but it is important to be aware of changes that may affect the community and its cooperative will.

In the production field, Kallari is considering two new challenges:

## Challenges

*Enhance the chains of wood, coffee, cinnamon and ishpingo. For this, it is necessary to involve new producers who are willing to work, training for new products, invest in appropriate technology for each of the processes, create new markets and position the products. All this while maintaining the quality level of the products already positioned in the market.*

*Build a new collection center with the necessary technology and infrastructure that allows them to process a larger volume of additional product. To this, they intend to learn and apply different postharvest processes, in order to enter products for the pharmaceutical domain, with medicines, perfumery, cosmetics, among others.*





Today, housewives, young people, the elderly, workers and institutions appreciate the organization, understand it as a vital part of Kallari's progress, and work to maintain it: "Do not lose the organization of so many years of struggle, we are recognized at the national level and international, we have to move on", says Adriana, grandmother of the community, (Personal communication, Shandia, April 28, 2016). The economic income from the sale of its products and the recognition of the work of the community are a source of pride for all, but for the company to have the continuity that everyone expects, it is important that young people are heard and included in the meetings and organization processes, since they represent the future of the economic development of rural communities.




## 4.4. Achievements, lessons learned and challenges in summary

In order to understand in a synthetic and systemic way the process of achievements, learning and the challenges of Kallari over time, an explanatory table is made that contains a summary of the work of the Association throughout its existence (see Table 2). It includes the contributions of the organization to achieve compliance with the Sustainable Development Goals defined by the United Nations General Assembly in the 2030 agenda.



**Table 2**  
**Kallari's achievements, lessons learned and challenges**

<b>Achievements</b>	<b>Learning</b>	<b>Retos</b>	<b>challenges</b>
<p>Maintain your cultural identity</p>	<p>Sources of entrepreneurship aligned with their own cultural traditions.</p> <p>Empower the new generations from the importance of the legacy.</p>	<p>Management of the Chakra, management of organic production.</p> <p>Value the Chakra system for future generations.</p> <p>Foster the roots of traditions. Consolidate the association with the generational relay.</p>	
<p>Participatory work of the community, reflected in an association of which 250 families are part.</p>	<p>Joint work of men, women and young people, to promote the projects of the Association.</p> <p>The Minga is a community value and is practiced on a daily basis for the benefit of the community.</p>	<p>Maintain the community and the cooperative will of the association.</p>	
<p>The Chakra as the basis of the family economy.</p> <p>To be leaders of the public policy of the organic Chakra in the province of Napo.</p>	<p>Amazonian food sovereignty depends on family crops.</p> <p>Environmental conservation and management of organic production as a contribution to the mitigation of climate change.</p>	<p>Disseminate the organic Chakra process to other territories as a non-extractive and sustainable alternative to improve the quality of life.</p>	
<p>Participation of women in managerial and productive positions. Visibility of the leaders of the association and the production of guayusa. Have a female participation of 62% in the association.</p>	<p>Recognize the work of women, both in housework and in contribution to production processes.</p> <p>Men and women can lead the association and the productive processes.</p>	<p>Promote gender equality in the community.</p>	

<p><b>Fair trade model.</b></p> <p>Productive and commercial independence, through the elimination of intermediaries.</p>	<p>They acquired new knowledge and experiences.</p> <p>Going from being farmers to managing the entire chain.</p>	<p>Enhance the chains of wood, coffee, cinnamon, and ishingio.</p> <p>Build a new collection center that allows processing a greater volume of production.</p>	
<p>Management of different production chains, to avoid dependence on income from a single product.</p> <p>The quality of the products is the guarantee to maintain consumer satisfaction.</p>	<p>Increase the process of modernization and training in new processes.</p> <p>Preserve the quality that characterizes the Kallari brand.</p>		
<p>Product diversification</p> <p>Internationalization of markets.</p> <p>(Cocoa, fine aroma chocolate, coffee, vanilla, guayusa, handicrafts and the community tourism service).</p> <p>Obtain international awards and recognitions for the quality of the products.</p>	<p>The national market has a limited demand for organic products; therefore, it is necessary to venture into international markets with high demand.</p>	<p>Enter other international markets.</p> <p>Learn and apply different post-harvest processes.</p> <p>Design and experiment with new products and services for the pharmaceutical and cosmetic area.</p>	
<p>Elaborating processed and manufactured products allow us to enter new international markets.</p>	<p>Improve the level of quality and satisfaction with the products.</p>		



KALLARI

CACAO

ORGANICO



# 5 CONCLUSIONS

Although the traditions in the transmission of knowledge in the majority of native peoples is verbal, this publication contributes to consolidate an entrepreneurship experience, which for sure it will serve as a stimulus for indigenous communities, ethnic minorities, migrants, women's groups, as well as people who dream of alternatives to development. Understanding the history of Kallari, with its challenges, lessons learned, and achievements, allows one to be inspired by sustainable ventures in harmony with Pachamama. Promoting experiences from the south leads us to reflect on the need to know other ways of undertaking and seeing the world.

The Kallari project is considered innovative not only for developing a model in which traditions and ancestral knowledge are balanced, as well as the rhythm of nature with the needs of the market, but also for ensuring that this adaptation process was agreed upon and adapted for the community. For Kallari members this process represents training and employment opportunities.

Kallari improved the quality of life of its members, they recovered the freedom to decide on their destiny as individuals, and also opened up new life expectations supported by the association. This implied a different management of the field, new work dynamics, integrating other knowledge, adapting associative practices, and working on the community structure and organization with a business vision. Some experiences, some good and others difficult, many years of work, sacrifice and continuous growth despite the difficulties (José, personal communication, Tena, April 17, 2016). Thanks to this, today there are many people from this area of the country who share the benefits, challenges and achievements.

Kallari's proposal is a form of innovative resistance, it is to break with the stereotype of poverty and precariousness, it is to promote life through a healthy relationship with nature (jungle) and the community. For this, the Chakra and the Minga are two fundamental values in the construction of Sumak Kawsay (good living). Kallari accepts the challenges and is an innovation laboratory in the Amazon, with proposals for bio- enterprises and in support of a new economy: the bioeconomy. Kallari embraces change, anticipates the future without losing its identity and its purpose "to sustainably improve the economic conditions of local associates and producers, through the production, transformation and commercialization of Chakra products, preserving culture and the environment."

Purpose-driven ventures contribute significantly to building territory, promoting their strengths, fostering resilience, and maintaining peace in the community through networks and strategic alliances. The difficulties that arise in the province of Napo such as poverty and little access to health and education are historical; Kallari does not solve all the problems and gaps of the State, but with his permanent work, he ensures the generation of income through the different products of the chakra, which contributes to the quality of life of his associates and the fulfillment of the Objectives of Sustainable development.

For SEK International University, joint work between the community, researchers and students is valuable learning. This book is a way of giving back (recognizing and returning) to a community that opened the doors of their organization, their houses, the forest and their hearts to the process of mutual learning and that continues to contribute their knowledge to the academy through projects in different faculties that are committed to the ecological proposal of Kallari.

Finally, the invitation is left open to live this significant life experience in the Ecuadorian Amazon, participate in community tourism, taste its products, savor the best chocolate in the world and fall in love with life. If this is not within your plans, the contribution is made from buying local, supporting social enterprises, prioritizing the collective to support economic reactivation and, why not, starting an enterprise with purpose.







# 6

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\*Foreign volunteer / Source: own elaboration

## ANNEX 1: Characteristics of the interviewees

	<b>Participant pseudonym</b>	<b>Age</b>	<b>Activity</b>	<b>Interview location</b>
1	Alex	47	community leader	Tena
2	José	45	Kallari Worker	Tena
3	Esteban	41	Kallari Worker	Talag
4	Marco	50	Civil Servant	Pano
5	Sofía	55	Civil Servant	Pano
6	Beatriz	60	Housewife	Pano
7	Lina	73	Housewife	Pano
8	Maya	40	Independent	Shandia
9	Adriana	82	Housewife	Shandia
10	Manuela	60	School Teacher	Shandia
11	Laura	52	Community Leader	Zapallo
12	Tomás	49	Agriculture	Rio Blanco
13	Amelia	60	Agriculture	Guinea Chimbana
14	Sara	38	Non-Governmental Organization	Tena
15	Elena	45	Civil Servant	Tena
16	Óscar	40	International Cooperation Officer	Tena
17	Miguel	28	Merchant	Tena
18	Rubén	29	Environment	Tena
19	Hugo	59	Bilingual Intercultural School	Tena
20	Marcela	40	Civil Servant	Tena
21	Sandra	22	Agriculture	San Rafael
22	Claudia	23	Nurse	Shandia
23	David	65	House of Culture	Tena
24	Emilia	45	Community President	Tena
25	Julián	67	Shaman	Ñakanchi Kawsay
26	Ana*	47	Volunteer-Kallari Board of Directors	Tena
27	Antonio	40	International Cooperation	Tena
28	Martín	44	Volunteer	Talag
29	Guillermo	48	Association President	Tena
30	Juan	33	Administrative	



The book is presented from the eyes of the Kiwcha community, to the Kallari company, an enterprise for the community and nature. The text begins with the description of the Chakra and the Minga as a support for community life and the indigenous economy, and the way in which this basic system of the indigenous worldview constitutes an alternative to Western economies. The second chapter documents the history of Kallari, the company's products, as well as the successes and progress made by different leaders, partners and funders. The third chapter includes the lessons learned along the way, the goals that are yet to be achieved, and reflects on the challenge of involving new generations in the process. It concludes with an open invitation to enter the territory with an open mind and the promise that daily decisions and acts make it possible to build community, generate income and mitigate climate change.



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