

CULTURALIZATION AND VIOLATION OF THE RIGHTS OF ECUADORIAN INDIGENOUS WOMEN

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Abstract

This study represents a review of the literature on the violation of the rights of indigenous women in Ecuador; which, due to their condition within the historical-cultural context and environment, in addition to the political-economic context, have been systematically subjected to conditions of violation, violation and transgression of the rights of human beings and women. Therefore, the objective is to describe the violations of rights that Ecuadorian indigenous women suffer due to conditions of sex, race, ethnicity and culture. The research will be carried out under the scoping review method, which represents an emerging way of conducting systematic reviews, with exclusion and selection criteria defined for the bibliographic systematization of databases of XX publications to generate responses to the objective. The main results show a characterization of indigenous women, who have a fundamental role in their culture by preserving the ethnic identity of their people and in turn weakened and curtailed in their rights.

Keywords: Ecuador, Violation of rights, gender equality, indigenous women, culturalization.

Introduction

Within the framework of women's achievements in terms of their rights in a large part of the planet, it is important to emphasize that, even inequalities, religion and social, racial and political conflicts represent a scenario of struggle for women, especially indigenous women, who carry a cultural and historical heritage of scourges. The Inter-American Commission on Human Rights (2017) described that indigenous women in the Americas are victims of acts of violence in the development of armed conflicts, in the implementation of development and investment projects, extractive industries, the militarization of their territories and acts of deprivation of liberty, in the family or in the domestic sphere that affect the relationship with their participation in the defense of their human rights.

Thus, indigenous peoples in general have suffered over the years the dispossession of their lands and resources, forcing a large part of the

populations to migrate to urban centers, increasing their state of poverty and leaving indigenous women and children highly vulnerable. To this end, García and Borraz, (2006) mention that as a result of dispossession, marginalization, discrimination, forced assimilation, among other forms of genocide, increases, thus showing low social and economic indicators, generating the advance of poverty and the decline of the well-being of indigenous peoples.

According to the Economic Commission for Latin America and the Caribbean, (2013) the population of indigenous women in Colombia, Brazil and Ecuador ranges between 700,000 and 400,000; Nicaragua and Panama with 200,000 and Uruguay and Costa Rica less than 100,000. All this can be summarized in identifying indigenous women in the midst of a diversity of cultures and indigenous peoples, in diverse coordinates and geographical conditions, in the midst of community lifestyles and numerous indigenous governments, and delicate conditions of gender rights.

The 2020 report of the Economic Commission for Latin America and the Caribbean (ECLAC) on indigenous women mentions that it has the highest illiteracy rate with 27%, the highest rate of gender violence, already mentioned, with 68%, the highest rate of poverty by income with 49%, as well as the highest rate for unpaid work of 56% and a lower rate of affiliation in social security with 19%.

With regard to employment, indigenous women according to the National Institute of Statistics and Censuses of 2012, only 5% had full employment compared to mestizo women who provided 16%, which notes that a condition of underemployment, due to the difficulty of accessing a job especially being in a rural area. Similarly, in unpaid domestic work, indigenous women are 77 per cent less than mestizo women and in terms of government positions, that is, within the public sector they receive 43 per cent less than what mestizo men and women receive.

It is important to mention the gender violation that exists in the indigenous population, the violence suffered by indigenous women from everyday situations such as going to health centers or carrying out some type of civil or legal procedure. Lorente, (2005) described through her field experience in populations and with Ecuadorian indigenous women from different places that there is a notable absence in her discourses of the word "feminism". In this context, Bello and Rangel (2002) mention that being categorized as Indian from a political point of view, is the reflection of the colonial domination to which a group of people have been subjected, combining racial and cultural biological aspects, that is, a condition of subordination and difficult understanding of their rights as a people and as women in the specific case.

Hence, it is necessary to highlight that Buitrago et al. (2021), mention that in Ecuador gender violence especially in indigenous women and

girls, where it is highlighted that 6 out of 10 women have experienced some type of gender violence, where indigenous groups represent the highest levels with 68%, adding that they are aggravated in the labor market, access to health by ethnicity, socioeconomic, cultural and other levels.

Based on this, Lugo, (2020) mentions that gender violence of indigenous women is closely associated with educational level, indicating that being a "prepared" woman, violence is lower. This interpretation is based on the same figures when comparing the percentage of women who belong to a literacy center, observing that 61% were violated, while in women with university and postgraduate education only 36% are violated. Inequalities and violations of the rights of indigenous women are expressed in the little action within politics in Ecuador, so Pérez, (2018) highlights that the strengthening and promotion of indigenous women's leadership has been one of the pending issues of governments, organizations and the indigenous movement; however, the same ones that recognize the strategic role of women in the occupation of positions in different areas.

As a result of the pandemic, indigenous populations represented a population with high vulnerability, due to the little medical coverage they have, mostly harming older women. The Confederation of Indigenous Nationalities of Ecuador, (2020) described as critical the situation of Covid-19 in Indigenous Peoples due to the lack of response of a timely, articulated and effective nature, leaving scenarios of mortality rates and significant secondary impacts on indigenous peoples and especially women.

Consequently, indigenous women in Ecuador, despite their unassertive scenarios of an integral nature from the gender and human perspective, have an important role in the political and social spheres, they do so on their own and with a perspective of change, accompanying the indigenous struggle and the well-being of their people. Zibell, (2019) mentions the words of an Indigenous woman in the 2019 protests who expressed about the resistance that: "we are mothers, women and daughters, who are coming from the different provinces of the country to demand that the State, abusing its power, does not come to kill our people, we are not going to allow that" (para.10). That is, its collective essence and cultural roots generates that the context plays a political role, but not leadership and decision-making.

However, for Flores (2021) the role of indigenous women does not have public policies of the States through the implementation of participatory mechanisms aimed at them. The dignity of indigenous women goes beyond the collusion of needs and precariousness in which they live, an awareness must be promoted that generates before government entities, the need for policies to guarantee rights to basic needs that

allow them greater social, economic and cultural development in favor of a dignified life.

Indigenous women should be considered as those who transmit knowledge, who seek to preserve the life of their people; For this reason, indigenous women have a fundamental role in their culture by preserving the ethnic identity of their people, seeking territorial respect and recognition of their arts for their economic contribution to their families. In addition to the vital role mentioned above, it must be integrated into social, economic, political and feminist leadership, which will lead to guiding measures to reduce the gaps that colonialism, inequality, injustice and vulnerability have produced by indigenous women in Ecuador.

Research question

How are the rights of indigenous women violated in Ecuador?

General objective

Describe the violations of rights that Ecuadorian indigenous women suffer due to conditions of sex, race, ethnicity and culture.

Specific objectives

1. Knowing the rights of indigenous women in a differentiated society
2. Make visible the inequality of rights of indigenous women as victims of colonialism

Theoretical framework

Ecuadorian indigenism

It is a treatment of a political nature that has been applied in America to the indigenous, Rivera, (1999) analyzed that it is due to the "treatment of "the Indian" or "their Indians", arises in a context of high social upheaval promoted by the expansion of liberal currents of philosophical and political thought "(p.59). This process is recognized as a pluralistic and multi-ethnic political-cultural movement of indigenous peoples in Ecuador.

Indigenismo in Ecuador

Indigenismo in Ecuador for De la Villa, (2019) represents a historical body, which has led to the defense of lands before expropriations in the 90s, to later by political, economic and social scenarios in depressing or affectation of the original communities. The expropriations of the 90s represented a process of victory and rise of Ecuadorian indigenism, later the CONAIE (Confederation of Indigenous Nationalities of Ecuador) would be consolidated, which means a scenario of the organization and struggle of indigenous peoples.

Ecuadorian female indigenism

Women's indigenismo in Ecuador is assigned to a cultural and gender discussion, political action has been subordinated by indigenous men, without forgetting the participation of women in all indigenous struggles. In this sense, on this indigenist conception of women in Ecuador, Martínez (2007) points out that women manage a self-definition of members of indigenous organizations, in active struggle against ethnic, political and invasive oppression. Emphasizing also, that in this century they have taken the leadership role and reached leadership roles and political positioning of a local and regional nature.

Is the Ecuadorian indigenous population violated?

The vulnerability of indigenous peoples has a historical character, which has significantly improved as a result of political changes in Ecuador, however, the mobilizations and struggle of indigenous peoples is permanent due to abuses and violation of historical, autochthonous and territorial rights. Lucero, (2020) explained that, within indigenous communities, they face economic and social inequalities. Poverty ranges from 43% of its total indigenous population, coupled with a complicated labor market and problems of access to education for children.

Political violation of indigenous women

The general context of the violation of the rights of indigenous peoples, impacts directly and with greater intensity to indigenous women, Vergel & Martínez, (2021) describes that their political action is rooted in the struggle for gender rights and for the achievement of response to the needs and precariousness of the community in general. All this is reaffirmed by UN Women, (2021) which describes that "indigenous women face more barriers when they want to exercise their political, economic, health, education and to live a life free of violence." (pàrr.1). That is, there is a systematic violation of their political rights and to exercise female leadership.

The perception of indigenous women in politics

Indigenous women by sociocultural conception are responsible for transmitting the culture and experiences of the peoples, however, today there is a relationship between women in political participation. For Pérez, (2018) in Ecuador a female leadership has been generated in indigenous communities directly or as co-responsible in the struggles for the defense of territory and their rights, women see themselves as part of politics in their own position that does not affect the sense of community. All this represents a slow process, so that indigenous women advance in stages of joining local spaces, since they have not yet been the regional and national organizations that bring together indigenous people.

Governmentality that violates indigenous women in both public and private spheres

Indigenous women in Ecuador make life and are part of the indigenous community to it they owe in their natural and socioculturally acquired role. Pérez, (2018) highlights that the circumstances of action and participation of indigenous women are complex, due to the above, since the breach of their "traditional roles" in the family or community are questioned by the men of the community as separatist and disloyal, bringing with it in many cases the dissolution of leadership for fulfilling the roles, The non-recognition for doing both and putting the decision of the community above all else.

Privatization of rights by differential treatment based on class, ethnicity, culture and sex-gender

The rights of women according to Fiallo, (2022) in the Ecuadorian State, are being developed around public policies that aim to bring indigenous women different legal and legal tools in order to protect their rights in an integral way. To this end, reference is made to the fact that, since the recognition of identity politics, the Ecuadorian State has been adopting various actions aimed at suppressing the injustice of indigenous women and their population in general because of their race, gender, sexual orientation and religion, among others. That is, if there is differential treatment due to inheritances of the legal, state and cultural exercise excluding the original minorities and with greater emphasis on native women.

What about the rights of Ecuadorian indigenous women?

The basis of women's fundamental rights lies within the indigenous community to which they belong and with which a wealth of cultural knowledge has historically been related and generated from community life. However, indigenous women always represent a weak flank and therefore their rights are violated in a general way when talking about the community or of an individual nature. Rivadeneira, (2021) reflects that, due to the absence of the gender dimension in the Constitution of Ecuador, as in indigenous governments, it is decisive that they do not choose to participate actively since they would be compromised by their security and freedom to decide on their lives and projects as a woman.

The condition of class, race, ethnicity, culture and sex-gender implies the violation of different human rights

Indigenous women, in terms of their rights, Flores, (2021) highlights that "depending on native cultures, indigenous traditions more or less recognize women's rights in the social and political sense, as well as their leadership and decision-making capacities, inside and outside the communities." (p.76). It is to be considered that, of a political and social nature, there is no decided policy on the part of the State, which implies mechanisms and actions in favor of the rights of indigenous peoples in

terms of their historical and territorial demands, which undermine their idiosyncrasy, the cultural heritage and the defense of their territories.

Are the labor rights of the colonizing sector proportional to the labor rights of the colonized sector?

It is understood that the colonizing sector is the city and its civilized and colonizing population, while the indigenous population in terms of inequality and discrimination becomes the colonized sector. Flores, (2021) states that indigenous populations are colonized since there is "the sexual and ethnic division of labor, precarious and informal work, the use of time, disparity in affiliation to the pension system, inequality in access and stability in employment" (p. 160). The existence of inequalities represents the struggle between sectors, the vision of indigenous peoples is to colonize them, through practices of isolation.

In this same order of ideas, Flores, (2021) provides that "access to education and the use and control of biodiversity resources determine an unequal distribution that directly affects the opportunities of women and girls" (p.160). Therefore, there is oppression, with active exercise of an oppressor party and an oppressed in Ecuador.

That implies being a woman and indigenous in a colonized and colonizing Ecuadorian society.

The implications of being an indigenous woman in Ecuador, Flores, (2021) represents that "as much as women do not respond to a single and universal idea about the feminine or about "being a woman", the indigenous becoming is not immovable, unequivocal or free of one's own global problems (p.171). The role of indigenous women has historically been to maintain and safeguard the heritage and cultural values of the peoples; in addition to being part of the defense of violations of their territories and the people in general.

For this reason, indigenous women have been succeeding and increasing their insertion in various areas, in order to Galarraga, (2021) The "capacity for struggle and strength developed within a community has allowed women to take a big step and stand out in some sectors of society such as: politics, education, social and sports aspects" (p. 26). Such constructive, emancipatory scenarios, in search of equity and empowerment of women without distinction of social trait, race or sex.

Method

The research on the acculturation and violation of the rights of Ecuadorian indigenous women represents a contextual theoretical contribution on the situation experienced by the female gender in the indigenous peoples of Ecuador. For this reason, the Scoping review method was used, which represents an emerging way of conducting systematic reviews in areas of health and social issues. In this regard,

Arksey and O'Malley, (2003) indicate that it consists of a systematized, exploratory review, aimed at mapping, in scientific production, relevant studies in a certain area.

The Scoping review method has a burden of expanding the research panorama, starting from the search question, which allows incorporating the different studies in the published literature on the violation of the rights of Ecuadorian indigenous women, which represents our object of study and focuses such review on documentary and descriptive works.

In this sense, the present research with secondary data will be developed around a database created with scientific documents and referring to the subject in question, the sample is a total of 3225 documents selected preliminarily through the scoping review, which after the application of the inclusion and exclusion criteria resulted in 28.

The research will be developed with secondary data obtained from open access and private websites such as the platforms: Scielo, Scopus, ProQuest, dialnet and e-book.

The procedure for the collection of documents begins with the selection of the optimal platforms and websites for the search of articles related to the subject in question. Thus, with keywords, a specific search for bibliographic material is initiated, which, after a review of titles and contents related to the subject, will be selected or discarded based on related studies carried out in Ecuador, Violation of rights, gender equality, indigenous women, and acculturation.

In a second moment, the selected bibliographic material will be registered using the Excel tool, in a table that allows generating a sequence and distribution of: title, year, volume, DOI, link and summary of each of the documents collected, in order to effectively apply the inclusion and exclusion criteria.

Therefore, it is important to highlight that of a total of 3225 articles registered in the search, 32 were selected after applying the selection and exclusion criteria, the elimination of duplicates decreased to 32. Finally, after applying the eligibility criteria using a flowchart below (figure 1) selection of items. Of the 28 publications selected and subsequently analyzed, the highest percentage corresponds to articles published in 2020 $n = 7$ (25%), followed by those of 2019 with $n = 6$ (21.42%), then of 2021 with $n = 5$ (17.85%), immediately the publications of the year 2018 with $n = 4$ (14.28%), while the publications of the year 2022 with $n = 3$ (10.71%), as for those of 2017 with $n = 2$ (7.14%) and finally those of 2016 (3.57%).

Selection criteria

Distinguished studies have been identified and selected through the following selection criteria.

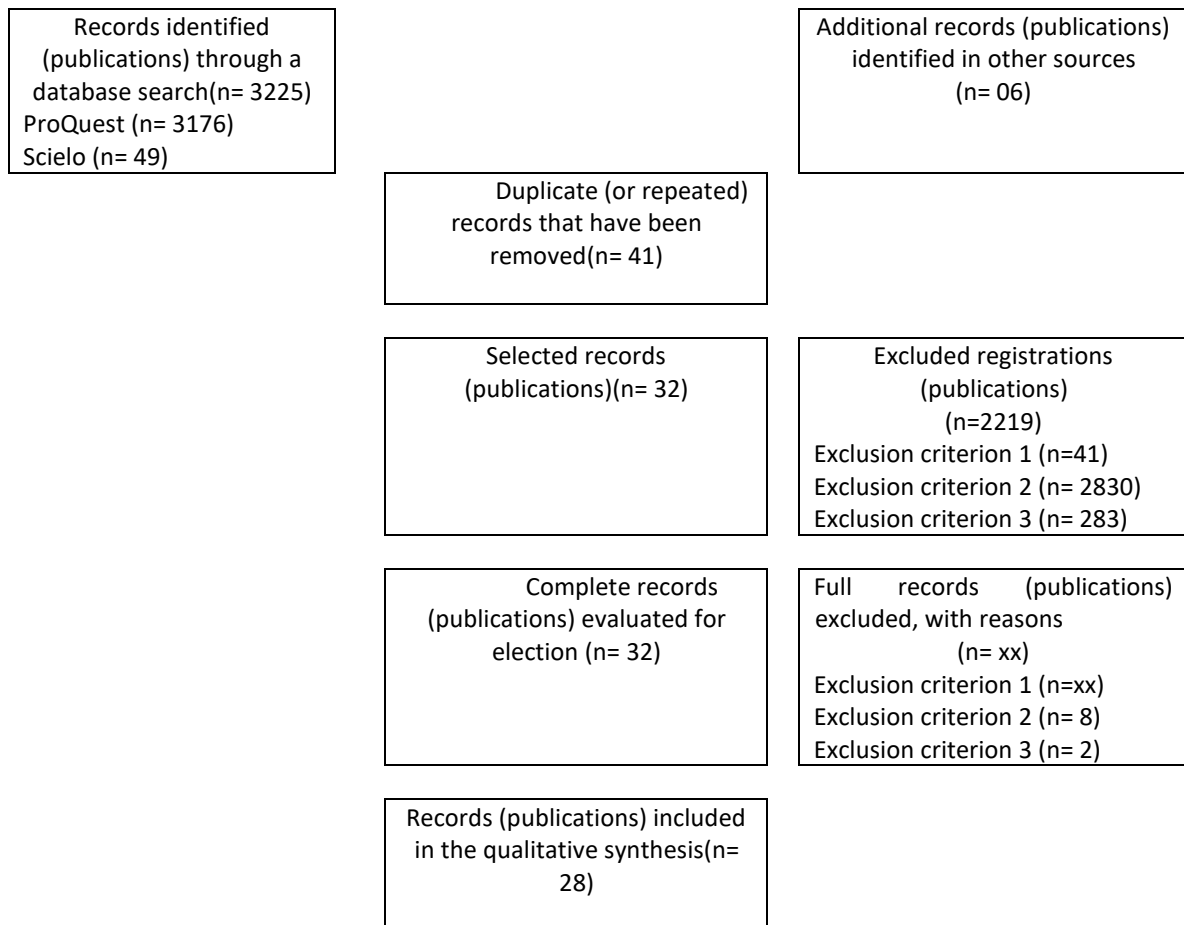
Inclusion criteria

- Articles dated after 2015 to July 2022.
- Articles related to indigenismo in Ecuador, the struggles of indigenous women in Ecuador and violation of indigenous rights in Ecuador.
- Articles in any language.
- Articles from any country of origin.

Exclusion criteria

- Articles dated no later than 2015
- Articles that do not contain any of the keywords.
- Postgraduate and undergraduate theses

Figure 1 Research Design Flowchart using Scoping Review

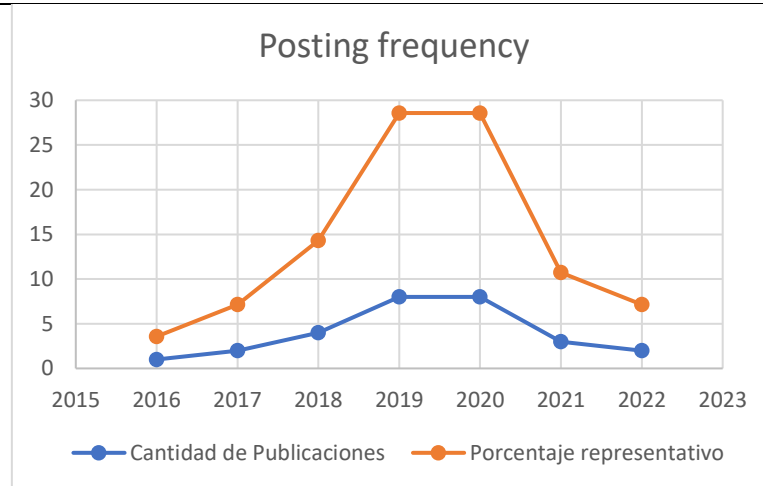


RESULTS

Product of the review of the 28 publications selected through the scoping review, it is necessary to emphasize that the rescission was made between from 2015 to June 2022, generating as results that in 2016 one (1) publication will be selected which represents 3.57%, followed by the year 2017 and 2022 each of them with two (2) publications that represent a 7, 14% of the publications, followed by the year 2021 with three (3) selected works that has the proportion of 10.71% of the total; Then 2018 with four (4) for a percentage of 14.29 and finally with eight 8 publications in each year is 2019 and 2020, which means a contribution of 28.57% for each year named.

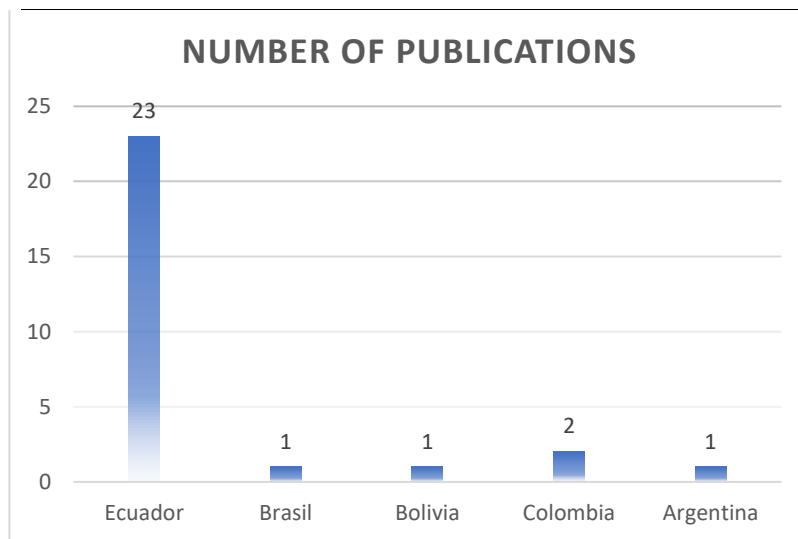
Table 1 Year of publications

Year	Number of Publications	Representative percentage (%)
2016	1	3,57
2017	2	7,14
2018	4	14,29
2019	8	28,57
2020	8	28,57
2021	3	10,71
2022	2	7,14
TOTAL	28	100%



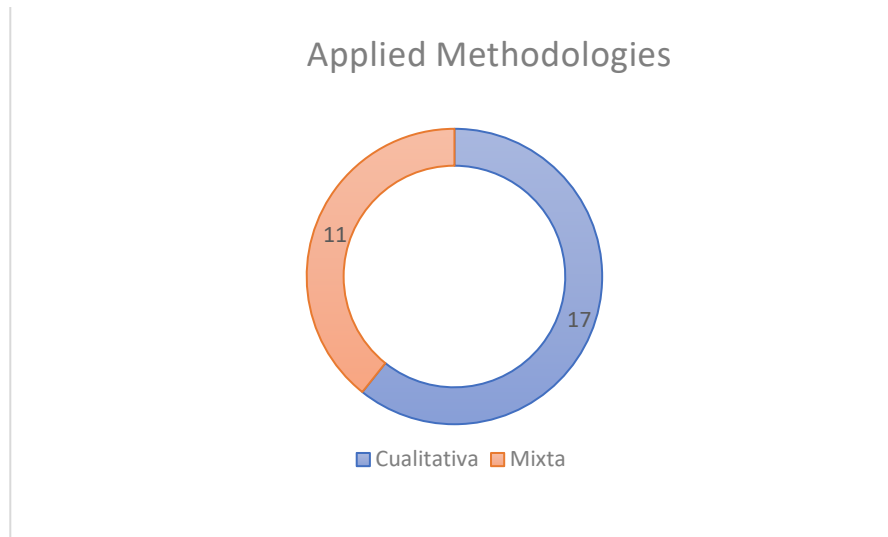
Regarding the geographical location of the reviewed works, it can be noted that Brazil, Bolivia and Argentina each have one (1) publication representing a percentage contribution of 3.57% each country; another country that has a presence in the research developed is Colombia with two (2) works representing 7.14% and finally with a large majority is Ecuador that pays taxes with 23 publications, 82.14% of the total of the publications

Country	Number of Publications	Percentage Representation
Ecuador	23	82,14
Brazil	1	3,57
Bolivia	1	3,57
Colombia	2	7,14
Argentina	1	3,57
Total	28	



As a result of the tonnage of the research work, it was specified that 11 works were designed under the Mixed methodology with 39.29%, while the remaining 17 under the qualitative methodology represented 60.71% of the works. It is worth noting that in its entirety the investigations correspond to the type of descriptive research.

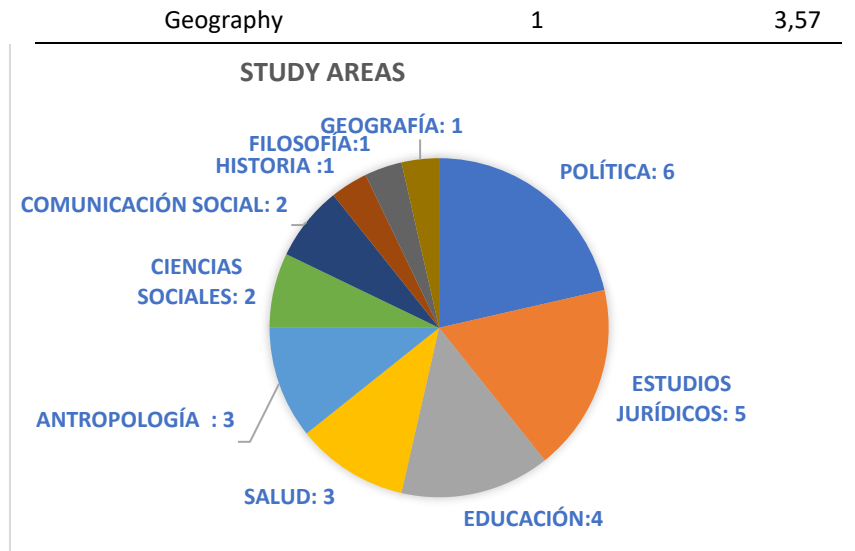
Methodology	Number of Publications	Representative percentage
Qualitative	17	60,71
Mixed	11	39,29



The investigations were nucleated and directed by indigenous organizations, indigenous communities, indigenous women in specific populations, educational institutions, teachers of indigenous communities, leaders of communities of the Amazon and in turn reviews of judicial sentences. The spatial nature of these investigations we can highlight that 19 investigations were of a local nature, 13 of a national nature and 6 works of a regional nature. All this allowed to obtain a diverse and descriptive panorama on violations of the rights of Ecuadorian indigenous women.

The areas of study linked to the selected works, yielded the results that six (6) works are political which means 21.43% of the total, five (5) are linked to legal studies representing 17.86%, four (4) to education that provides 14.29%, with three (3) health and likewise anthropology which is related to 10.71% each, two (2) to the social sciences and two (2) in social communication to reflect separately 7.14%, finally history, philosophy and geography with one (1) research and contributing individually 3.57%.

Areas of study	Number of Publications	Percentage Ratio
Politics	6	21,43
Law firms	5	17,86
Education	4	14,29
Bless you	3	10,71
Anthropology	3	10,71
Social sciences	2	7,14
Social communication	2	7,14
History	1	3,57
Philosophy	1	3,57



It is important to emphasize that the fundamental basis of the research carried out in the conceptual orientations of the various works lies in the vulnerability of women, the scarce female leadership and the cultural resistance of women in conjunction with their peoples. In addition to the fact that it is detected that indigenous women suffer vulnerability in the actions of the visibility of political leadership and this is due to an imaginary and cultural heritage that does not allow such exercise of action of women in the disputes of their peoples.

Consequently, the publications described are aimed at knowing the rights of indigenous women in a differentiated society. The work oscillates in the analysis of gender and wage differences, indigenous women in organizations, the legal treatment of women's rights in the indigenous community, the educational issue of indigenous women, indigenous jurisdiction as a patriarchal scenario, protection of equality and non-discrimination in the right to work of women. These elements are attached to the fact that there are structural motivations of a colonial order, discriminatory racist constructs, absence of inclusive policies for women, systematic economic aggressions, urban inequalities that discriminate against women and wage and labor inequalities for women.

women in the actions and decision-making of the peoples the struggles they undertake, in addition to there being an empty legal treatment to protect and promote indigenous female leadership, in addition to within indigenous organizations there are cultural biases of the role of women, These are extrapolated to the urban and political scenario, which relegates women in search of equity and guarantees that allow a life attached to the law and with greater legal instrumentation to generate better stages based on the high vulnerability of indigenous women.

From the integrative synthesis, it is necessary to emphasize that Cabrera et al, (2016); Rodriguez (2017); Carrión and Pinto (2019); Pinto et al, (2019) and Cabezas (2020) argue in a reasoned way the existence of inequalities in the rights of indigenous women, these same indicate that these are expressed in the division of labor according to gender, asymmetrical and colonialist position of men with respect to indigenous women, the production of a spatial organization with multiple inequalities, discrimination against indigenous peoples and women based on sex, race and labour exploitation. These results are due to pointing out the various structuring and descriptive elements based on the fact that there is a curtailment of the rights of indigenous women in a differentiated society.

Based on the above, inequality of rights of indigenous women is evident where Justo (2020); Sempértegui (2022); Varea (2020) and Chango (2022) point out that there is a systematic process of violation of rights demonstrated in new forms of victimization and domination of the indigenous female body through maintenance, inequality and discrimination in the right to education for women, the increase of patriarchal relations in various communities placing obstacles to the political organization of Amazonian leaders. Therefore, in summary, there is a process of vulnerability for indigenous women that is dragged by cultural processes, the domination and economic invasion of indigenous territories and by a process of patriarchal macho logic.

DISCUSSION

The rights of indigenous women in Ecuador, represent a complexity based on the democratic and legal context, created by the process of participation that have been generated by social and political transformations in various kinds, however it is necessary to emphasize that they have serious limitations and violations of rights for Ecuadorian indigenous women who suffer from sex conditions, race, ethnicity and culture.

It should be noted that, as a result of the review carried out, it was noted that in Ecuador there are complex relationships within the framework of indigenous organizations, where we can emphasize that among them and within them, there are serious contradictions involving women. Such a context is directly related to the rights of indigenous women, Vallejo and Duhalde, (2019) highlight that the economic processes of invasion of the country have generated the vulnerability of women and has provided indications of opportunities to position their gender demands, within the framework of sustaining the resistance and struggles of their peoples.

However, the differentiation of women's rights is a reality and becomes complicated. According to Cárdenas (2018), Rivera Et al (2020) and

Carrión and Pinto, (2019) indicate that indigenous women in Ecuador represent and feel identified in the mobilizations in defense of their spaces before colonialist aggressions, for the violation of indigenous rights, degradation of the environment or usurpation of territories. The connection of women with the struggles of their peoples generates a contradiction to recognize and assert their rights in a differentiated way.

The above describes represents a clear visibility of the inequality of the rights of indigenous women as victims of colonialism, which are not directly linked or heard within indigenous organizations, Vallejo and Duhalde, (2019) affirm that by 2018, product of the mining and oil problem, within the framework of a political context of social division, indigenous women marched to the capital city, in order to deliver the "Mandate of the Amazonian Women Defenders of the Jungle of the bases against Extractivism", where they denounce and demand the cessation of contracts to mining and oil companies in the Amazon and specifically pointed out gender demands related to the established patriarchal dynamics associated with oil extractivism in the Amazon.

These elements indicate the existence of violations of women's rights within indigenous peoples, as a result of the exogenous agents that practice economic activities, which have reinforced and further projected the conduct of violating the rights of indigenous women in Ecuador. In this same sense, there is a contextual relationship that Sempértegui, (2020) and Nieves, (2021) establish that indigenous women are willing to do domestic work within the village, are relegated to functions activated by men and suffer from colonialist attitudes that curtail their gender and even human rights. In this particular Varea, (2020) analyzes that colonialist dyes in indigenous spaces have generated a situation of marginality, which has led to violence and the exercise of discrimination against indigenous women.

The violation of women's rights has been reinforced due to economic actions, dispossession of lands and resources, lack of education, scarcity of employment and constant discrimination, for Toro et al, (2018) states that: "at the international level, before the IACHR and in the Permanent Forum for Indigenous Issues, Waorani leaders, Sapara and Kichwa positioned their voices demanding the State for intimidation, violence and judicialization of the resistance." (p. 39). The scenarios analyzed by Cabrera et al, (2016) highlights that women in Ecuador tend to inadequate employment and violated labor rights with 53.19% with respect to men, while in the sector of indigenous women it is above the national average and amounts to 75.75% with respect to men who have an inadequate job, All this, product of the lack of legal exercises before the women of the indigenous population. In addition to this, it has also been specified that women receive 70.31% of what men receive in terms of wages, bringing with them inequalities, where women are the ones who receive the lowest salaries, which represents a violation of sex, race, ethnicity and culture.

Based on these elements, where the rights of indigenous women are clearly differentiated described according to the data collected by Martínez et al, (2019) where they analyze that in Ecuador the culture of male oppression relegates the dedication of women to logistical-operational jobs, without the option of managerial positions which the vast majority are men. In addition, the labor income of men is higher than that of women, employment facilities are more feasible for them. As for unpaid work, women spend a total of 31.49 hours per week on it; while men dedicate 9.09 hours a week and finally the male unemployment rate stood at 3.6% and female at 6% in 2018, clear evidence of female vulnerability in Ecuadorian society.

However, Carrión and Pinto, (2019) point out that gender disparity in local spaces and those of decision and political action is articulated to other types of inequalities accentuated in Ecuador such as the wage gap, access to the labor market, education opportunities, violence and vulnerability where indigenous women are more marked and suffer from such affectation and inequalities.

Therefore, as a result of the aforementioned socioeconomic data, there is a contextual relationship that Sempértegui, (2020) and Nieves, (2021) establish that indigenous women are willing to do domestic work within the village, are relegated to functions activated by men and suffer from colonialist attitudes that curtail their gender and even human rights. In this particular Varea, (2020) analyzes that colonialist dyes in indigenous spaces have generated a situation of marginality, which has led to violence and the exercise of discrimination against women.

Therefore, due to the constructs of ideas arising from the bibliographic review, it is necessary to express that the violations of the rights that Ecuadorian indigenous women suffer are of a wide range, edges and of structural order, the same ones developed as an action of historical-cultural accumulation, therefore it is important to review from the historical the scourges before the indigenous women, its psychological impact, educational processes, social care, the collection of complaints made of an individual and collective nature, indigenous female leadership and the role of the Ecuadorian State in the situations experienced by indigenous women in Ecuador. In this context, it is necessary to emphasize that the violation of the rights of indigenous women lies in the participatory, inequalities in labor matters, patriarchal behaviors of indigenous peoples, in addition to the historical submission to routine household work and the generation of social, racial and circumstantial biases that prevent better treatment in the right to health. education, access to justice, political and labor participation.

Due to the exploration through scoping review, it is necessary to reflect that ultimately indigenous women live a process of vulnerability in their rights, either by conditions of sex, race, ethnicity and culture. It is appropriate to detail that there is a need to continue deepening on the

scourges of historical relationship and those created by various political, social, economic and cultural conjunctures. All this, to make visible from research, intellectual creation and the dissemination of knowledge about the causes and consequences, generate new questions and promote new research aimed at indigenous women of Ecuador within the framework of what they live from the non-achievement of their rights.

Conclusion

The results obtained from the analysis of this research with secondary data are key elements to weave and deepen the issue consciously and fully on the vulnerability of indigenous women's rights. In addition, the work carried out can be an instrument of argument or starting point for institutions, organizations and women's movements to initiate plans, programs and actions against colonialist violence, the rights of indigenous women and the cessation of discrimination based on sex, race, ethnicity and culture for them.

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