

# Annual Report



In the face of the exploitative and self-destructive paradigm that now dominates our planet, we strive to grow, build, and promote alternatives that honor the interrelation of all life.

**Life Is Flourishing!**





# Letter from the director

This past year we were privileged to deepen our partnership with our indigenous allies in many ways. In September, for example, we organized our second diálogo de saberes gathering (knowledge dialogue), in which indigenous students, leaders, and wisdom keepers shared reflections on their cultures, knowledge systems, and the changes that have taken place in their societies. One participant was Gerardo Del Águila Mibeco, an intercultural bilingual teacher from the Bora people. Casually chatting to him during the event he shared that he liked what we do, and that he felt good at the Chaikuni Permaculture Center because he had slept peacefully. He explained that sometimes in other places it feels like there is something hidden, negative energy, which he perceives in his dreams. For many indigenous peoples, dreams hold both spiritual and prophetic significance, the latter meaning that dreams often have very practical repercussions on their daily life. Dreams are perceived as one part of reality.

Later in October, after a five-day meeting with representatives from 22 indigenous organizations from Peru and Brazil, the participants were sharing their impressions. Among others, we listened attentively to Francisco Piyäko, a charismatic Ashaninka leader from the state of Acre in Brazil. He was pleased with the place the meeting was held – our

Center – and particularly emphasized that these kinds of meetings should be held in such places like ours... or theirs.

The Piyäko family has been running, for almost two decades now, an extremely important and successful training and knowledge exchange center for traditional natural resource management in the State of Acre in Brazil, with a particular focus on indigenous agroforestry methods. They've also been reforesting hundreds of hectares with productive agroforestry systems. In short, they are an important reference for the Amazonian region and beyond. Hearing Francisco expressing gratitude for our Center – as well as hearing Gerardo say he felt good or comfortable – was humbling, satisfying, and motivating at the same time. Next year we will be visiting the Piyäko family center with a delegation of our indigenous agroforestry allies!

We've also been seeing more and more indigenous students graduating and obtaining their professional degree. It is very gratifying to see these young people, whom we have accompanied for many years, achieving their goals of becoming young professionals and leaders. Many of them have had active roles on the board of the indigenous student organization OEPIAP and collaborated closely with our Intercultural Education Program Sui Sui. Among a handful of very resilient individuals who obtained

their degree in 2022, including both man and women, it is impossible not to mention Roldán Tumi, who sat on OEPIAP's board in 2018-19. Roldán not only became the first anthropologist of the Matsés people, but also went on to publish a book based on his thesis work about a traditional Matsés ritual.

While the socio-political context in Peru continued to be extremely tense and worrying, we kept on advocating and working for practical, positive, and real solutions for the Amazon and its people through our three thematic programs, driven by the results and positive feedback we receive from our partners. In this report you will find the highlights and some of our achievements from 2022, along with photos of our work.

Finally, in June, the Chaikuni Institute celebrated its 10th anniversary. We took a moment to reflect on and reminisce over the numerous challenges we have faced over the years, and to celebrate our successes. In close collaboration with our indigenous and local allies, and with your support, we will continue our mission to support local communities for a flourishing life and a thriving Amazon.

Warmly,

Stefan Kistler  
Executive Director

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# Our vision

By 2030, the indigenous understanding of “buen vivir” (good living) is recognized as a guiding principle for well-being and is widely adopted by institutions, organizations, businesses, and individuals alike.

Regenerative ways of living and production systems based on permaculture ethics and ancestral wisdom are widely embraced throughout the Amazon and beyond. Soils are restored and ecosystems regenerated, producing abundance for everyone.

A society which values cultural diversity and honors indigenous wisdom, generates equitable, reciprocal, and thriving living systems.

Governments legally recognize and uphold Indigenous Nation’s Rights with integrity, in particular the autonomy over their territories and the rights to their culture and identity.

Indigenous Peoples, stewards of their territories, are powerfully connected to their ancestral traditions, celebrating their language, knowledge, and identity, giving rise to the realization of an inclusive, intercultural, and equitable world.

People are (re)connected with themselves, their communities, and all other beings, forming a healthy and harmonious coexistence between all beings.

**Life Is Flourishing!**

# Highlights of 2022

**January:** The intercultural health brigade, led by ancestral Shipibo healers, makes its first visit to communities in the upper Ucayali region to provide intercultural medical care.

**March:** The Icaro Project, on which we collaborated, presents some of the short films made by OEPIAP's indigenous students in an event held at the Ministry of Culture. In the short films, students reflect on interculturality, identity and the challenges and aspirations of indigenous youth.

**May:** Our Institute signs an agreement with the Faculty of Forestry from a local university, the UNAP, allowing students to get their internships at our Center officially recognized as part of their studies.

**February:** Our local team at our Center develops the first products of our organic Chaikuni product line – a variety of Amazonian herbal teas.

**April:** We install a new, extremely productive, and diverse agroforestry system of about 2000 m<sup>2</sup> at our Center, with a strong focus on fruit production: avocado, mango, lime, coconut, cacao, and coffee.

**June:** We celebrate our 10th anniversary with a series of short films, reminiscing over our progress and achievements over the years, renewing our commitment to the Amazon and its peoples.



# Highlights of 2022



**July:** Our team offers intensive technical assistance to local families in our neighboring communities Tres Unidos, Ocho de Octubre and Cuyana, for the correct maintenance of their diverse agroforestry systems which we call *chacras integrales*.

**August:** We take our agroforestry outreach work to indigenous communities beyond the outskirts of Iquitos, a step we have long been preparing for. First up, the Kukama community of Tangarana, where we supported the installation of a communal agroforestry system including a great variety of fruit and timber trees.



**September:** We hold our second diálogo de saberes gathering (knowledge dialogue), in which indigenous representatives, local families and allies exchange experiences and reflections on the traditional wisdom of their cultures and the changes that have taken place in their societies.

**October:** Our Center hosts over 40 indigenous representatives from Peru and Brazil, and their international allies. The five-day event further designs a large initiative to protect indigenous peoples living in voluntary isolation.

**November:** We finish our second 33-day Amazon Permaculture course, in which, with the support of the participants, we were able to start building our new plant nursery, which will supply saplings to both our fields and our projects with local and indigenous communities.

**December:** In the midst of the political and social turmoil, we conduct a workshop on political participation with the indigenous students of OEPIAP, to foster critical analysis and debate around the current instability and governance crisis in Peru.

# PERMACULTURE PROGRAM

Lines of work:



Demonstration of permaculture principles, practices, and technologies at our center



Outreach work to strengthen food sovereignty with local communities



Supporting market access to local families



Research to generate knowledge and recover traditional wisdom



Environmental education





Chaikuni was founded in 2012 as a permaculture Institute. Ten years later, being the largest of our three thematic programs, our Permaculture Program has grown significantly. Today, our Permaculture Center in the lower Nanay region in the outskirts of Iquitos attracts locals, foreigners, indigenous students, and leaders across the Amazon, for teaching and learning, knowledge exchange and to promote the recovery of ancestral forest farming practices. We support an increasing number of local and indigenous communities in installing their diverse agroforestry systems to improve food sovereignty and family income, prevent further deforestation and contribute to mitigating climate change

## More Local Families Embrace the Chacras Integrales System

Starting in 2018, the focus of our permaculture outreach work has been to help local families in the surrounding communities of our Permaculture Center install diverse and regenerative agroforestry systems, which we call *chacras integrales*. After all these years, it is satisfying to see that many families have embraced the chacra integral, an environmentally sound alternative to the common but potentially detrimental “slash-and-burn” agriculture.

In 2022, we continued to offer permaculture and agroforestry workshops to local families and indigenous allies, applying different strategies so participants were able to plan and design their own chacra (farm or field), on paper and through 3D modelling using readily available materials, to visualize, discuss, and resolve their concerns about this system. Through so called *escuelas de campo* or “field schools”, we further offered technical support and assistance to 11 additional families in the communities of Tres Unidos, Ocho de Octubre, and Cuyana, helping them to install a total of 9.15 hectares of diverse agroforestry systems.

The training offered in the *escuelas de campo*, during and after the installation of their *chacras integrales*, is oriented towards developing skills

for their design, implementation, and maintenance. We have learned that continued support is key: both the technical assistance we provide for the maintenance of the chacra, but also the motivation and commitment it creates among the families are essential elements for the sustainability of our project and the agroforestry plots. The system we promote, moreover, becomes more self-sustaining with age, meaning less maintenance work for the families after the first couple of years. We are committed to continue supporting and accompanying the families and their *chacras*.

**2** permaculture and agroforestry workshops with local and indigenous communities.

**11** families from 3 communities installed their diverse agroforestry systems.

On average, we supplied **135** timber and fruit tree seedlings to each family.

A total of **9.15** hectares of *chacras integrales* were installed



## Recovering the Ancestral Practice of Forest Farming with Indigenous Communities

The lives and societies of Amazonian indigenous peoples are intrinsically linked to the tropical forests they inhabit. Traditionally, they have developed an agriculture based on the idea of living and producing “with nature” and not “against nature”, obtaining from the land a variety of products that allow them to satisfy their needs. Their traditional way of forest farming or practicing horticulture has many similarities to current agroforestry tendencies and the chacra integral model which we promote. Unfortunately, much of this traditional knowledge is being lost in their interaction with western society. A main objective of our work is to promote the recovery of ancestral practices.

In 2022 we were able to work hand-in-hand with indigenous communities to recover and revalue parts of their ancestral knowledge. We installed the first agroforestry pilot plots in the Kukama community of Tangarana and the Shawi community of Nuevo Chacatán. In both communities we also conducted trainings on the breeding of native bees, important not only for the recovery of the forest and crop productivity, but honey from stingless bees also has medicinal properties and generates additional economic resources for the families.

A diálogo de saberes gathering (knowledge dialogue) is a space that promotes reflection and discussion on the loss of traditional knowledge, creating a basis for cultural re-empowerment and the renewed revaluing of ancestral wisdom and knowledge. In September we were able to organize our second dialogo de saberes, in which we brought together indigenous representatives and local actors for three days to reflect on the dynamics present in their communities, their aspirations, concerns, experiences and memories, as well as their views on the changes affecting their cultures.

The discussions from the event, in addition to meetings and interviews with other organizations and key actors, formed the basis of our publication “Amazonian Agroforestry - Traditional Practices and Innovation Proposals through the Dialogue of Knowledges”, which outlines some of the particularities of the chacras of the Kukama, Bora and Shawi people, and elaborates on the potential of Amazonian agroforestry as both an important alternative for food sovereignty as well as a viable climate solution.

“ Maybe what we are going to plant will not be harvested by us, but we have children who are behind us. We work with that vision. Or rather, for the children.

Segundo Reátegui,  
Apu of the community of Tangarana

5 chacras integrales in indigenous communities

850 fruit and timber trees planted

25 indigenous representatives, mostly Kukama and Shawi, trained in permaculture design and regenerative agroforestry.



Read the report:



“Amazonian Agroforestry - Traditional Practices and Proposals for Innovation through Knowledge Dialogues”



## A Place of Learning and Inspiration

Our Permaculture Center serves as a demonstration site and learning hub for local communities and indigenous peoples, as well as for foreign visitors, volunteers, and participants taking our courses. Throughout 2022 it continued to flourish and grow. We were able to implement three new agroforestry demonstration plots, in addition to the three we have from before. These sites showcase various techniques and systems at different stages of development, and as such allow us to demonstrate the technicalities and benefits of agroforestry systems in a very tangible and practical way. We further developed and consolidated our educational and volunteer program. We ran two 33-day Amazonian Permaculture courses, incorporating both permaculture principles and local Amazonian knowledge. The courses were led by a mix of guest teachers and Chaikuni staff, including our team of local workers-turned-trainers. Altogether, in 2022, we hosted 18 course participants and welcomed 19 volunteers, 5 of whom became long-term residents and contributed substantially to the development of our projects.



**6** diverse agroforestry demonstration sites (2.69 hectares)



**18** participants in Amazonian Permaculture courses

**19** volunteers from around the world

“

I used to have the idea [that permaculture] was only about how to grow vegetables and fruits in adequacy with nature, taking care of the soil and the water. Thanks to Chaikuni I learned that permaculture is more. It also has a social part, of people sharing, talking to each other to better understand how nature works, how a community works.

”

Dorinda, France



## From Harvests to Organic Chaikuni Products

Under the leadership of Teresa, our local expert, in close collaboration with our resident Mirjam, we finally implemented a project that has long been on our minds: to transform produce from our harvest and create a series of organic products. By combining research with local knowledge, we so far have been able to develop more than 10 natural products, ranging from organic food, natural insect repellents to cosmetics. These products not only allow us to generate additional funds for our activities, but also to

demonstrate to local families how to transform and add value to their primary products, while revaluing the traditional knowledge of our Amazon region. We are hopeful that we may expand this project in the coming years, selling our products locally and regionally, showing that abundance is possible without harming the world around us.

**With our harvests we create products that are healthy both for people and the forest.**

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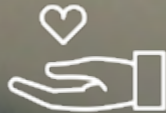
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# HUMAN & NATURE RIGHTS PROGRAM

Lines of work:



Female leadership



Covid support



Practical and ecological  
community solutions



In 2022 our Human and Nature Rights Program focused on strengthening ties and fortifying the cultural identity and organizational capacity of indigenous women. We continued to support the intercultural health initiative led by ancestral Shipibo healers, and we hosted a large event of indigenous organizations seeking to protect indigenous peoples living in voluntary isolation. As such, we remained committed to the revaluation of indigenous knowledge and the promotion of “buen vivir” (or good living), a concept proposed by Latin American indigenous peoples, as a healthy alternative to exploitative, western style development model.



## Strengthening ties with Indigenous Women

Since 2018 we have been partnering with Huaynakana Kamatawara Kana, an organization led by Kukama women from the Marañon River, and one of our main indigenous allies. For many years, Huaynakana has been fighting to defend their territory from the negative impacts caused by half a century of oil extraction and other infrastructure projects that violate their fundamental rights and threaten their way of life. In September, a new oil spill near the community of Cuninico once again greatly affected the communities along the Cuninico and Marañon rivers, which are their sources of drinking water and food. Contamination puts at risk the fundamental basis of their lives.

In the aftermath of the oil spill the women of Huaynakana were trying to advocate for justice, demanding support, and clean-up from the government. Despite their efforts, the communities did not receive much attention or help, living in a precarious situation with a lack of clean drinking water and food for the rest of the year.

In view of the repeated oils spills and the appalling socio-environmental impacts, amplifying voices and strengthening local organizations become crucial to seek some form for environmental justice, as is supporting alternative community solutions.

During 2022, we invited many representatives from Huaynakana to participate in our permaculture and agroforestry activities, and we were able to implement a pilot agroforestry plot in Tangarana, a community affiliated to Huaynakana. Luckily, one of our main donors approved a new project for us in which we were explicitly encouraged to support the organizational strengthening of Huaynakana during the next two years, in addition to expanding the agroforestry work in Kukama communities.

Finally, towards the end of the year, we organized for three Huaynakana leaders to travel to Cajamarca, a region in the highlands of Peru greatly affected by mining activities, to partici-

pate in an event to share experiences with local organizations of women defenders. Unfortunately, due to the difficulties in their communities caused by the oil spill, the women couldn't travel, and the meeting had to be postponed to January 2023.

**“Huaynakana Kamatawara Kana”, an organization led by Kukama women, plays an important role in our work with indigenous communities.**

## Shipibo Healers United for the Health of their People

During and after the COVID pandemic we supported the organization of ancestral Shipibo healers, Asomashk, and their "Onanyabo in Action" initiative with a small institutional grant to run a pilot phase of the initiative. Asomashk was able to send an intercultural health brigade, led by Shipibo healers, to indigenous Shipibo communities. The bri-

gade provided free medical treatment using ancestral healing techniques (plant medicines and traditional techniques such as massages, blows and suction), combined with standard western medical care.

The pilot phase made a significant impact in the communities, and we launched a new fundraiser on GlobalGiving at the end of 2021 to support Asomashk. Thanks to many generous donations, the first health brigade of the new phase was ready to travel to remote indigenous communities in February 2022. By the end of the year, six brigades, during field trips between two to four weeks, were able to reach 61 Shipibo communities to offer treatment to nearly 3000 individuals – elderly people, children, women, and men – who do not have access to public health services. The communities were very grateful for the unprecedented intercultural health brigades and the free treatment they received and expressed high hopes for the continuation of this initiative.

The Shipibo healers provide free medical treatment using ancestral healing techniques, while the nurses which accompany them complement some treatments with standard western medicine



**6** trips to remote communities of 2-4 weeks each, including a team of 5-7 Shipibo *onanyabo* doctors, joined by 2 nurses.

Treatment of **3000** patients with various symptoms.

Assistance to **61** Shipibo indigenous communities in very remote regions.





## Protecting indigenous people living in voluntary isolation

The remote border region between Peru and Brazil is home to the largest number in the world of indigenous peoples living in voluntary isolation. This is the name designated to peoples who intentionally refuse contact with anyone outside their own group, which is a consequence of negative experiences from previous encounters. There are numerous examples of peoples that were living in isolation, which, upon contact with common diseases in western society, were ravaged by fatal epidemics because their immune systems did not have the necessary defenses.

In October at our Permaculture Center we hosted over 40 people from 22 indigenous organizations from Peru and Brazil, together with numerous international allies. Over five days, participants further designed and defined the key aspects of an initiative which aims to protect an area of rainforest the size of Great Britain, which is home to the largest number of indigenous peoples on the planet living in voluntary isolation. At Chaikuni we are fully aligned with this important initiative that intends to protect a unique biocultural heritage for humanity.



Indigenous Peoples Living in Voluntary Isolation (PIACIs by its spanish acronym) describes peoples who reject contact with anyone outside of their own people. Historically, cases of contact of such groups with “the outside world” have led to death and great decimation of these peoples. They are extremely vulnerable since they possess no immunological defense to common diseases.

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# INTERCULTURAL EDUCATION PROGRAM

Lines of work:



Improvement of living and study conditions of indigenous students in Iquitos



Strengthening OEPIAP's organizational and advocacy capacities



Raising awareness about the challenges for indigenous students



Academic tutoring and personal development



Advocacy and network building with government bodies, civil society and educational institutions.

Throughout the year our Sui Sui Intercultural Education Program continued to work closely with the indigenous student organization OEPIAP, strengthening their advocacy efforts and supporting their demands for greater interculturality and equal opportunities for indigenous students in higher education. We offered specialized tutoring classes, communication workshops, and used artistic expression for identity strengthening and personal development. After over four and a half years, the generous funding from the Maria Marina Foundation to our Sui Sui program ended in December. We are deeply grateful for their support to the students through all these years. We are also happy to let you know that we can continue the program with the help of a new international partner and private donations.



## Continuous struggle for equal opportunities

Since 2003, the Organization of Indigenous Students from the Peruvian Amazon (OEPIAP) has been advocating for equal study opportunities for indigenous youth in higher education in our city of Iquitos, as well as acceptable standards of living conditions. As a result of many years of insistence with the regional government, the students have been living in a rented housing complex with reasonable basic facilities for the last couple of years, where they also receive free meals of acceptable quality. However, the agreement they have with the regional government needs to be renewed periodically, and is always reviewed when a new government enters, such as from January 2023. With our support, the students have been in dialogue with the incoming government to expand the agreement for a new period.

While the current living conditions in the rented housing complex are fair, OEPIAP upholds the dream of its own residence for indigenous students in Iquitos, a dream that we share with them. As we reported in previous years, however, this ambition faces numerous obstacles, and we experienced several disappointments along the way. The first piece of land that was ceded to them, where we helped build a computer room, was thereafter taken away from them again. The alternative land that was then handed to them by the local university UNAP

wasn't an equally attractive deal, due to its distance from the city and being vulnerable to flooding. Although we did engage in talks with an architect about the project, unfortunately, 2022 brought little progress.

The current agreement OEPIAP has with the UNAP has also not been without difficulties. The modification of some of the admission criteria for indigenous students led to a situation in which non-indigenous students with a better academic level competed with them, impairing their chances of admission, as they do not have the same academic opportunities and resources. To change this situation, OEPIAP's board held meetings with the university, obtaining good results. For the 2023 admissions process, OEPIAP will be recognized as one of the organizations that can accredit the indigenous origin of the applicants. In this process and throughout the year we've been supporting the students by advising them on their advocacy strategies and organizational strengthening.

We also facilitated a workshop in which they re-evaluated their mission as an organization, allowing them to reflect on and rethink their role and aspirations. We will continue to strengthen the students' organizational and advocacy capacity so they are better equipped to face current and future challenges.



Orfelinda, from the awajún people, is only the second woman from OEPIAP to finish university, after Floida, a Kichwa woman from the Putumayo River, did so in 2019.

## More Indigenous Graduates

It is very gratifying that each year more and more indigenous students overcome the challenges that living in the city, studying in a language (in many cases) different from their own, and facing a wide educational gap pose for them.

In 2022, seven students completed their studies at a local university or a technical college. In addition, we advised three students in their application processes to obtain scholarships that allowed them to write and complete their dissertations - necessary in Peru to receive a professional degree (as opposed to simply graduating from university). One of them is Roldán Tumi, who became the first anthropologist of the Matsés people. Another, Edgar Peas, from the Achuar people, graduated in Tropical Forest Ecology. The third, Orfelinda Shunta Santiak, a young Awajún woman, obtained her professional degree as a pre-school teacher, thereby becoming only the second woman from OEPIAP to do so. All three were part of OEPIAP's board during a previous term, and as such had collaborated regularly with our team. After years of working so tightly together and monitoring their development, it fills us with great joy to see them achieving their dreams. These students are role models for the next generation. They are the future leaders of their communities and the Peruvian Amazon.

To support more indigenous students in their endeavor to finish their degrees, throughout 2022 we continued to offer academic tutoring classes, adapted to the different levels of the students. Most of them have more specific tutoring needs as they advance in their studies. Through this tailored support, we have been able to significantly reduce dropouts, and more students are passing their courses and are able to finish their studies in less time. In addition to academic tutoring, we also offered workshops for new students to reflect on interculturality, what to expect during their studies, and their role as potential leaders of their communities.



## Interns at our Permaculture Center

For many years now we've been inviting indigenous students to our Permaculture Center, offering them a glimpse of the world of possibilities that permaculture can offer. Interestingly, this also allows them to reconnect with the traditional knowledge and practices of their communities. The students participated in workshops, courses, knowledge dialogues and other activities. In previous years we've also had several interns which actively participated in our project activities in the communities.

This year in March we were able to sign an agreement with the Faculty of Forestry of the Iquitos-based university UNAP . Thanks to this agreement, the students

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I really like permaculture because it is a very holistic system [...] It helps us to have a lot of food and to take advantage of all the ecosystemic resources that nature provides us in a sustainable way.

Lorena,  
indigenous intern”



that carry out their practices, internships and thesis work at our Permaculture Center will get them formally recognized by the university as part of their studies. The first ones to benefit from this agreement were Andy and Lorena, two indigenous Awajún Tropical Forest Ecology students, who both did their internships with us this year.

In the future, we hope to extend this agreement to include other UNAP faculties, so that we can open our doors to more students interested not only in learning but also in developing projects and contributing their knowledge to our work, in service of Amazonian communities.

## An alliance for bilingual intercultural education

The Bilingual Teacher Training Program FORMABIAP is the educational arm of AIDSESEP, the umbrella organization of indigenous peoples from the Peruvian Amazon. FORMABIAP is a reference for intercultural education in Peru and beyond. For over 33 years they have been training bilingual teachers that afterwards have returned to their communities to offer culturally adequate education to their people. FORMABIAP has been an important ally of ours since the beginning of the Sui Sui Program in 2014.

In 2022, we were asked to formally participate in one of their projects as a local partner, assisting them to incorporate environmental issues, such as resource management and sustainable productive projects, into their program. Our staff held several lectures, and we welcomed a group of teachers and students to our Permaculture Center. Over the next two and a half years, we will assist the students in the design of a project with an environmental-productive approach, which they will implement with local schools in the communities during their field work cycles.



## Communication skills as a key tool

Over years of close collaboration with the indigenous students, we've seen that strengthening communication skills is key to reinforcing both their indigenous identities as well as their advocacy work.

In April our team conducted a two-day intercultural communication workshop for the students, in which they learned about the potential of current communication tools and their reach. Working through a series of case studies and practical exercises, the focus was on how to make their demands visible as an indigenous student organization.

In November, in collaboration with the British Academy, we co-organized a Stop Motion workshop, in which indigenous youth created two animated videos. One of them narrated the Awajún tale of an ogre called Iwa while the other group decided to portray the tragic story of recurring oil spills in their communities.

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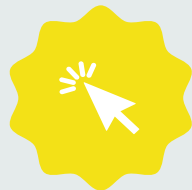
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**13** indigenous students participated on the intercultural communication workshop.

**9** indigenous students participated in stop motion workshops.



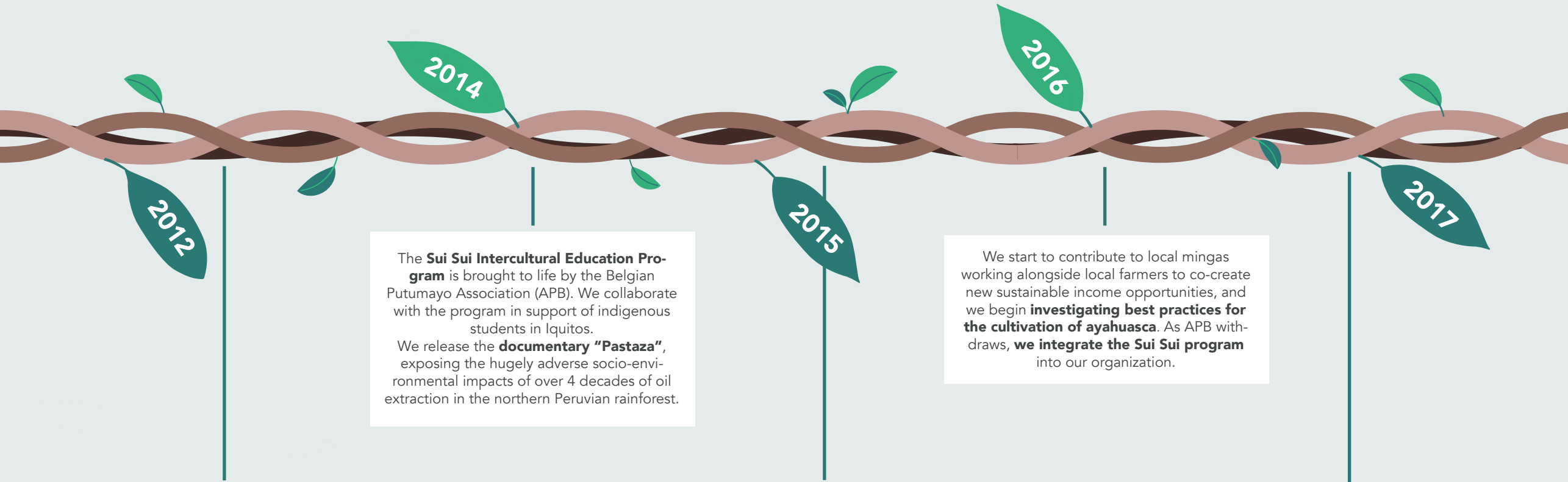
watch the stop motion videos



## 10 YEARS CHAIKUNI INSTITUTE

# Milestones and Achievements

In June this year our Institute celebrated its 10th anniversary. Founded in 2012, here are some of the milestones and achievements of our first 10 years of existence.



2012

The Chaikuni Institute is founded as a permaculture program under the name the **Chaikuni Permaculture Institute**. A Permaculture masterplan was developed with a vision to turn the 200+ hectares of land of the Temple of the Way of Light into an abundant, productive, and demonstrative permaculture site in the Peruvian Amazon.

2014

The **Sui Sui Intercultural Education Program** is brought to life by the Belgian Putumayo Association (APB). We collaborate with the program in support of indigenous students in Iquitos.  
We release the **documentary "Pastaza"**, exposing the hugely adverse socio-environmental impacts of over 4 decades of oil extraction in the northern Peruvian rainforest.



2015

We change the name to Instituto Chaikuni or the **Chaikuni Institute**. The Environmental Justice program of Alianza Arkana becomes our **Human and Nature Rights program**, through which we continue to amplify grassroots voices and strengthen indigenous organizations affected by oil activities.

2016

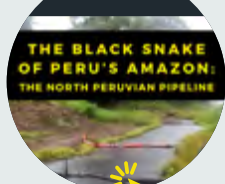
We start to contribute to local mingas working alongside local farmers to co-create new sustainable income opportunities, and we begin **investigating best practices for the cultivation of ayahuasca**. As APB withdraws, **we integrate the Sui Sui program** into our organization.



2017

We launch our short **documentary film "Saramurillo: Justice for Peru's Amazonian Peoples"**, to support the struggle and demands of indigenous communities negatively affected by the oil industry.

Read the report



We release **Ser Indígena** ("being indigenous"), a **documentary** which tells the complex stories and struggles of indigenous students in Iquitos. At our Permaculture Center, led by renown Argentinian permaculturalist Tierra Martinez, we run the **first certified Permaculture Design Course** for local famers, indigenous students, Shipibo herbalists, and Chaikuni staff. The German international broadcaster **Deutsche Welle (DW)** releases a **video report** on our regenerative agroforestry work.

Watch Ser Indígena documentary



Our unprompted and temporary **COVID support program** becomes the **largest** program to date in terms of financing. We make great efforts to alleviate the impacts of the pandemic on indigenous communities and local allies.

2018

2019

2020

2020/21

2021

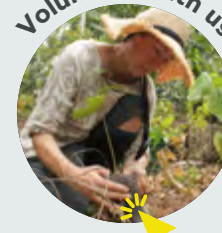
We collaborate with indigenous media Radio Ucamara to create the **music video "Babel"** in which indigenous youth sing and rap in 7 different indigenous languages. We further release the **investigative report "The Black Snake of Peru's Amazon: The North Peruvian Pipeline"**, uncovering the truth behind oil spills along the north Peruvian pipeline.

Watch the Babel music video



Financed by the Belgian NGO BOS+, we **implement our largest permaculture project to date**, working on sustainable land management solutions and chacras integrales to reforest and provide economic alternatives to four of our neighboring communities. We continue our collaboration with Radio Ucamara and the Ministry of Culture to create **four new music videos with indigenous youth**.

Volunteer with us

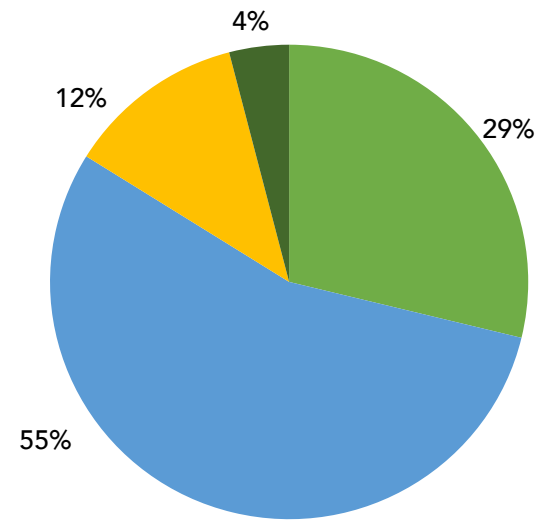


Finishing the Bos+ project, we have **supported 35 families to install 27 hectares of diverse agroforestry systems**. Thanks to a generous handover of important facilities by our sister organization the Temple of the Way of Light, **we re-open our volunteer program and offer regular courses** at our Permaculture Center. The indigenous students of OEPIAP importantly improve their academic performance, leading to more approved classes and less dropouts.

# Financial activity

## Revenue & support

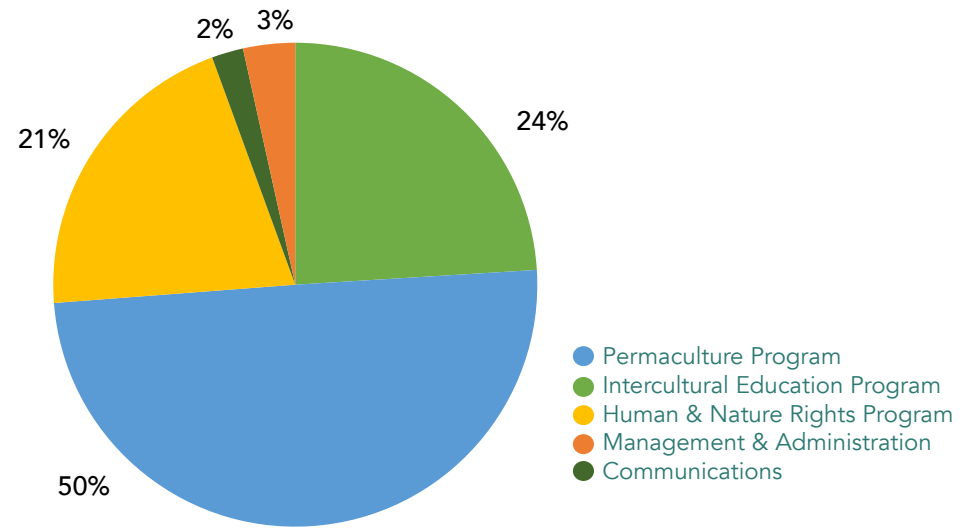
International Cooperation	153,286 USD
Fundraising Campaigns	80,096 USD
Private Donations	33,615 USD
Other Income	11,244 USD
<b>Total Revenue &amp; Support</b>	<b>278,241 USD<sup>1</sup></b>
Change in Net Assets <sup>2</sup>	<b>64,962 USD</b>



<b>Fundraising Campaigns</b>	
GlobalGiving Project Campaigns	80,096
<b>International Cooperation</b>	
Anonymous Foundation	65,000
Ford Foundation	27,885
Maria Marina Foundation	23,839
Bos+	19,022
FORMABIAP	7,635
FMS	6,327
CATAPA	3,557
<b>Other Income</b>	
Permaculture Income	11,244
<b>Private Donations</b>	

## Expenses

Permaculture Program	106,144 USD
Intercultural Education Program	51,244 USD
Human & Nature Rights Program	43,991 USD
Management & Administration	7,402 USD
Communications	4,499 USD
<b>Total Expenses</b>	<b>213,280 USD</b>



1. Services directly paid for by the TWL from which the Chaikuni Institute benefits, such as office, internet, transportation costs, and other services are not included in this amount.  
 2. Corresponding to 2023 Project Activities.



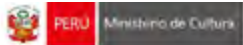
# Acknowledgement

With special thanks to our donors and partners, and with profound gratitude to all of the individuals who support Chaikuni with their actions, time, energy, and donations.

## OUR SPECIAL ALLIANCE:



## Local and Regional Allies



## International Partners



## The Chaikuni Staff and Board

Stefan Kistler, Executive Director  
Paula Layango, Administration Coordinator  
Karina Ormeño, Communications Coordinator  
Daniel Lopez, Intercultural Education Coordinator  
Almendra Aguilar, Student Monitor  
Silvia del Aguila, Permaculture Outreach Coordinator  
Diego Carhuaricra, Permaculture Center Coordinator  
Yann Filippi, Permaculture Education Program and  
Volunteer Coordinator  
Mirjam Blommert, Organic Products Developer  
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Juan Asipali, Local Permaculture Staff  
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