



Chaikuni Institute

Annual Report
2019





**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

The Amazon in flames! These images have certainly burned themselves into our collective memory as the unprecedented fires in the Amazon were widely reported by international media in August last year. Increased droughts caused by a changing climate may have been a cause for some of the unprecedented fires that also occurred in many other forests of the world. Yet, last year in the Amazon, especially in Brazil, the fires were deliberately set by those working for agri-business and cattle ranchers eager to expand their operations, fueled by the predatory and ruthless policies of the current government.

Here too, in the Peruvian Amazon, seeing patches of forest razed to the ground and then lit on fire is a familiar sight. This common agricultural practice known as slash-and-burn is applied by the large majority of both small and large scale farmers.

At Chaikuni Institute we teach a regenerative and diverse agroforestry system called the *chakra integral*. One of its main characteristics involves no burning. Instead, the selectively cut vegetation is left on the ground, maintaining nutrients in the bio-mass and mimicking the natural cycles of the rainforest ecosystem. Besides its myriad ecological and economic benefits to local communities as well as the global community, a *chakra integral* is a great way to avoid fires, because 1) no burning is included in this process, and 2) as a healthy and intact tropical rainforest system, it is so humid that it is far more resilient to the spread of fires.

While it has been another turbulent year in Peru's political realm, with President Vizcarra dissolving the congress and calling for new elections, among other events, for us at Chaikuni, 2019 was a year of growth and many highlights where we implemented a number of initiatives we had long envisioned. Among others, we finally organized our first Permaculture Design Course for local farmers, indigenous students, and Shipibo herbalists. After an arduous selection process, we won a major grant allowing us to expand our agro-forestry work in 2020. Finally, we've continued our alignment process, further defining our organizational blueprint. As we will share with you on the following pages, we now have an exciting, newly-formulated vision for our world ten years from now.

We truly hope that you share our excitement and that this vision and the achievements that we present to you in this report inspire you as much as they inspire us. We will continue to give our all to make this vision a reality and invite you to continue to be a part of the movement.

With gratitude,

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 2019

January ►

We start the year enriching our food forests, planting a variety of medicinal plants and fruit trees: pineapple, lime, mamey, hierba luisa, basil, rosasisa, chiric sanango, among others. The rainy season always produces abundance in the forest. We harvest delicious *pijayos*, *anonas*, *macambos*, and cacao, as well as a large quantity of leaves from the *yarina* palm, locally used to thatch roofs.



March ►

We receive a visit from a committee of indigenous leaders and government professionals at our permaculture center. Their aim is to learn about our model of dry composting toilets and how it might be a lasting solution for indigenous communities in the oil-affected territories.



May ►

We run our first Permaculture Design Course at our center. Thirty people; local farmers, indigenous students, Shipibo herbalists, and Chaikuni staff, came together for ten days to learn the basics of permaculture principles and design with a special focus on our chacra integral method, masterfully guided by renowned permaculturalist Tierra Martinez from the Na'Lu'um Permaculture Institute. Click [here](#) to watch the video.



◀ February

Fifteen new applicants to the university are received by OEPIAP and our Sui Sui program to start their endeavor to study in Iquitos. They are offered a place to live, three meals per day, receive information about life in the city, and make new friends among fellow students belonging to 13 different indigenous peoples.



◀ April

After months of negotiations and advocacy, the students finally move to a new temporary student hostel, rented by the regional government, with more adequate living conditions.



◀ June

Our partner CATAPA organizes a week long encounter in Cajamarca, gathering all its interns and partner organizations from Latin America for a full week of capacity building seminars and exchanges of experiences.



August ►

A week of activities to commemorate the International Day of Indigenous Peoples culminates on August 9th with the 2nd Encounter of Ancestral Knowledge. Shipibo maestros of the Temple of the Way of Light, among other indigenous wisdom keepers, teach part of their rich cultural heritage to a large crowd in a public plaza in Iquitos.



October ►

We premiere *Ser indígena* (To be indigenous), our new 55-minute documentary and photo exhibition in Iquitos. *Ser indígena* reflects on the multiple cultures and realities indigenous students navigate while studying in the city, and invites us to think about our perception of interculturality.



December ►

In collaboration with Radio Ucamara and the Ministry of Culture, we start a series of workshops to create new music videos with indigenous youth. They propose topics and write lyrics, reflecting on their identity and cultural heritage.

◀ July

Following a visit to our permaculture center a few months earlier, the German international broadcaster Deutsche Welle (DW) releases a video report on our regenerative agroforestry work. The video is translated into three languages and shown to millions of viewers worldwide, in particular in Latin America. Watch it [here](#).



◀ September

A Chaikuni delegation participates in the general assembly of the indigenous organization of Kukama women from the Marañon, Huaynakana Kamatarwara Kana. Shortly thereafter, our organizations sign an agreement of intent to further develop a collaboration.



◀ November

Upon invitation by two Kukama female leaders, a small Chaikuni team went on a two-week field trip to visit several communities along the Marañon river, offering talks on gender issues and female leadership, while collecting important information to inform future activities.



Message from the Founder

2019 was a monumental year of growth for the Chaikuni Institute. In addition to the updates in this annual report, I want to reflect and extend on the following three significantly important collaborations that have deeply touched, moved, and inspired us this year.

We coordinated quarterly organizational trainings with Richard Condon, a master of ontological inquiry. These trainings brought organizational transformation that honors and elevates personal integrity, responsibility, and accountability: an alchemical marriage that inspired us to fully align our lives with our highest calling. Richard's work has catalyzed an unprecedented process of collaboration and cohesion, elevating our work and uniting our staff under a shared mission and vision. This vision is presented in this report, collectively crafted by all of us during the training sessions.

In November, we were visited by Mamo Romualdo Izquierdo, a high-level spiritual master from the Arhuaco tribe in the Sierra Nevada mountains of Colombia. Mamo Romualdo visited our site, shared deep wisdom about the ancient practices of his people, and teachings on why and how to reciprocate to Mother Earth – a profound and sacred responsibility that has largely been forgotten about in the modern world. He worked throughout our land, making offerings on our behalf to the earth, and established an important alliance between the Arhuaco elders and the Chaikuni Institute, to spiritually support our work in the Amazon over the long-term.

And finally, Tierra Martinez, co-founder of the NáLu'um Institute of Permaculture, dazzled us all with his extensive knowledge, offering training in a method of sustainable farming from the Brazilian rainforest called *agroflorestra*. We share much more information about this training in the following report.

We feel that we are now approaching a tipping point, a threshold that has been prophesied for millennia by the indigenous peoples across the planet. It is time our civilization wakes up and for each of us to become evolutionary agents committed to building a spiritually informed, locally based, regenerative movement, and to finally restore our conscious relationship with the sacred matrix of all life on planet Earth. Our physical bodies are not just from the earth, they are part of the earth herself!

I am in deep gratitude to all of our supporters throughout the year and hope you will continue to follow and support our work in 2020 – it's going to be a transformational year!

Matthew Watherston

Founder, Temple of the Way of Light
and Chaikuni Institute





Permaculture

Since its inception in 2012, Chaikuni Institute's permaculture program has been recovering and investigating healthy and regenerative ways to interact with our environment. We bridge traditional indigenous land-management techniques with modern permaculture methods to develop sustainable living and regenerative land use alternatives.

We defined five main pillars for our work over the next five years while rethinking and restructuring our permaculture program in 2019:



Our center: demonstration site of permaculture principles, practices, and technologies



Research to recover and generate ecological knowledge



Outreach work and capacity building with local communities



Supporting market access for local families



Environmental education

The ground we've prepared and the many seeds we've sowed in recent years started to fully blossom in 2019, with our dreams transforming into reality. Here is a brief summary of some of our main achievements.

Chaikuni's Chacra Integral

Working together with local communities in the Loreto province of the Peruvian Amazon, we are working to resuscitate an ancient practice called the *chacra integral* – the holistic garden – as an alternative to the unsustainable but widely common model of slash-and-burn agriculture.

The *chacra integral* offers an Amazonian forest farming method that does not burn vegetation. It is a diverse, productive, and healthy agroforestry system. Each plot contains a wide variety of staple crops, fruit and timber trees, and medicinal plants. A *chacra integral* creates healthy food forests, produces abundance for local communities, counteracts deforestation and soil degradation, all while helping to mitigate climate change and biodiversity loss. In late 2018, we started the implementation of a 1-hectare *chacra integral* prototype plot at our permaculture center, which was completed in the first months of 2019.

Our First-Ever Permaculture Design Course

At the Chaikuni Institute, we have long been planning and dreaming to offer a full 180-hour intensive Permaculture Design Course (PDC) at our center. A PDC is the standard introductory course for any permaculture enthusiast. In general, PDCs are designed in a more westernized context, but we wanted to bring a free PDC to locals, in their context.

In May, a diverse and multicultural group of indigenous Shipibo herbalists, local farmers from neighboring communities, indigenous students from the Achuar and Awa-jun peoples, Chaikuni staff, and friends from the Temple of the Way of Light came together for ten inspiring days to learn the basics of permaculture and share knowledge. The course was masterfully guided by some of Latin America's most renowned permaculturalists, Tierra Martinez and Beatriz Ramirez from Na'Lu'um Permaculture Institute, who shared their immense knowledge from a life dedicated to permaculture.



Permaculture Design Course,
Photo Gallery



In the course, we explored everything from regenerative agroforestry systems to sustainable ayahuasca cultivation, from mandala gardens to wastewater-treating banana circles. We observed nature through fundamental, ethical permaculture principles and defined and designed our dreams. During the PDC, a great variety of seeds were planted, literally and metaphorically within each of the thirty participants.

Work in the Communities

Since 2012, we've been sharing the fruits of our research and practice at our center with local communities. While we have previously been organizing activities in surrounding villages, our current team has a strong desire to intensify our outreach work. The PDC was the entry-point we hoped it would be; an opportunity to start working directly with communities to recover and regenerate the Amazon through the implementation of productive agroforestry systems.

Continuing with a core group of 10 local farmers that participated in the PDC, we organized full-day trainings (3 in total) every other month at our center, to refresh and deepen the knowledge gained during the PDC. Our staff supported the participants in designing and implementing a chacra integral on their own land. We then further assisted in its implementation, which happens through so-called mingas (communal work). With the technical support of the Chaikuni team, family and friends of the landowner came together to lend a hand during a full day of communal labor in the field. Chaikuni offers to support three mingas for each participant to get the chacras established and well under way.

By the end of 2019, we had supported 16 such mingas, which counted with the participation of more than 150 community members, all of whom received technical training from our permaculture staff. In the communities of Tres Unidos, Lupuna, and San Pedro, a total of approximately 6 hectares (for the same amount of families) have been transformed into diverse, productive, regenerative, and healthy agroforestry plots.



"I am having a novel experience, something I never experienced before, getting to know new friends from different indigenous peoples like the Achuar and Awajún, as well as foreigners, with different visions, cultures and dreams. This is something wonderful to me, something I didn't expect from this course."

Rubén Sergio Rodríguez López
Shipibo herbalist, Pucallpa



"I am representing the Lupuna village in this course organized by the Chaikuni Institute. It is very nice, and the experience will serve us for the future. What I am learning is very important to me. Firstly, I want to implement it myself, see what works, and then expand and share the knowledge with my community and all the people I know, who don't know what permaculture is."

Saúl Pacaya Maytahuari
Local Farmer, San José de Lupuna

Educational Hub

Our permaculture center continues to be an educational hub for international guests and locals alike. In addition to the trainings that we arranged for local farmers, throughout 2019 we carried out many other educational activities. Approximately 250 international visitors to the Temple participated in a 2-hour permaculture walk to learn about the basics of permaculture, ancestral agricultural knowledge, our chacra integral, small animal breeding, fruit trees, medicinal plants, composting systems, dry composting toilets, worm farms, beekeeping, and much more. We also organized 7 beekeeping workshops with native stingless bees for indigenous students. 61 students participated on at least one occasion, and many took part in several trainings. We also organized a visit for the local school, and an environmental education activity where four schools participated from surrounding villages.

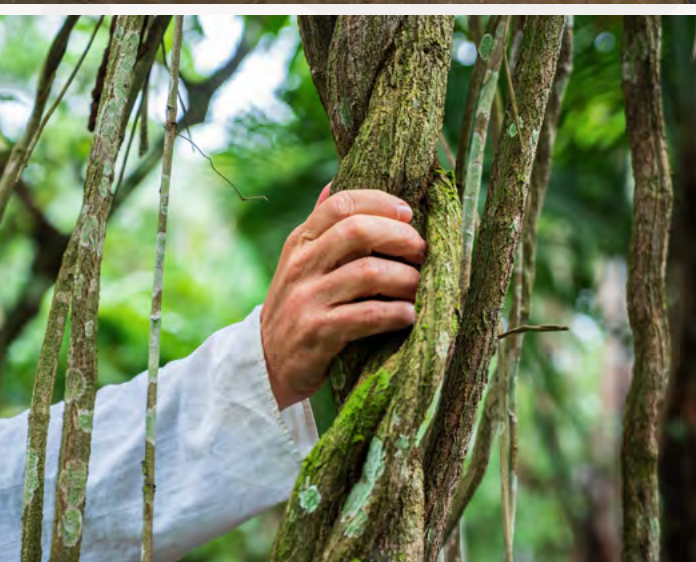
First Ayahuasca Harvest and On-site Preparation

Since 2012, the Chaikuni Institute has planted close to 2,000 ayahuasca vines (*Banisteriopsis caapi*) on the land of the Temple of the Way of Light. Throughout 2019, we have promoted and supported its cultivation with local families as an important part of the chacra integral system. We have also observed several locals starting to plant ayahuasca out of their own initiative.

The vine typically needs 5-8 years before it is harvested. In February we reached another milestone: our permaculture team harvested 100kg of ayahuasca vine and 40kg of chacruna (*Psychotria viridis*) leaves, the other ingredient in the ayahuasca brew, all planted and grown at our center. Both combined have an approximate market value between 300-500USD. Under the skillful hands of Shipibo Maestro Segundo, ayahuasca brew was then prepared on-site for the first time using ingredients exclusively grown on our land.

Scaling Up

Driven by the desire to expand our effort to regenerate the Amazon, we began to search for grants and additional funding. In April, we applied to a call from the Flemish Fund for Tropical Forests, implemented by the independent Belgian NGO called BOS+. Two rounds and more than half a year later we received the good news that our proposal was chosen as one of only a handful of winners from among almost 50 applications. We are excited to start this 18-month-project in the beginning of 2020, continuing to recover degraded rainforest areas through the implementation of productive and regenerative agroforestry systems and participatory mechanisms of territorial control in local communities in the lower Nanay river basin.





Intercultural Education

The Intercultural Education Program of the Chaikuni Institute, Sui Sui, works closely and primarily with the Organization of Indigenous Students from the Peruvian Amazon (OEPIAP), with the main objective to contribute to improved access to higher education and sound basic living conditions for indigenous students in the city of Iquitos.

We have defined five lines of work for the program, currently projected until 2022:



Improvement of living and study conditions of indigenous students in Iquitos



Strengthening OEPIAP's organizational and advocacy capacities



Academic tutoring and personal development



Advocacy and network building with government bodies and civil society and educational institutions, with regards to intercultural education and indigenous peoples



Raising awareness about the challenges for indigenous students

OEPIAP, together with Chaikuni's Sui Sui Program, constitute the main and often only support network for many indigenous youth who come to the city to pursue a professional career. Since scholarship programs are scarce and local universities do not have culturally relevant support mechanisms for the adaptation and orientation of this group, they would otherwise not have the means to study and live in the city. Thanks to the program, more than 120 young people have been able to access services that they could not afford, such as academic tutoring, cultural and artistic activities, psychological care, and professional orientation, among others. The following is a short summary of some of the achievements of the program in 2019.

Advocacy for the Rights of Indigenous Students

With permanent advice and support from the Sui Sui program, OEPIAP continued negotiating with the Regional Government and the National University of the Peruvian Amazon (UNAP), to consolidate its earlier achievements in favor of the indigenous students. Based on the recently renewed agreement between OEPIAP and these latter institutions, the University increased the number of vacancies exclusively available to indigenous students to 35, spread across 11 professions. Moving the students to a new temporary hostel in April, the Regional Government ensured appropriate accommodation for 85 students, providing improved meals and better services.

Despite difficulties and turnarounds over the last years, OEPIAP does not give up on the dream of getting its own permanent student residence. In January, the newly entered Regional Government announced that students may not build their residence on the land that was leased to them in 2017, since the area had previously been allocated to recreational use and sport facilities. However, the Governor publicly promised to find a new piece of land. A commission was formed, which included the Chaikuni Institute, that met regularly and evaluated different available properties. By the end of 2019, three alternatives were on the table. The students and the Chaikuni Institute remain hopeful that one of the options will materialize during 2020.



Organizational Strengthening

In June, OEPIAP elected a new board. A group of young and motivated students assumed the leadership positions. The Sui Sui Program has accompanied the new leaders along the way in this important phase, and responded to their needs and queries.

The organization has gained many new members over the past 2 years. During this growth process, Chaikuni is considering how to support the orientation and integration of new members into the student cooperative, in order to ensure their integration into the group, city, and university life.

Improving Academic Performance


Throughout 2019, Chaikuni's Intercultural Education Program continued to provide private academic tutoring and additional guidance to students. A total of 46 students attended courses in mathematics, verbal reasoning, computer skills, and English. We also organized special preparation courses for 9 young applicants, six of whom passed the university entry exam. In addition, 91 students participated in personal development activities such as women's circles, talks on nutrition, movie and documentary nights, and somatic therapy and expression, among others.

The Sui Sui program also regularly keeps students informed about scholarship opportunities, internships, and other student support services, and helps them in their application process. Seven students were awarded scholarships thanks to the improvement of their average grades and the support of Chaikuni.

Promoting Participation and Leadership of Indigenous Youth


OEPIAP managed to position themselves and participate as protagonists in different public spaces which promote indigenous Amazonian culture and the rights of indigenous peoples. In collaboration with allies such as Formabiap (Bilingual Teacher Training Program), the Ministry of Culture, the Faculty of Intercultural Education of the Scientific University of Peru (UCP), and other civil society organizations, the Chaikuni Institute helped organize several meetings, workshops, and exchanges to generate debate and stimulate the participation and leadership of indigenous youth.

In June, on the 10th anniversary of the Bagua clashes, we organized a forum with students from OEPIAP and Formabiap, to remember the sad events. The students discussed the way the State relates to indigenous peoples and how it has changed over the past 10 years, debating the concept

A young man with dark hair, wearing a light blue long-sleeved shirt, is leaning against the trunk of a palm tree. He is looking off to the side with a thoughtful expression. The background shows a tropical setting with more palm trees and greenery.

"It is not only about knowing an indigenous language. One needs to identify with and know how to live and maintain our culture. If we can't put it in practice in the city, we have to remember our culture. We must not be ashamed of it [...] May we never forget who we are, where we come from and where we are going."

Federico Chumbe Kajekui
Awajún Indigenous Student

A young woman with long dark hair, wearing a dark blue off-the-shoulder dress, is sitting in a small blue boat on a body of water. She is smiling at the camera. The background shows a calm lake under a blue sky with scattered white clouds.

"They should get rid of the idea that we, the indigenous women, can only work in the fields and raise children - we are so much more than that [...] just a few days ago I was at the university, working on my computer, looking through a microscope. Today I am here in the field, enjoying the forest, the water, watching the animals, planting, and harvesting."

Jimena Cariajano Sánchez
Achuar Indigenous Student

of cultural citizenship.

In the first week of August, leading up to the International Day of the World's Indigenous Peoples (9th of August), the Chaikuni Institute co-organized the second encounter of indigenous knowledge in Iquitos. Much bigger than in the previous year, the 2019 gathering included events over the course of a full week. Sui Sui led the organization of a youth summit, which brought together more than 40 young indigenous students from OEPIAP, Formabiap, and UCP. Together they discussed and elaborated different proposals to improve education, access to services, territorial governance, and productive development in their communities and for their peoples.

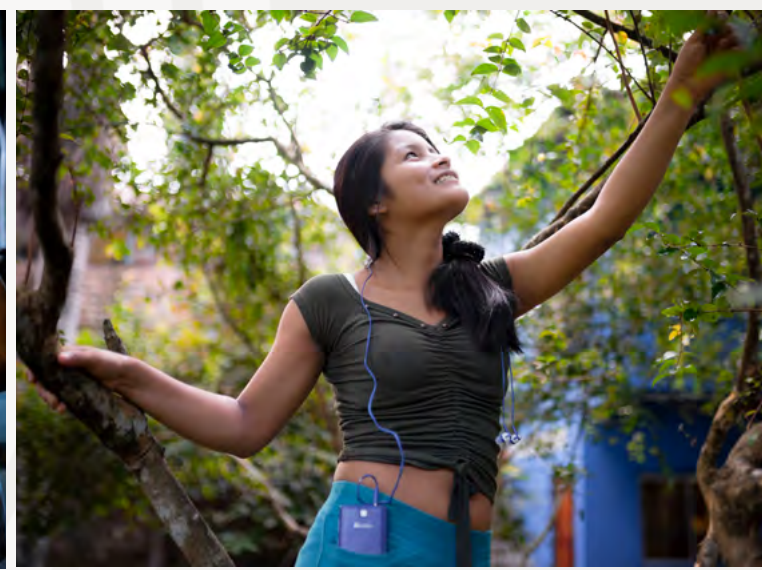
Strengthening Indigenous Identity and Building an Intercultural Society

Providing opportunities to let the students themselves tell their stories, our program raises awareness about the challenges, issues, personal development, inner reflections, contrasts, culture shock, discrimination, and contradictions indigenous youths go through when moving from their communities to the city. With incredible bravery and skills,

they navigate between fundamentally different cultures.

28 indigenous youth have participated in different creative audiovisual initiatives this year, reflecting on their identity, speaking of it to others, or creating a song about it. The 55-minute documentary *Ser Indígena* and accompanying photographic exhibition invites audiences to explore the challenges of indigenous peoples from the perspective of young people who live between their cultures of origin and the more westernized Peruvian urban society, creating awareness of the importance of an intercultural society. The documentary premiered in Iquitos in October and we plan to expand its broadcast in 2020.

In collaboration with Radio Ucamara, we continued to support the production of music videos in native languages. The songs are co-created and sung by the students themselves, combining myths and ancient stories with current themes and rhythms. The music video *Kamatía* produced in March 2019, starring young Shawi, Awajún, and Kukama women, vindicates indigenous women, showing strength and their role as an element of unity in the community. Two more songs were recorded in December which will be released in 2020.





Human & Nature Rights

Within our Human and Nature Rights Program we work closely with the indigenous movement of Loreto to promote the fundamental human and nature rights in one of the world's most diverse regions, both in terms of cultural and biological diversity. We combine research with activism, documentation, and audio-visual communications. We provide technical-legal support to our allies, and suggest practical solutions that we incorporate into our Permaculture and Intercultural Education Programs.

Our Human & Environmental Rights Program focuses on three main areas:



Female leadership



The right to clean water



Practical and ecological community solutions

In 2019, we further developed our strong focus on indigenous female leadership and gender issues, entering into a closer collaboration with two, all-female indigenous Kukama federations. We championed the fundamental human right of access to clean water in oil-affected areas along the Marañon and Nanay rivers, the Nanay being the drinking water source for the city of Iquitos and threatened by a new wave of illegal gold mining. We further accompanied the movement of indigenous peoples affected by almost a half of a century of oil activities, offering communicational support and technical advice. Following are more details on some of the main activities and achievements of our Human and Environmental Rights Program this year.

Female Leadership

Over the last few years, we've been working to highlight and strengthen female leadership, engaging with gendered issues and impacts related to the oil-affected areas and the indigenous movement that resulted from almost a half of a century of oil activities on their territories. This year we deepened our relationship with two all-female indigenous federations, Huaynakana Kamatawara Kana (meaning "working women" in Kukama language) and ORDEMIM (Organization of Indigenous Women of the Marañon), both ethnic Kukama organizations with villages along the lower Marañon River. Following an invitation to their annual general assembly in September, we signed an agreement of intent with Huaynakana to further develop activities. Upon invitation from the two organizations, we went on a two-week field trip to visit several communities in November. As requested, our small team offered talks on gender issues and female leadership in the villages. At the same time, we consulted with the population on their needs and aspirations, collecting important information which shall help us to further inform future activities. These will certainly revolve around female leadership, capacity building on gender issues, and access to clean water, as well as some small productive initiatives connecting them with experiences and solutions from our Permaculture Program.

Right to Clean Drinking Water

In 2014, a large oil spill occurred along the north Peruvian pipeline, releasing at least 2,358 barrels of crude oil into the Cuninico River, affecting three of the communities belonging to ORDEMIM (we have reported in detail about these events in previous years). The environmental impacts and consequences on human health from the spill have never been properly attended to and the local population continues to suffer the consequences. Cuninico and the surrounding villages still lack safe drinking water. The government handed out water filters that needed to be changed twice a year, but never provided spare filters. They sent technicians to teach the communities to treat their water with chlorine, however, the use of chlorine is only effective against biological pollutants and not heavy metals. It was further suggested that the communities use rainwater, but there isn't a proper system for rainwater collection in most of the communities, and rain periods aren't regular enough to ensure a sufficient daily water supply. CATAPA, Mirna Fernandez joined our team for a year-long traineeship in November. Mirna is an environmental engineer who brings a new set of technical knowledge to Chaikuni, which we have started to put to use in favor of access to clean water. In an internal report, we have elaborated on historic happenings around the Cuninico oil spill with a focus on access to clean water. Responding to a specific demand from the communities, we are also compiling the



Visit to the communities,
Photo Gallery



results of previous studies from governmental and academic institutions about the impacts of this oil spill on human health that were not shared with them. Both documents, to be shared with the community in 2020, aim to counter a lack of information available to the communities, another responsibility not being attended to by the government.

Taking into consideration the urgency of heavy metal water pollution and its health impacts on the local population, we have further set out to investigate local, low-cost solutions to filter out heavy metals from the water to be used by communities for consumption, one of our endeavors to be continued during the next year.


A Post-Petroleum Agenda

Throughout 2019, we continued to accompany the movement of indigenous peoples affected by almost half a century of petroleum activities in their territories, colloquially known as the Coalition of the Five River Basins. A main focus was on communications support, reporting on the

latest developments from their platform, and amplifying their voices and demands. Since most of our communications are in both Spanish and English, this equips us with the opportunity to inform people both within and beyond Peru, raising awareness about the continuously precarious socio-ecological situation in many communities, and the oil spills that continue to occur.


In 2019, the coalition continued to gain strength, growing to a platform of over 50 indigenous federations. In July, the seemingly endless negotiations and talks resulted in an apparent victory: the state signed a supreme decree (DS N° 139-2019), which declared it an urgent national priority to carry out an in-depth analysis and subsequent strategic plan "to close the gap" for the population of the petroleum circuit in Loreto. It is noteworthy that, rather than speaking of a plan "to close the gap," the indigenous movement speaks of a "post-petroleum" plan.

Upon direct request by the leadership of the coalition, the Chaikuni Institute produced a 120-page report that identified the current state of productive activities in the

A portrait of Mariluz Canaquiri Murayari, a woman with long dark hair, wearing a light blue patterned top and a necklace with red and black beads. She is looking directly at the camera with a slight smile.

"We are suffering every day because there are no more fish, the river is entirely contaminated with heavy metals, and we don't have water fit for human consumption. The local population is suffering from unfamiliar diseases that we have never seen before. In the past, life was much better. We don't want any more irresponsible oil companies."

Mariluz Canaquiri Murayari
President of Huaynakana Kamatawara Kana

A portrait of Agnita Saboya Vasquez, a woman with dark hair, wearing a dark top and a necklace with red and black beads. She is looking directly at the camera with a serious expression.

"They tell us that we are savages. We are not savages, we are human beings with a right to a dignified life, we are human beings that value and take care of nature. The real savages are the people from the companies that contaminate, marginalize, and discriminate us. The real savage is the petroleum company that has no shame destroying our environment."

Agnita Saboya Vasquez
President of ORDEMIM

defined area. The report includes our preliminary proposal to develop alternative production chains that have the most potential to benefit indigenous communities; that are based on their own culture, traditions, and motivations, that are sustainable and/or regenerative, and that are in alignment with current concepts such as circular economies or low-emission economic activities. In early December, 2019, we handed the report to the Presidency of the Council of Ministers (PCM), the party responsible for implementing the supreme decree mentioned above and its subsequent measures.

Water, Sanitation, and Dry Toilets

Not only access to safe drinking water but also proper sanitation is a major concern in the many indigenous communities affected by oil activity. Through their representative

organizations, they have been insisting with the state for an improvement of sanitary installations in their villages. Within the negotiation process, leaders of the Coalition of the Five River Basins reached an agreement with the Ministry of Housing, Construction, and Sanitation, to organize a week of visits to different organizations and projects in our region, to promote different sanitation solutions.

Our permaculture center was chosen by the leaders as one of the sites to visit due to our experience with dry toilets. Upon request, in March of 2019, we received a committee of indigenous leaders and government officials to visit and learn about our model of dry composting toilets, and explore how it might be a lasting solution for indigenous communities in the oil-affected territories.



Statement of Financial Activity

Revenue and Support¹

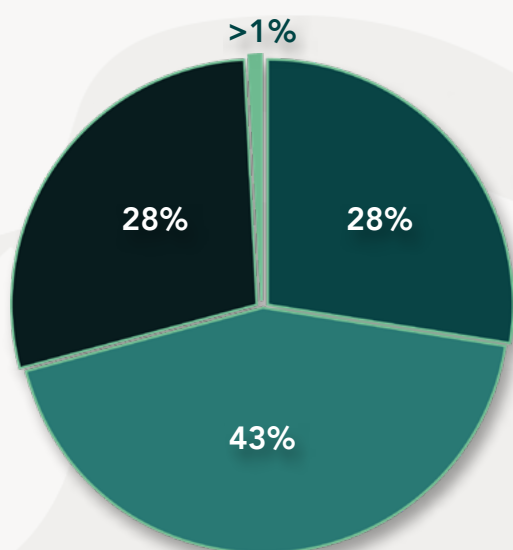
Foundation Grants ²	40,557 USD
Temple of the Way of Light ³	63,980 USD
Individual & Private Donations	41,811 USD
Permaculture Income & Other	920 USD

Total Revenue & Support	147,268 USD
Change in Net Assets⁴	19,688 USD

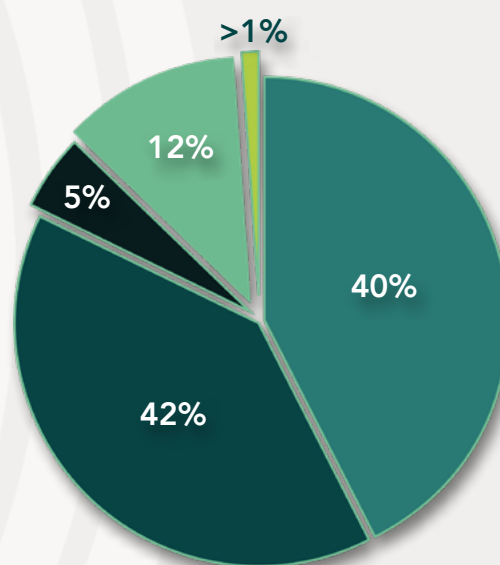
Expenses

Permaculture Program	54,492 USD
Intercultural Education Program	50,617 USD
Human & Nature Rights Program	6,468 USD
Management & Administration	14,746 USD
Communication & Fundraising	1,257 USD

Total Expenses	127,580 USD
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- Foundation Grants
- Temple of the Way of Light
- Individual & Private Donations
- Permaculture Income & Other



- Permaculture Program
- Intercultural Education Program
- Human & Nature Rights Program
- Management & Administration
- Communication & Fundraising

1. Include project balances from 2018
2. Foundation Grants (USD):
 María Marina Foundation 27,389
 Nouvelle Planète 10,338
 Association Putumayo Belgium 1,750
 Catapa 1,080
3. Services directly paid for by the TWL from which the Chaikuni Institute benefits, such as office, internet, telephone costs, and other services are not included in this amount.
4. Corresponding to 2020 Project Activities

Acknowledgment

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

Primary Partner and Donor



Local and Regional Allies



Indigenous Women Federation
Huaynakana Kamatawara Kana

ORDEMIM

International Partners

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FOUNDATION





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