

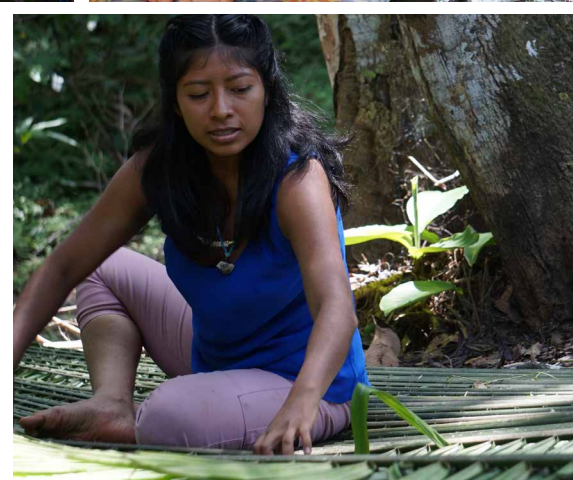
A woman with dark hair, wearing a vibrant pink traditional garment with a blue collar and a necklace of large white shells, looks upwards with an expression of awe or contemplation. She is holding a small green plant stem in her right hand. The background is a lush, out-of-focus green forest.

Chaikuni Institute

Achievements
and impacts
2012 - 2024

Honoring ancestral indigenous knowledge, the Chaikuni Institute works in partnership with Amazonian communities to protect, promote and regenerate life in the Amazon Rainforest.

Initially founded as the Chaikuni Permaculture Institute, over the years we have grown and diversified. Today we work across the three branches of Permaculture, Intercultural Education and Human & Nature Rights.





Permaculture Program

The permaculture program of the Chaikuni Institute works to recover and investigate healthy and regenerative ways to interact with our environment. We bridge traditional indigenous land-management techniques with modern permaculture methods to develop sustainable, integrated alternatives to land-use.

In 2018, the outreach aspect of our permaculture work gained vital importance. Since then, our main focus has been to promote diverse agroforestry systems - which we call "chacras integrales" - first with our neighboring villages and later with indigenous communities.

- **2012:** In early 2012, a permaculture masterplan was developed with the help of renowned master permaculture designer, Doug Bullock, 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.
- **2012 - 2014:** Development of our first permaculture experiments: fish farms, humanure, solar systems, rainwater collection, animal husbandry (chickens, ducks, guinea pigs, and snails), and cultivation of native and imported plant species.
- **2016:** We start to contribute to local mingas, working alongside local farmers to co-create new sustainable income opportunities. We also began investigating best practices for the cultivation of ayahuasca in the region of Loreto.

- **2017:** We continued with our program of workshops and talks led by our staff and agroforestry experts presenting sustainable cultivation methods and practices for local community members and visitors.
- **2018:** Inauguration of our plant nursery and permaculture house and installation of the first 1-hectare chacra integral demonstration plot.
- **2019 – early 2020:** [We organized 2 certified Permaculture Design Courses](#) for local farmers, indigenous leaders, and students, with a major focus on chacras integrales and other regenerative land use practices. We also began to offer technical support and supervise several family farms in the surrounding communities (Tres Unidos, San Pedro, Lupuna, and Loboyacu), which started to apply regenerative agroforestry techniques on their land.
- **2020:** We started a large 2-year project with the objective to contribute to the [recovery and sustainable use of the forest](#) in communities of the lower Nanay River, through the implementation of highly productive and regenerative agroforestry systems.
- **2021:** By the end of the year, we had assisted 35 families to install diverse agroforestry plots. 27 hectares were completely installed, and an additional 7 hectares were partially installed. We also started [to expand our dialogue with indigenous representatives](#) on their traditional forest-agriculture practices.
- **2022:** [We continued to assist local families.](#) With the help of a new project, we took our agroforestry work to indigenous communities. Intensifying the knowledge dialogues with indigenous experts, organizations, and communities, we were able to install the first two pilot agroforestry plots in a Shawi and Kukama community, respectively.
- **2023/2024:** Our outreach agroforestry work took a special focus that puts indigenous women at the center. [We offered training to four indigenous Kukama women so they could be the promoters leading our efforts in their communities.](#) As promoters, they are the direct link between the families and our Institute. Currently, there are 20 Kukama families working on their diverse chacras integrales. At the same time, we continued developing relationships and building trust with the local communities surrounding our Permaculture Center. We organized a series of technical workshops, personalized field visits to the families' farms, and brought them on two guided exchange visits to productive farms in the Iquitos area to strengthen their capacities.



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By working on our chacras now, later on our children will be able to work and, also, have more in the future. Eventually, they'll be able to have food for themselves and to sell as well.

*Adilia Canaquiri, Kukama woman
Agroforestry promoter*

Results 2019-2023

- Over 150 people (indigenous leaders, women, students, and local farmers) trained in regenerative agroforestry at our Permaculture Center.
- 23 indigenous individuals (women, students, and community leaders) trained as agroforestry and native bee keeping promoters in their communities.
- 6 indigenous students have completed officially recognized internships at our Center.
- We supported 68 families to enhance and enrich their traditional family plots, installing approximately 43 hectares of diverse agroforestry systems.
- We worked in 09 Amazonian communities, including 4 indigenous Kukama communities and 1 indigenous Shawi community.
- We currently provide regular technical assistance to 32 families, 20 in the Marañón and 16 in the Nanay river basin.
- We also currently advise 5 indigenous organizations on regenerative agroforestry.





Intercultural Education Program

We believe in intercultural education as a means of creating an inclusive, diverse, and equitable society that honors and celebrates its constituent cultures and identities. Our main objective is to contribute to improved access to higher education and sound basic living conditions for the indigenous students in the city of Iquitos.

- **2014:** Our Institute started to collaborate with the Sui Sui Intercultural Education Program (by the Belgian Putumayo Association) and indigenous students in Iquitos.
- **2015:** Chaikuni advised the Organization of Indigenous Students from the Peruvian Amazon (OEPIAP) in the process of negotiating an important agreement with the regional government to provide the students with free meals and housing.
- **2016:** The “Sui Sui” program was fully integrated into The Chaikuni Institute.
- **2017:** Chaikuni continued to accompany the students’ representative organization OEPIAP. Their perseverance resulted in an important victory: the regional government handed over a 10-year land lease to OEPIAP for the construction of a student residence.
- **2018:** We collaborated with indigenous media Radio Ucamara to create the [new music video “Babel”](#), a production in which indigenous youth sing and rap in 7 different indigenous languages.

- **2019:** [Premiere of Ser Indígena \(to be indigenous\)](#), our 55-minute documentary which tells the complex stories and struggles of indigenous students in Iquitos.
- **2020:** In collaboration with Radio Ucamara and the Ministry of Culture, we started a series of workshops which lead to the creation of four new music videos with indigenous youth.
- **2021:** The indigenous students of OEPIAP significantly improved their academic performance, leading to more approved classes and less dissertations.
- **2022:** Seven students completed their studies at a local university or a technical college. Orfelinda, from the Awajún people, became the second woman from OEPIAP to finish university, after Floida, a Kichwa woman from the Putumayo River, completed her studies in 2019.
- **2022/2023:** Our Institute signed an agreement with the Faculty of Forestry from a local university, the UNAP (University of Peruvian Amazon), allowing indigenous students to get their internships with us officially recognized as part of their studies. By the end of 2023, 5 students finished their internships at our Permaculture Center as part of this agreement.
- **2023/2024:** We started an intercultural training program that we call "Promoters of Good Living". Through exchanges, debates, cultural activities and practices, the students developed their potential to lead positive change in their communities. The aim of this project is that they combine and integrate their experience from the urban-academic world with the traditional knowledge of their cultures.

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When I started university I had many issues with the Spanish language, I couldn't understand what my teachers taught me but with time I started learning little by little. I was one of the students who participated in the academic tutoring classes, I took the writing lessons and thanks to them I was able to improve. This got me thinking that we can't let obstacles get in our way. We have to overcome them.

*Roldán Tumi, Matsés Anthropologist
Author of the book "Dayac Menequin"*



Human & Nature Rights Program

Within our Human and Nature Rights Program we work closely with the indigenous movement of Loreto to promote fundamental human and nature rights. 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.

- **2013:** Publication of report uncovering the misleading PR and adverse impacts of PlusPetrol Norte S.A., the oil company which has been operating the largest oil block in Northern Peru since the 1990s.
- **2014:** [Production of the documentary 'Pastaza'](#), showing the devastating environmental impacts of over 4 decades of oil activities in the northern Peruvian Rainforest.
- **2015:** We officially started our Human and Nature Rights program. It is the continuation of the environmental justice program that was previously run by the Arkana Alliance.
- **2015:** [Report on the activities of oil company Pluspetrol Norte S.A.](#), alongside empowerment and support to the Federation of Indigenous Kichwa communities from the Tigre River (FECONAT).
- **2016:** We signed the 'Declaration of the Rights of Nature', launched by the Global Alliance of The Rights of Nature, a global network of organizations and individuals committed to the universal adoption and implementation of legal systems that recognize, respect and enforce "Rights of Nature".
- **2017:** Launch of our [short documentary film "Saramurillo: Justice for Peru's Amazonian Peoples"](#)

- **2018:** Release of 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.
- **2020:** The Chaikuni Institute contributed to a [policy paper on food sovereignty and regenerative and culturally sound production systems in the northern Peruvian Amazon](#) for The Sacred Headwater Initiative (SHI).
- **2020/21:** With the help of [generous donations](#) from international supporters, we raised \$158,000 to alleviate the impacts of the pandemic on indigenous communities. We were then able to provide basic medicine, food support, protective gear and emergency funding to people in need.
- **2021:** Kukama women from Huaynakana Kamatahuara Kana, led by their president Mariluz Canaquiri, and with the support of the Legal Defense Institute (IDL), [demanded that the Peruvian state recognized the Marañón River as a legal subject entitled to legal personhood status](#). We actively engaged in supporting communications to raise awareness about this important initiative.
- **2022:** [We hosted a large and important event for indigenous organizations](#) seeking to protect indigenous peoples living in voluntary isolation (PIACI). In this event, an initiative to protect an area where these peoples live was designed and defined.
- **2022:** We continued to work closely with the Kukama women from Huaynakana on a project to strengthen their individual and organizational capacities to pursue the organization's vision and goals. [We co-organized an exchange of women defenders in Cajamarca, which facilitated reflections and dialogue around the importance of the Marañón river.](#)
- **2021/2023:** We supported a project of ASOMASHK (the association of Shipibo onayabos (healers) that visited Shipibo communities and offered free plant medicine treatments to patients according to traditional Shipibo practice, combined with western medical care. With our support they were able to organize 10 visits, reaching 98% of the designated communities, and attending over 5,000 patients with positive results. In addition to the visits, the Shipibo healers also participated in a weekly radio show to raise awareness about their project, and about Shipibo culture and healing traditions.
- **2024:** The Marañón River is declared a rights holder. Following the appeal, the legal process continues. However, we continue working with indigenous, local and international organizations to raise awareness about the importance of nature rights, contributing to campaigns that seek to mobilize the population to change this situation.



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We want the Marañón river to be respected. It wants to live peacefully, just like we want to live in tranquility. [...] What we are asking for is not only for the Kukama people, not just for the Amazonians, but for the whole country and the world. What we are asking for is a very fundamental issue.

*Mariluz Canaquiri, Kukama woman
President of the organization Huaynakana*

Today the Chaikuni Institute runs three equally important programs, convinced that the three combined - in close alliance and partnership with Amazonian communities and our donors - offer holistic alternatives to the Amazon and its peoples.

Chaikuni draws upon the concept of "Sumak Kawsay" (in Quechua), regionally known as "Buen Vivir". This idea of "good living" is historically shared by many Latin American indigenous societies. At its root lies the understanding of the ecosystem as a harmonious continuum of interdependence between living beings and the environment that sustains them. Within this view, causing damage to the ecosystem is akin to causing damage to ourselves.

Life is flourishing!

