

A woman with dark hair, wearing a red tunic with a blue collar and a necklace of large white shells, looks upwards with an open mouth in a lush green forest. She is holding a small plant in her right hand.

Chaikuni Institute

Annual Report
2020



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

Without a doubt, 2020 was an extraordinary year and most likely unlike anything any of us has experienced before; mandatory confinement within our own walls for several months, large queues for grocery shopping and the banks, pharmacies running out of basic medicine, desperate pleas in WhatsApp groups from friends searching for oxygen tanks for their relatives, curfews, no travel, hardly any social contact, uncertainty, insecurity, and a great deal of (collective) fear exacerbated by largely unscientific contributions in the (social) media. As young parents, my partner and I also faced challenges with two small boys who were not allowed to leave the house for months, see their friends, or play in the forest.

The government in Peru imposed an extremely strict lockdown between March and July. Despite this, Loreto was one of the first and hardest hit by the virus and we lived through a traumatic experience between April and May. The fragile local health care system collapsed and ran out of medical oxygen. There are few in Iquitos who did not lose a colleague, friend, or family member during this time.

Amidst this situation, it was easy to feel helpless and infuriated over all of the government failures and thefts committed for decades in Loreto. In the past 50 years, huge oil royalties and public funds have largely disappeared in the pockets of functionaries rather than being invested in health care and education. Rarely has it been clearer that corruption kills. As if the difficulties caused by the pandemic weren't enough, Peruvians lived amidst constant political feuds, which peaked in what many observers called a disguised coup d'état, a week of heavy turmoil and protests in the streets, leaving two young protestors dead and bestowing Peru with three different presidents in less than 10 days.

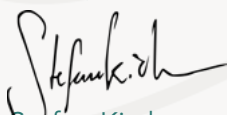
For the Chaikuni Institute, the pandemic also suddenly brought a lot of insecurity. After 8 years of consistent financial support, now for the first time, our sister organization and primary donor, the Temple of the Way of Light, could no longer provide critical monthly donations to cover our operational costs. This posed a serious challenge for the continuation of our work and the very existence of the Chaikuni Institute.

The international solidarity that we received when reaching out to friends, family, and supporters, in addition to the generous funds from our international donors, carried us through these difficult times. Still today, we feel overwhelmed by this wonderful example of reciprocity and are extremely grateful for all your support.

Needless to say, activity-wise, we had to adjust our plans. Much of our focus, time, and resources were shifted towards trying to help people in difficult situations due to the pandemic; indigenous people stranded in the city for months, indigenous students, communities in distant river basins, and our own staff and their families. This annual report gives you a brief overview of our activities and achievements during this unusual year.

While we all lived through difficult times, luckily we were in a position where we were able to help. Challenging times always present a unique opportunity to grow, and perhaps most importantly, teach us humility and remind us what matters most.

With gratitude,



Stefan Kistler,
Executive Director





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A person with dark hair, wearing a blue long-sleeved shirt, is seen from the back, leaning over and planting a small green seedling into the soil. The ground is dark and rich, with some dry leaves and twigs scattered around. The background is slightly blurred, showing more of the natural setting.

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 2020

January ►

We kick off the year continuing to improve our demonstration sites at our permaculture center, adding a “cold” composting site to our compost station, producing organic fertilizer from kitchen scraps, leaves, branches, and droppings from our chickens, guinea pigs, and ducks.



March ►

With the support of our friend and experienced permaculturalist Tierra Martinez, we run a 10-day permaculture training with 30 participants. The participants principally learn about what is known as agroforesta. Luckily, we finish the course just days before Peru imposes a strict lockdown, leaving three agroflorestas installed and ready to grow.



May ►

Crowdfunding campaigns organized by individuals, additional support from our donors, and a generous donation from the GlobalGiving emergency relief fund allow us to react quickly to the COVID-19 pandemic and provide basic medicines, protective gear, and food provisions for communities along the Marañon and far away Chambira river, indigenous students, and indigenous people stranded in the city.



◀ February

We received the visit of professional photographer Frederik Buyckx, whom we bring along to visit Nueva Arica, a picturesque Kukama community situated within the Pacaya Samiria National Reserve. Nueva Arica is affiliated with Huaynakana Kamatwara Kana, an all-female indigenous Kukama organization Chaikuni partners with.



◀ April

Thanks to our supporters, we run an extremely successful crowdfunding campaign on the GlobalGiving platform during Earth Day week. The funds raised help us to compensate funding that didn't come in due to the pandemic, get through the hard times, and secure the continuation of our agroforestry work.



◀ June

Upon request from the Sacred Headwater Secretariat, an indigenous-led bi-national initiative that aims to permanently protect 30 million hectares of indigenous rainforest territories between Ecuador and Peru, we write a policy paper on sustainable productive projects and food sovereignty in the Peruvian Amazon. [Read it here](#)



◀ July

Our Sui Sui program creates a computer lab in the temporary residence of the indigenous students, including five computers, a printer, and unlimited internet access, and offers guidance and training to use the equipment. In a time when all university classes are held through virtual platforms, this is extremely necessary support.



August ▶

Finally, with the support of our Intercultural Education staff, the long-standing efforts of the OEPIAP leadership bear fruits. OEPIAP is granted a long-term lease of an 11-hectare piece of land by the local university, UNAP, on which the future permanent student residency can be built.



◀ September

We organize a special women's circle, in which young indigenous students and female indigenous leaders participate.



October ▶

With our support, a handful of talented indigenous students once again team up with Radio Ucamara to produce five music videos. In their songs, the students rap and sing in their indigenous languages about current topics like the pandemic, gender violence, or the difficulties in moving to the cities. . [Listen to their songs here](#)



◀ November

We finish a series of three communal land planning workshops with the San Pedro village. Using a "talking map" methodology, we asked the villagers to draw the past and present distribution of the natural resources on their territory on a map in order to reach a communal agreement on how to sustainably use and manage their land in the future.



December ▶

For a social and inspiring way to close out the year, the Chaikuni team visits Finca Experimental Paraiso outside of Iquitos. Led by Enrique Llorente, this center is pioneering reforestation efforts with native tree species in our region.



COVID PROGRAM

At the Chaikuni Institute, we are in a good position to effectively channel donations to often forgotten indigenous communities. We made great efforts to try and alleviate the impacts of the pandemic on indigenous communities. Our unprompted COVID support program became the largest program in 2020 and in the history of Chaikuni, both in terms of effort and expenses.



2020 will forever be in our memories as the year of the COVID pandemic. In Peru, an extremely strict lockdown was imposed on March 15th and only partially lifted in the beginning of July.

Our Loreto region, in the northern Peruvian Amazon, was one of the first and hardest hit by the virus. The lack of a decent health care system, infrastructure, medical personnel, medicine, and even oxygen led to the unnecessary loss of many lives, particularly during the traumatic months of April and May.

Despite the relative remoteness of many indigenous communities in Loreto, it didn't take long before the virus spread from the city to the communities. The central government was scandalously slow to design an intervention plan for Amazonian indigenous

communities. Many communities took to traditional measures, closing outside access to their territories and villages. Families isolated themselves in their houses or on their farms in the forest. In the absence of health centers, medicine, and medical personnel, indigenous people turned to traditional medicine and plant remedies with the matico tree, ginger, a local variety of garlic, huito, lemongrass, lime, and onion (among others) to help them cope with COVID-19, reduce symptoms, and avoid worse conditions.

At the Chaikuni Institute, we are in a good



position to help and effectively channel donations to often forgotten indigenous communities. It was natural to try to help in the ways that we could. Once we had secured the means for Chaikuni to financially get through this crisis, we made great efforts to try and alleviate the impacts of the pandemic on indigenous communities, the students, and our own staff and their families. Our unprompted COVID support program became the largest program in 2020 and in the history of Chaikuni, both in terms of effort and expenses.

Emergency Funding

As soon as the pandemic reached Peru and our Amazon region, we had many organizations and individuals reaching out to us, wanting to help. The Maria Marina Foundation, long term donor of our Intercultural Education Program, responded quickly by sending extra funds to support the indigenous students in Iquitos. Inspired by reciprocity, Murat Adash started a GoFundMe campaign with a colleague to help indigenous peoples in the Amazon get through COVID. Chaikuni was one of three organiza-

tions that the funds were channeled through. Long-term partner, the Amaru Fund, also sent an extra donation. GlobalGiving, a crowdfunding platform for philanthropic organizations, sent us an important, unexpected donation from their Emergency Relief Fund. Most impressive perhaps, were the over two thousand individuals who donated to our crowdfunding campaigns. We are extremely grateful for your support.

Basic Medicine and Protective Gear for Indigenous Communities

During the early phase of the pandemic, many of the medicines prescribed to treat COVID were untested and thus controversial. Therefore, we sent only basic medicines that can be purchased without a prescription to the communities, such as painkillers or anti-fever drugs (with one exception, which we were assured would be administered by a health professional). This approach was thoroughly discussed and agreed upon with our indigenous partners. Most indigenous communities primarily resorted to traditional plant medicine treatments in combination with paracetamol (or

a similar drug).

Shortly over a month after the pandemic reached the Peruvian Amazon, we succeeded in sending basic medicine and protective gear to many indigenous communities. Besides the approximately 30 communities of our partner Huaynakana Kamatawara Kana along the Marañon, we also sent basic medicine, masks, and isopropyl alcohol to two organizations on the distant Chambira River, representing over 50 Urarina communities. The Urarina live in a remote area, largely abandoned by the state and private institutions. The leadership of Huaynakana informed us that the Urarina communities were in a difficult situation and asked us to help their indigenous sisters and brothers. We also supported the initiative of a like-minded NGO based here in Iquitos and sent a small donation of medicine to indigenous Bora communities in the Ampiyacu area.

Food donations

During the lockdown, transport was suspended and people were no longer allowed to travel. Thousands of individuals and families got stranded for several months in places away from their homes. Indigenous groups are often very mobile, traveling to the city for several weeks at a time. Many of those who happened to be

in Iquitos didn't make it back to their communities. We joined a group of local NGOs to provide basic food kits to these indigenous groups stranded in Iquitos.

Sadly, not only stranded people experienced food shortages, but indigenous communities also depended on food help. A combination of becoming increasingly integrated into the market economy, aiming at producing one or two products destined for the market, abandoning traditional practices of diversified crop cultivation and recollection of forest resources, and the historic decline of the natural resources due to overexploitation (and contamination) has resulted in the high vulnerability of many indigenous communities during the pandemic.

While continuing to work on a daily basis on long-term solutions to increase the resilience of local communities by promoting diverse agroforestry systems to strengthen food sovereignty, in August, we also stepped in to send food donations to ORDEMIM, another organization of Kukama women from the Marañon.

Supporting the Shipibo Nation

Ucayali, the Amazonian region south of Loreto, was also hard hit by COVID. Thanks to the donations we were able to support two important Shipibo led initiatives that batt-



led the pandemic in the Ucayali region. Channeled through the Federation of Indigenous Communities from the Ucayali River (FECONAU), we supported an initiative called Comando Matíco. Led by young Shipibo volunteers, this initiative installed a temporary community center where COVID patients were treated with traditional plant remedies, often with the leaves of the Matíco tree (*piper aduncum*). Many indigenous communities have traditionally used Matíco, which is believed to have anti-inflammatory, antifungal, and antimicrobial properties, to treat different conditions such as intestinal and stomach ailments, bronchitis, general infections, coughs, and fever. The Comando Matíco received much praise for their initiative.

We also made an important donation to a project presented to us by ASOMASHK, the association of Shipibo onayabos (healers), that set out to visit Shipibo communities and offer free holistic treatment of patients (COVID and others) according to traditional Shipibo practice. 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. Due to some logistical problems, the project has carried into 2021, but has been very positively received by the Shipibo communities around Pucallpa that were visited. We look forward to continuing our collaboration with ASOMASHK going forward.

Giving Back in Difficult Times

With internal and international tourism suspended, our sister organization, the Temple of the Way of Light, had to temporarily close its doors. What we initially thought was going to be, at the most, a couple of months, turned out to be a suspension of operations for all of 2020 and beyond. In consequence, the Temple has not been able to generate any revenue and therefore was not able to cover salaries for approximately 80 employees, both local workers and Shipibo healers. In order to support these individuals and their families, the

Temple and the Chaikuni Institute coordinated an inspiring crowdfunding campaign and the call was met with incredible solidarity and reciprocity. By the end of 2020, we had been able to provide direct financial aid of over \$120,000 USD for food and medicine to the 80 individuals and their families affiliated with the Temple, as well as support for our Shipibo allies, Shipibo Rao and Niwe Rao Xobo healing centers.

Taking care of the Chaikuni Family

Last but not least, and one of the first actions we took, was to think about our extended Chaikuni family - our staff and their families as well as our close allies, such as the student organization OEPIAP.

When the pandemic hit Iquitos, there was a shortage of basic medicine used to treat COVID, such as paracetamol. Through some contacts, we managed to quickly fly in some medicine from Lima that was difficult or impossible to get ahold of in Iquitos. But perhaps most impactful was the lack of medical oxygen and the horrendous prices that were being asked for an oxygen cylinder on the black market. Just before this madness really took off, we procured two oxygen tanks from Lima to be used for emergencies. As soon as the oxygen tanks arrived to Iquitos, the first one was put to use. We are convinced they saved lives. They also gave us and our close allies a sense of security, knowing that in the worst case, there would be an oxygen tank available if needed.

Permaculture

Since the start of our activities in 2012, we have been investigating and restoring healthy and regenerative ways to interact with our environment, bridging traditional indigenous land-management techniques with modern permaculture methods.



The five main pillars of our permaculture program are:



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



Research to generate knowledge and recover traditional wisdom



Outreach work to strengthen food sovereignty with local communities



Supporting market access to local families



Environmental education

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Our outreach work with communities to promote and teach a healthy and diverse form of agroforestry as a viable alternative to the destructive, slash-and-burn monoculture model prevalent in our region took center stage in 2020.

Chacras Integrales and the BOS+ Project

At Chaikuni, we continue to promote what we call a chacra integral, a diverse, productive, and regenerative agroforestry system which builds on local traditional knowledge. Its three main aspects are:

- 1) No-burning of cut vegetation
- 2) Cultivating a great variety of crops, timber, and fruit trees, and
- 3) Inclusion of medicinal plants (in particular, ayahuasca vine).

However, rather than following a fixed pattern, these food forests are very adaptable and can include the elements that a family wants to grow.

Since early 2018, we've been preparing the ground and experimenting with this system at our center. In 2019, we consolidated our methodology to work with individual families, working with a small group of farmers and installing the first hectares of chacras integrales in the communities. 2020 was the year that we took our work with the communities to a new level.

In March, we officially started a new project supported by BOS+, an independent, Belgian NGO, with funds provided by the Flemish Fund for Tropical Forests. For this 18-month project, we set a goal to implement 24 hectares of chacras integrales in four neighboring communities. To start

work on each site, our technical staff conducts a preliminary visit to the interested families and their plots to get a sense of their ideas and the characteristics of their land. We then offer technical and logistical support as well as manpower in the form of three mingas (communal workdays) to get their food forests established and well under way.

Despite the four months during which we couldn't work in the communities due to the pandemic, by the end of the year we had worked with 20 families on a total of approximately 15 hectares, all of which had carried out their first minga (some already two) to prepare their chacras. Altogether we facilitated and participated in 23 communal workdays in 2020.

Talking Maps

The second component of the BOS+ project aims to support the communities to use and manage their village land in a sustainable way, reaching a communal agreement to do so. To start with, we organize three meetings, during which we ask the villagers to draw the past and present use and distribution of the natural resources in their territory on a map. As the data is visualized in these "talking maps," the general decline of their resources over the years becomes distinct. This process helps the community to reflect on their current practices, how they would like their future to be, and what needs to happen so that their vision of the future can materialize.

Once the community has reached their agreement, we then organize a series of trainings on how to monitor and protect their village lands. Being relatively close to the city, illegal resource extraction (trees, fish, wood, etc.) in our partner communities is very common. We encourage the organization of a small surveillance team, support with some basic materials, and invite relevant authorities to train the village monitors about their rights and explain actions they can take against any offender.



Due to the pandemic, we were unfortunately only able to start this process in the San Pedro village, where we held three communal land use workshops. We also had to postpone all of the activities in the third component of the BOS+ project, including environmental education trainings in the schools in the four villages. All schools in Peru were closed throughout the entire year.

10-Day Agroforesta Course

In 2019, we held our first 10-day Permaculture Design Course (PDC) for local farmers, indigenous students, and Shipibo herbalists. It was a huge success, so we repeated it again in 2020! Once again led by Tierra Martinez from the Na'Lu Um Permaculture Institute, one of Latin America's foremost permaculture experts, we ran a 10-day permaculture training with 30 local participants. As a preparation for our agroforestry work with the communities, this year's training offered a deeper look into the chacra integral system, and more specifically, a method called agroforesta.

The agroforesta, also known as syntropic agriculture, is an extremely diverse and productive system of climate and biodiversity-friendly sustainable farming. Just like a multi-layered rainforest ecosystem, it works with plants that thrive on different levels and in different conditions (high, low, medium-altitude, shade, sun, etc.), producing food, timber, or medicines at different time intervals for year-round production. Perfect-

ly aligned with our chacra integral system, we promote the agroforesta as a part of it. At the end of the ten days, we had established three rich agroforesta plots, one at our center and two in nearby communities. Installed in areas previously degraded by local farming practices, they are serving as accessible demonstration plots in the communities and designed to become thriving and productive forests. By the end of 2020, we had already harvested maize, yucca, beans, cocona fruit, papaya, chaia, katuk, and bijao leaves (used in local cuisine) from our own agroforesta.

Rethinking Permaculture Design

In 2012, an impressive permaculture masterplan was designed for the entire land of the Temple of the Way of Light, where our permaculture center is situated. While this master plan continues to inspire our work, the priorities and intentions of our permaculture center have evolved over the years. Today, our main vocation is to be of service to our region and to the Amazonian communities.

Our core permaculture staff has been deepening their permaculture design knowledge through a six-month virtual course with the Na'Lu Um Institute. Using our permaculture center as a case study, we have been reimagining and redesigning it. We have drawn up a first prototype that roughly defines ideas for its future design, which is to be further developed and implemented next year.



A photograph of a young man and woman in traditional indigenous attire. The man on the left wears a yellow tunic and a woven hat with a red band, with black and purple face paint on his cheeks. The woman on the right wears a black top and a beaded necklace, with black and purple face paint on her cheeks. They are standing in front of a yellow wall with green foliage in the background.

Intercultural Education

Our Intercultural Education Program, also called the Sui Sui Program, 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 the indigenous students in the city of Iquitos

This program, currently projected until 2022, has defined the following five lines of work:



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

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OEPIAP, together with Chaikuni's Sui Sui Program, constitute the main, and often only support network for many indigenous youths who come to the city to pursue higher education and face a series of difficult challenges.

Despite the pandemic, there were a number of important achievements in 2020, which are briefly outlined below.

Dealing with the Pandemic

As for everyone else, for the indigenous students of the OEPIAP, this year has been marked by the COVID-19 pandemic and the state of emergency that was declared in Peru just as most students were preparing to start a new academic year.

While some were in Iquitos, others were on semester break in their communities or working to pay for their studies. For those who were in the city, the new restrictions left many students and other indigenous people stranded in Iquitos with limited resources and at risk of contracting the virus.

The students at the OEPIAP organized themselves to prevent contagion and look for support from various institutions, including Chaikuni. Coordinating with the student leadership, we helped OEPIAP to meet the most urgent needs; food, medicine, protective gear, and cleaning and personal hygiene products.

We also maintained permanent contact to monitor the students and their health situation. The news that we had acquired two oxygen tanks and medicine for emergencies also helped to bring some relief to the indigenous students in those moments of fear and uncertainty.

Improving the Conditions for Academic Success

The pandemic brought additional challenges.



ges to the indigenous students. Virtual classes involve less interaction with teachers and thus hinder the educational process for students who generally start at a lower academic level than their urban peers. For many new students, the situation made it more difficult to adapt to the rhythm and demands of the university.

In response to this situation, we organized additional academic tutoring from July onwards, offering classes in basic and advanced mathematics, physics, statistics, English, oratory, and debate. Thanks to this support, we saw an overall improvement in student performance as compared to last year; compared to 34% in 2019, 56% of OEPIAP students enrolled at the National University (UNAP) passed all of their courses in 2020.

Our Intercultural Education program also installed a computer lab in the temporal student residence, which includes five computers and a printer for students to do their work. Since internet connection in Iquitos is unreliable and the service at the student residence cannot accommodate everyone, we distributed 10 SIM cards with unlimited internet access to students with fewer resources so that they were able to attend virtual classes from their cell phone.

A Big Step Closer Towards the Future Student Residence

As every year, our Sui Sui team coordinated and advised the student leadership on a number of topics. For many years now, our aim has been to realize the dream of a permanent student residence for indigenous youth in the city of Iquitos.

After exploring various options with the Regional Government, Ministry of Culture, and the university, in August, the OEPIAP was finally formally granted a long-term lease of an 11-hectare piece of land. The land is owned by the local university (UNAP) and situated in an area a bit outside of the city.

For the remainder of the year, our program

staff supported efforts to develop the student residency project and looked into ways to make the construction of the student residence a reality.

Empowering Young Indigenous Women

This year, we organized three women's circles with the participation of 17 indigenous OEPIAP students and female indigenous leaders. Through a process of sharing and self-exploration, these circles generated a space of sorority and allowed the women to forge support networks to navigate daily machismo situations, discrimination, and violence, suffered by women both in their communities and in the city. Through remembrance and intergenerational dialogue, the traditional knowledge and values of indigenous women were an element of inspiration and strength for new generations. Young indigenous women are demanding new spaces of equality based on their own indigenous identity and worldview, becoming agents of change for their own peoples.

Developing Talents

We worked with indigenous Kukama Radio Ucamara and a group of talented indigenous students to produce five music videos. The songs were composed and performed in Spanish and native languages by the students themselves, and are available on [Radio Ucamara's YouTube channel](#). Twenty-one youth belonging to the Shawi, Achuar, Tikuna, Awajún, Secoya, Kukama, Urarina, and Wampis peoples participated in the videos. In their songs, the students address current issues such as gender-based violence, the challenges of studying in the city, the effects of the pandemic on indigenous peoples, and discrimination against women.

Through urban and rock music, indigenous youth make their voices heard, draw attention to the challenges faced by their peoples, and vindicate their languages and cultures, showing that they are alive and are a source of pride and inspiration for new generations.





Human & Nature Rights

Through our Human and Nature Rights Program we work closely with the indigenous movement of Loreto (and beyond) to promote fundamental human and nature rights in one of the world's most biologically and culturally diverse regions. We combine research with activism, documentation, and audio-visual communication, provide technical and legal support to our indigenous allies, and suggest practical solutions that we experiment with and advocate within 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

Icons made by Freepik perfect from www.flaticon.com

In 2020, our efforts were almost exclusively focused on channeling COVID emergency support to our indigenous allies. In addition, there were two key activities and developments that are briefly described below.

Victims on Indigenous People's Day

In 2019, the coalition platform comprised over 50 indigenous federations as the movement of indigenous peoples affected by nearly a half century of petroleum activities in their territories continues to grow. This coalition reached an apparent victory when the government declared it a national urgency "to close the gap" in these indigenous territories and promised the activation of important state funds. Despite the intention to continue the meetings to further this ambitious plan, the pandemic set an abrupt stop to proceedings in March.

On Indigenous People's Day on August 9th, local Kukama communities and allies from the coalition organized a protest against the oil concession 95 operated by PetroTal, demanding better basic services and the reduction of the social gaps. The protest escalated, and the security forces of the oil company opened fire on the indigenous protestors, resulting in the tragic

death of three indigenous protestors and injuries amongst security personnel and indigenous protestors.

These events overshadowed and further hindered the continuation of the negotiations. In October, Chaikuni was invited to and participated in a large, government-organized, 2-day consultative meeting with prominent participants from ministries, local governments, and indigenous leaders, however, notable advances were not made. In addition, the concurrent state crisis and the subsequent overthrow of the government meant that the coalition had to start anew on many ends, and the wounds from the fatal encounter in oil lot 95 were still very fresh, with little having been done to try to heal them.

The Sacred Headwater Initiative

The Sacred Headwater Initiative (SHI) is an indigenous-led bi-national initiative, which, in partnership with NGOs, academics, social

entrepreneurs, and eventually the governments, aims to permanently protect over 30 million hectares of indigenous rainforest territories between Ecuador and Peru. The SHI invited leading experts, academics, and entrepreneurs to write short policy papers in different areas such as connectivity, alternative energies, intercultural and bilingual education, urban and community planning, infrastructure, health and sanitation, conservation, circular economy, and ecological business. Upon invitation, the Chaikuni Institute contributed a policy paper on food sovereignty and regenerative

and culturally sound production systems in the northern Peruvian Amazon.

The proposals in our paper were summarized and woven into the Bioregional Plan for the Sacred Headwaters, which promotes the sustainable use, regeneration, productive conservation, and permanent protection of these territories, and the “buen vivir” (the alternative vision of “development” proposed by indigenous peoples) of the indigenous nations that live within the sacred Amazonian headwaters territory.





Statement of Financial Activity

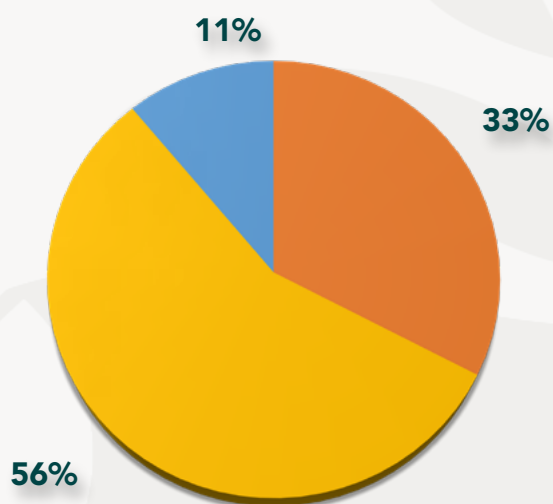
Revenue & support

Campaigns	186,478 USD
International Cooperation	108,146 USD
Individual & private donations	36,593 USD
Total Revenue & Support	331,218 USD
Change in Net Assets¹	46,513 USD

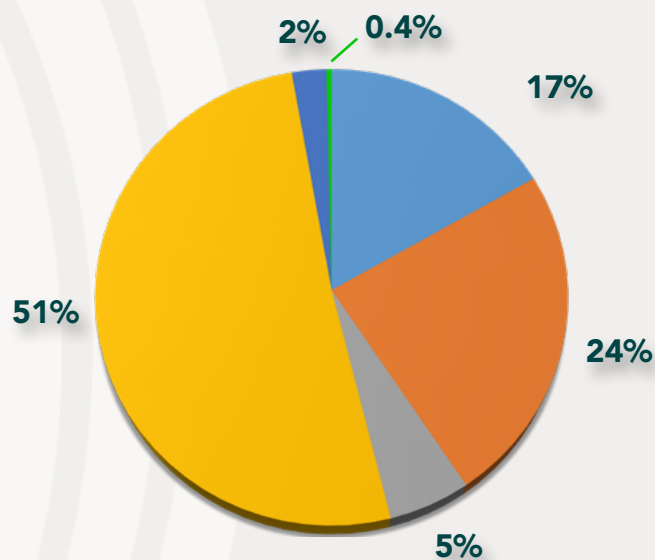
Expenses

COVID Program	145,499 USD
Permaculture Program	68,148 USD
Intercultural Education Program	47,607 USD
Human & Nature Rights Program	15,493 USD
Communication & Fundraising	6,948 USD
Management & Administration	1,007 USD

Total Expenses 284,705 USD



Campaign incomes	
GlobalGiving Project Campaigns	186,478
International Cooperation	
Bos+	41,175
María Marina Foundation	31,687
Ford Foundation	23,234
CATAPA	7,417
Namaste Foundation.....	4,633
Individual & private donations	
GlobalGiving Emergency Help	14,885
Private Donations	14,038
Temple of the Way of Light ²	6,470
Amaru Fund	1,200



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

1. Corresponding to 2021 Project Activities
 2. 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.

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



International Partners





The Chaikuni Institute Staff and Board

Stefan Kistler, Executive Director
Paula Layango, Administration Coordinator
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