



JOINING FORCES AND CULTURES FOR GREATER IMPACT

Practical solutions for achieving intercultural,
flexible and transparent financing



AIDSESP
ASOCIACIÓN INTERÉTNICA DE DESARROLLO
DE LA SELVA PERUANA

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*“Nothing about the Peoples without the Peoples”
(Indigenous organisations)*

*“Listen before acting, trust before controlling
and learn alongside communities”
(Fundo Casa, Brazil)*

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INTRODUCTION

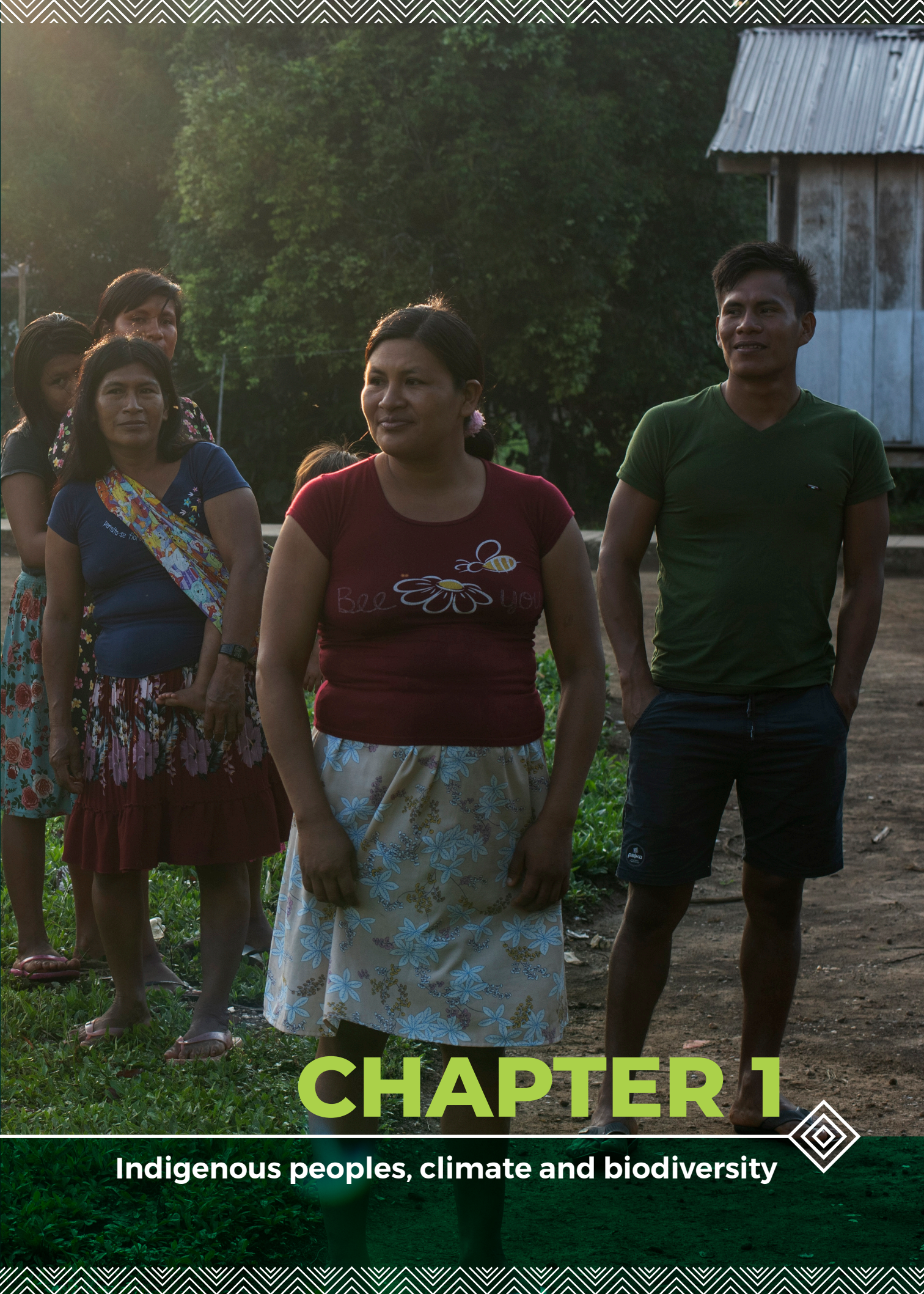
The indigenous peoples of the Peruvian Amazon express their deep gratitude to international cooperation agencies, partner institutions and all those who, with commitment and respect, have supported efforts to protect their territories, strengthen their organisations and fight for the well-being of their communities. Each joint initiative and project has made an important contribution that should be valued and from which we can continue to learn.

At the same time, it is valuable to share this proposal for strengthening cooperation practices so that this support continues to grow in effectiveness and relevance. In the Amazonian reality, time, processes and collective decisions have their own rhythms and intercultural contexts that require understanding and flexibility. Financing mechanisms and administrative procedures often fail to fully adapt to the specific forms of organisation, geographical conditions or cultural dynamics that give meaning to actions.

Likewise, on some occasions, they also demand time and management effort that could mean less time for the institutional political mission of representative organisations. There have been advances and positive experiences, but these have not yet been expanded. We therefore believe it is important that programmes and funds for indigenous peoples integrate intercultural approaches, promote direct participation in resource management, and recognise the validity and simplicity of community-based forms of reporting, monitoring and control, with transparency and integrity.

Similarly, it is important that decisions on investment priorities are made jointly, through horizontal dialogue, respecting indigenous governance structures and the principle of free, prior and informed consent. It is very important to reaffirm the commitment to work with cooperation, transparency, capacity building, accountability and tangible results in the territories.

The global climate crisis demands more effective collective action. Indigenous peoples are a strategic part of the solutions. In this document, we propose some practical solutions for mobilising sufficient and equitable financing to enhance effectiveness, and we invite further development of collaborative mechanisms that are not only more efficient in technical terms, but also more consistent with the intercultural context, the self-determination of Good Living and the values of reciprocity that sustain life in the Amazon.



CHAPTER 1

Indigenous peoples, climate and biodiversity





Chapter 1: Indigenous peoples, climate and biodiversity

Indigenous peoples make up only 6% of the world's population¹ but they manage more than a quarter of the planet's surface and 40% of the best-preserved ecosystems. They play a key role in combating climate change and protecting biodiversity². And in 2024, this leadership was officially recognised and indigenous peoples went from being observers to becoming a permanent group within the Convention on Biological Diversity, an important step towards real participation in decision-making³. Even so, their access to funding and their effective contribution remain limited.

A recent study by the United Nations Environment Programme (UNEP)⁴ highlights this reality and the real obstacles that remain, such as unsecured land rights, lack of partnership models, limited access to finance, weak regulatory frameworks and exclusion from decision-making spaces. All of this limits the mobilisation of urgently needed resources.

The financing gap for nature and biodiversity remains enormous, and it will be impossible to close it without greater inclusion of indigenous peoples, making it a central challenge to achieving global goals such as those of the Kunming-Montreal Global Biodiversity Framework and the Paris Agreement. There is an urgent need to activate and expand equitable, accessible and intercultural financing directed directly to the territories of indigenous communities.

Over the last decade, several efforts have been made to increase indigenous peoples' access to climate and biodiversity financing. At the 26th Conference of the Parties (COP) to the Framework Convention on Climate Change, held in Glasgow (Scotland, United Kingdom) in 2021, specific financial commitments were announced to support Indigenous Peoples and Local Communities (IPLC) in protecting forests and combating climate change.

¹ <https://www.bancomundial.org/es/topic/indigenouspeoples>

² <https://www.globalcitizen.org/en/content/why-funding-indigenous-led-conservation-is-essenti/>

³ <https://www.culturalsurvival.org/news/historic-decision-cop16-indigenous-peoples-and-local-communities-gain-permanent-space>

⁴ United Nations Environment Program (UNEP)

These included an initial pledge of \$1.7 billion⁵, to be channelled from 2023 through the United Nations Development Programme (UNDP) *Climate Promise initiative*⁶, with the aim of strengthening land tenure, protecting ecosystems and empowering communities.

These efforts are complemented by multilateral initiatives such as the Forest Carbon Partnership Facility (FCPF) and REDD+ programmes, which have integrated specific components to develop the capacities of indigenous peoples and their participation in results-based payment systems. Also noteworthy is the Global Biodiversity Framework Fund (GBFF), created in 2023 by the Global Environment Facility (GEF), which allocates at least 20% of its funding to initiatives led by indigenous peoples. And more recently, in 2025, under the Convention on Biological Diversity (CBD), the Cali Biodiversity Fund⁷.



Indigenous peoples manage more than a quarter of the planet's surface area and play a key role in combating climate change and protecting biodiversity.

This mechanism seeks to channel private sector investment⁸ with a commitment that at least 50% of its resources will go directly to IPLCs, and represents a pioneering effort to mobilise new private funds for biodiversity, ensure a fair distribution of the benefits derived from the use of genetic data, and ensure that indigenous peoples and local communities receive an equitable share of resources to strengthen the conservation of their territories.

Indigenous organisations themselves are also promoting innovative frameworks, such as the Shandia Principles, presented in 2022 during New York Climate Week by the Global Alliance of Territorial Communities (GATC), with the backing of indigenous organisations from Asia, Africa and Latin America, and the support of allies such as the Ford Foundation.

Shandia provides an ethical and operational framework to ensure that climate and biodiversity finance is delivered directly, fairly and effectively to IPLCs. It promotes respect for collective rights, free, prior and informed consent, the strengthening of indigenous governance, and the recognition of indigenous peoples as rights holders and key actors in global climate action. Donors and international organisations are increasingly being urged to adopt these principles as a cornerstone for the creation of transformative financial mechanisms guided by indigenous self-determination.

⁵ <https://climatepromise.undp.org/what-we-do/flagship-initiatives/direct-grants-indigenous-peoples>

⁶ <https://climatepromise.undp.org/what-we-do/flagship-initiatives/direct-grants-indigenous-peoples>

⁷ <https://www.cbd.int/article/cali-fund-launch-2025>

⁸ Companies that conduct business with genetic information (mainly in the pharmaceutical, cosmetic, biotechnology and agricultural sectors) are invited to voluntarily contribute 0.1% of their revenue or 1% of their profits to this fund.

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» The funding gap for nature and biodiversity remains enormous, and it will be impossible to close it without greater inclusion of indigenous peoples.

In 2025, the International Indigenous Women's Forum (IIWF), in its report *Beijing +30: Indigenous Women in Action*⁹, highlighted the specific challenges faced by indigenous women around the world and documented the solutions they themselves are promoting from their territories. The report points to an important fact: less than 1% of global funding goes to women and girls, despite their leadership in effectively responding to global crises.

Important institutional innovations have also emerged. In 1999, the International Fund for Indigenous Peoples (IFIP) created what was originally a cooperation project and has now become a fully recognised legal entity. In 2023, IFIP launched the Global Alliance of Indigenous-Led Funds¹⁰, a collaborative platform to transform philanthropy through Indigenous leadership, transparency and local solutions. And in July 2025, it presented *Rooted in Trust: a toolkit for funders to strengthen Indigenous-led funds*, to guide agencies and partners in designing and managing funding for Indigenous peoples¹¹.

Various initiatives are also underway at the local level. In Brazil, the Amazon Community Fund Network, promoted by the Coordinator of Indigenous Organisations of the Brazilian Amazon (COIAB)¹² since 2021, already operates through the Podáli Fund, in collaboration with *The Nature Conservancy*.

In Peru, the Indigenous Jurisdictional REDD+ Programme is moving forward under the leadership of Grupo Perú (AIDSEP¹³, ANECAP¹⁴ and CONAP¹⁵). This is an innovative approach to implementing REDD+, linking indigenous leadership with national climate policy at the jurisdictional level, with the support of the government and international verification mechanisms. The programme will be administered by PROFONANPE, the country's state environmental fund, which operates under private law. This initiative is also linked to the design and implementation of the new PRISFOR programme, which focuses on Resilient, Inclusive and Sustainable Forest Management and has a budget of US\$147.8 million¹⁶.

⁹ Available at: https://drive.google.com/file/d/1TqSi_f7LqSH6HWz9hXzHQFPTIE1EJ8Ge/view

¹⁰ <https://internationalfunders.org/indigenous-movement/indigenous-led-funds/>

¹¹ <https://internationalfunders.org/wp-content/uploads/2025/07/Rooted-in-Trust-A-Funders-Toolkit-for-Strengthening-Indigenous-Led-Funds-1.pdf>

¹² Coordination of Indigenous Organisations of the Brazilian Amazon. <https://coiab.org.br>

¹³ Interethnic Association for the Development of the Peruvian Rainforest. <https://aidesep.org.pe>

¹⁴ National Association of Executors of Community Reserve Management Contracts in Peru (<https://www.anecap.org/>)

¹⁵ Confederation of Amazonian Nationalities of Peru (<https://conapperu.org/>)

¹⁶ PRISFOR will consist of three strategic components: The first, Agroforestry Systems (SAF), seeks to reduce deforestation driven by shifting cultivation by formalising land tenure through Land Use Transfer Agreements (CCUSAF). It promotes sustainable agroforestry models, value chains and access to financing, benefiting family farmers, indigenous communities and local governments (PEN 200.7 million). The second, Restoration of Degraded Forest Ecosystems, focuses on the rehabilitation of areas affected by illegal mining and intensive agriculture. It prioritises the identification of priority areas, financial mechanisms, technical strengthening and impact monitoring (PEN 154.1 million). The third, Community Forest Management (CFM), strengthens the sustainable management of forest resources by indigenous and peasant communities, promoting environmental services, value addition and partnerships with the private sector (PNS 152.5 million).

In Ecuador, the Amazon Biocorridor Fund (BCA) was created through a debt-for-nature swap. The programme will receive an average of £13.5 million per year over the next 17 years and will capitalise an endowment fund that is expected to reach £97 million by 2042, ensuring long-term support for the BCA, which has already announced a grant programme for indigenous organisations to be implemented throughout its duration.

Less than 1% of global funding goes to women and girls, despite their leadership in effectively responding to global crises.

In 2024, the World Wide Fund for Nature (WWF) and indigenous organisations in the Amazon, such as the National Organisation of Indigenous Peoples of the Colombian Amazon (OPIAC), the Confederation of Indigenous Nationalities of the Ecuadorian Amazon (CONFENIAE), the Interethnic Association for the Development of the Peruvian Rainforest (AIDSESEP) and COIAB, highlighted the attributes that a direct and targeted financing model for indigenous peoples should have¹⁷.

They proposed that funds and programmes incorporate a financial structure adapted to the indigenous reality, with horizontal and participatory governance, strengthening of local capacities and clear rules on the role of each actor. They also called on international cooperation agencies and donors to simplify their requirements and eliminate the administrative and legal barriers that currently limit indigenous peoples' direct access to resources for biodiversity conservation and climate action, in line with associated global goals such as the Kunming-Montreal Global Biodiversity Framework.

In this regard, *Practical Action* and AIDSESEP are promoting greater access and management by indigenous peoples to financing for the conservation of their territories, the protection of their rights and the improvement of climate action, within the framework of the UK's Biodiverse Landscapes Fund project¹⁸, which is being implemented in Peru and Ecuador.

As part of this process, indigenous human capital has been strengthened through the training of 81 young people from 19 indigenous communities—47% of whom are women—on issues related to climate change, governance, finance, and climate action¹⁹. Technical assistance has also been provided to the Peruvian government for the creation of a large-scale educational training tool on forests and climate change, known as Mochila Forestal²⁰.

¹⁷ <https://wwfint.awsassets.panda.org/downloads/cartilla-financiamiento-pueblos-indigenas-cop16-2024.pdf>

¹⁸ <https://latam.practicalaction.org/projects/fondo-de-paisajes-biodiversos-paisaje-andes-amazonico/>

¹⁹ <https://www.escuelaegida.com/post/per%C3%BA-j%C3%B3venes-ind%C3%ADgenas-culminan-formaci%C3%B3n-en-bosques-y-cambio-clim%C3%Altico-en-curso-presencial-de-la-e>

²⁰ Videos: <https://shorturl.at/D3hxa> y <https://shorturl.at/NgBdL>



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» *Practical Action* is supporting AIDSESP in designing a simple, intercultural mechanism to facilitate greater access to and management of climate and biodiversity funding at all levels of governance within this indigenous organisation in the Peruvian Amazon.

At the same time, support has been provided for the systematisation of the history, lessons and challenges of indigenous peoples' participation in climate action in Peru (2008-2025)²¹, including an audiovisual systematisation of this valuable experience²². The exchange of experiences between indigenous leaders from both countries is also being promoted²³ to foster synergies and mutual learning. Practical Action is also supporting AIDSESP in designing a simple, intercultural mechanism to facilitate greater access to and management of climate and biodiversity financing at all levels of governance within this indigenous organisation in the Peruvian Amazon.

At COP 30 in Belém (Brazil), the Tropical Forests Forever Facility (TFFF)²⁴ will be launched, an international mechanism that will finance the conservation of tropical forests through annual results-based payments from a sustainable investment fund. These payments will be transferred from the TFFF to the governments of countries with tropical forests that meet verifiable conservation criteria, such as low deforestation rates and reliable forest monitoring systems.

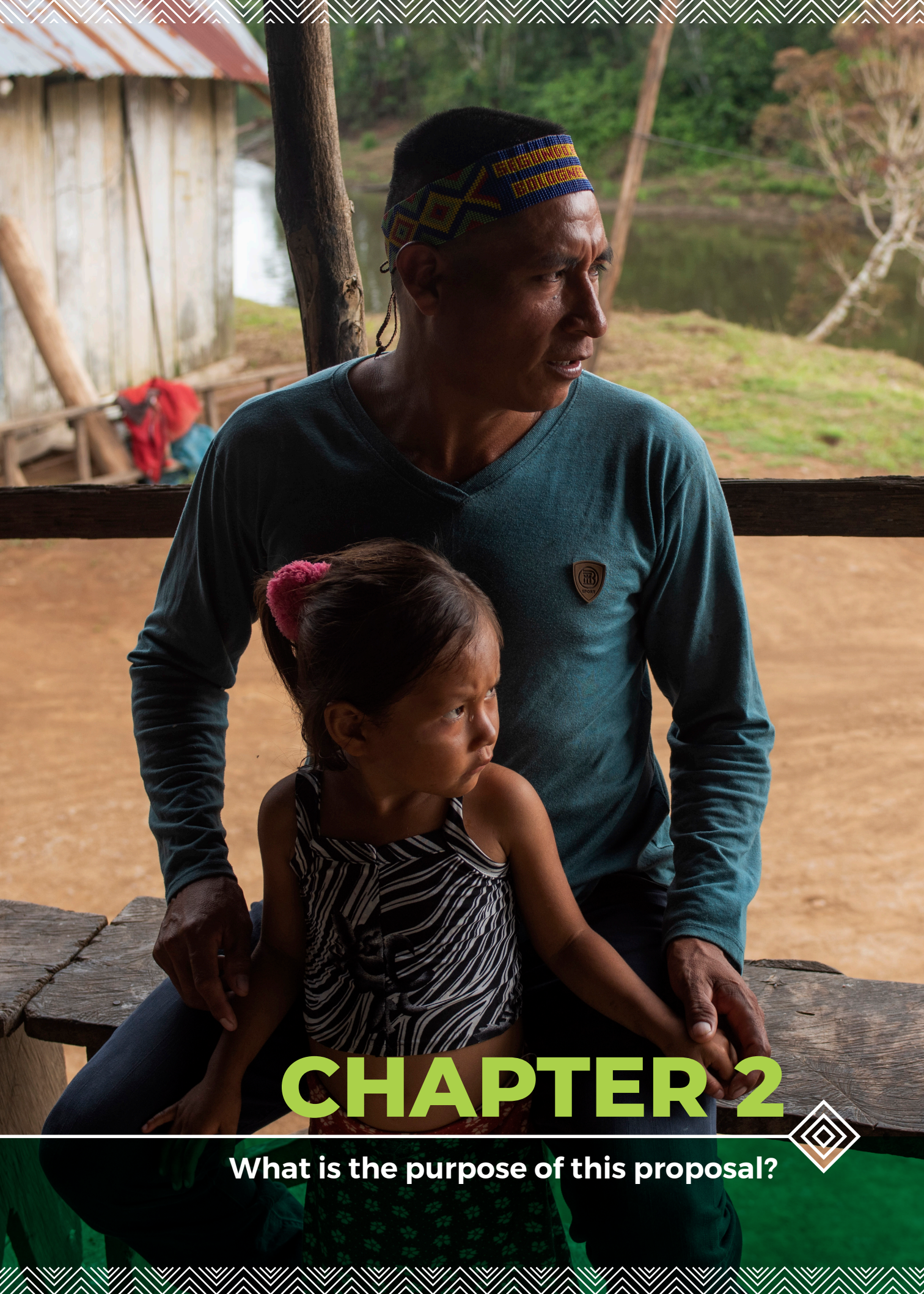
Each country must allocate at least 20% of resources to indigenous peoples and local communities, in recognition of their role in protecting forests. The mechanism will operate with permanent, predictable and debt-free financial flows, channelled through national and local governance structures. In this context, the success of such initiatives will be directly linked to the implementation of effective intercultural intervention mechanisms that guarantee forest conservation and the effective inclusion of indigenous peoples.

²¹ <https://youtu.be/KdPk--DuRRM>

²² <https://youtu.be/alxhC3wPBf4?si=ek9Wfq7dBjY3gq06>

²³ Video: <https://shorturl.at/PokZe>

²⁴ <https://cop30.br/en/news-about-cop30/tropical-forests-forever-facility-tfff-proposes-innovative-financing-model-for-conservation>



CHAPTER 2

What is the purpose of this proposal?



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Chapter 2: What is the purpose of this proposal?

This proposal sets out practical solutions to improve project approval, implementation and evaluation, applying principles such as respect, responsibility, reciprocity and redistribution, aimed at building mutual trust, effectiveness and equity. It seeks to contribute to maximising the impact of climate and biodiversity cooperation in the Amazon, with indigenous peoples as active protagonists in the management of resources and interventions, and strengthening alliances at the local, national and international levels.

The initiative arises in response to a historical contradiction: although there is an abundant flow of international funding for the Amazon, only a small portion actually reaches the communities. And when indigenous organisations do manage to access these funds directly, most of the time the management systems lack intercultural relevance, while the indigenous organisations themselves do not yet have the units and capacities to manage this type of project. This combination can create a risk: that technical and administrative management consumes time that should be devoted to the institutional and community mission.

The proposal has been developed by AIDSESP, in dialogue with various indigenous organisations in Peru and Ecuador, and with technical assistance from Practical Action. It proposes practical solutions for achieving intercultural, flexible and transparent financing that combines the accountability required by donors with cultural relevance and greater aid effectiveness. Its approach is practical because it seeks to be adaptable and incorporated, in whole or in part, into the various cooperation systems or support programmes for indigenous peoples.

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CHAPTER 3

What limitations are we seeking to address?



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Chapter 3: What limitations are we seeking to address?

Today, international cooperation systems applied to Amazonian indigenous peoples have structural limitations that hinder their effectiveness, sustainability and impact, as they do not consider the social, cultural and organisational realities of the indigenous communities they seek to benefit.

This represents a significant contradiction, as on the one hand, cooperating agencies and donors prioritise transparency, formal accountability and bureaucratic procedures, while on the other, indigenous communities face realities where these mechanisms fail to be adequately implemented. In other words, the formal requirements are met, but the underlying problems remain, as the populations do not see real improvements in the management, control or viability of the processes that mutual assistance between nations seeks to promote.

The indigenous leaders and technicians interviewed point out that most of the formats, deadlines, and reporting and monitoring systems used by international cooperation are designed according to management logic that ends up operationally excluding indigenous organisations. The financial and administrative controls in place, designed for formal and urban contexts, impose disproportionate burdens on rural Amazonian communities, where oral traditions, collective processes and their own sociocultural timescales predominate.

Most of the formats, deadlines and reporting and monitoring systems used by international cooperation are designed according to management logic that ends up excluding indigenous organisations from an operational perspective.

This highlights a profound institutional asymmetry between the parties, because indigenous peoples do not usually have technical staff or a permanent administrative structure, but donors impose eligibility requirements, audits and complex reporting requirements that discourage direct access to funds, and the gap perpetuates dependence on intermediaries who also face a system that challenges them and makes their work more expensive.



The problem, therefore, is not limited to financial access, but reflects a vertical and monocultural cooperation model that does not engage with the diversity of the Amazonian peoples.

Furthermore, management systems still do not recognise or take advantage of the governance structures, accountability mechanisms and social control that already exist within indigenous organisations, which could be strengthened and enhance the effectiveness and impact of interventions and aid in general. The problem, therefore, is not limited to financial access, but reflects a vertical and monocultural model of cooperation that does not engage with the diversity of the Amazonian peoples.

To overcome this situation, we propose cultural innovations that include the simplification of procedures, the use of adapted formats, timelines aligned with social and environmental cycles, and the recognition of community evidence as a valid part of management processes. We also propose strengthening ongoing training and indigenous control over funds and interventions.

There are already good practices and lessons learned that should be capitalised on, promoted by various international and local organisations and initiatives, such as WWF, *The Nature Conservancy* (TNC), *Conservation International* (CI), *Rainforest US* (RFUS), *Amazon Watch*, PROFONANPE in Peru, *Forest Peoples Programme* (FPP); *Forest Investment Programme* (FIP) and its Mechanism Dedicated to Indigenous Peoples in Peru (MDE Saweto), the Joint Declaration of Intent on REDD+ (DCI), Law, Environment and Natural Resources (DAR), Perú Equidad and *Practical Action* in Peru.





CHAPTER 4

What are the key elements of our initiative?



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Chapter 4: What are the key elements of our initiative?

Indigenous peoples propose a series of key approaches that we consider relevant for advancing towards more equitable, transparent, autonomous and intercultural international cooperation, in which the vertical logic is replaced by a horizontal, inclusive and collaborative governance model, and indigenous peoples are protagonists and effective allies. These are:

An approach based on respect

This means listening to communities on an ongoing basis before, during and after action, and recognising and applying the rights, visions and strategies of indigenous peoples aimed at their self-determination, self-government and self-management. All projects must be based on respect for their culture, institutions and collective decisions, integrating their worldview as the central axis of the design, implementation and evaluation of interventions.

An approach based on long-term partnerships

This involves developing short-term actions that contribute to lasting partnerships based on trust and mutual commitment. It is not just a matter of completing projects, but of consolidating long-term links between donors, implementers and indigenous communities that strengthen the sustainability of the processes.

An approach based on shared responsibility

This approach involves mutual commitments to transparency, sincerity and accountability. The parties must maintain a frank and direct dialogue, ensure the effectiveness of results and establish mechanisms for monitoring and sanctioning malpractice, both by external and internal actors. Neither indigenous peoples nor cooperation agencies should be or feel at risk, but rather join forces to consolidate robust, transparent, intercultural and effective management systems.

Every project must be based on respect for the culture, institutions and collective decisions of indigenous organisations, integrating their worldview as the central axis of the design, execution and evaluation of interventions.

A reciprocity approach

Promotes dialogue and mutual learning between indigenous peoples and cooperation agencies to implement and validate innovations that generate concrete territorial results in terms of climate action, biodiversity and organisational strengthening.

An approach based on indigenous empowerment and retribution

Promotes the leading role of indigenous organisations in decision-making and resource channelling, reducing institutional asymmetries between donors and indigenous peoples, and seeks to ensure that funds reach communities directly and are managed under their own organisational structures. It also proposes that indigenous representatives be formally recognised and duly compensated for their work.

An intercultural approach to governance and management

It proposes that financial mechanisms include guiding bodies with representative and equal indigenous participation—by gender and organisation. These bodies should define calls for proposals, select projects, monitor results, manage additional funding, and resolve complaints by consensus. Complementarily, it seeks to adapt financial and technical procedures to the social, linguistic, and territorial reality of the peoples. This involves simplifying formats, adapting timelines, recognising community evidence and strengthening indigenous controls rather than imposing urban or centralised procedures.





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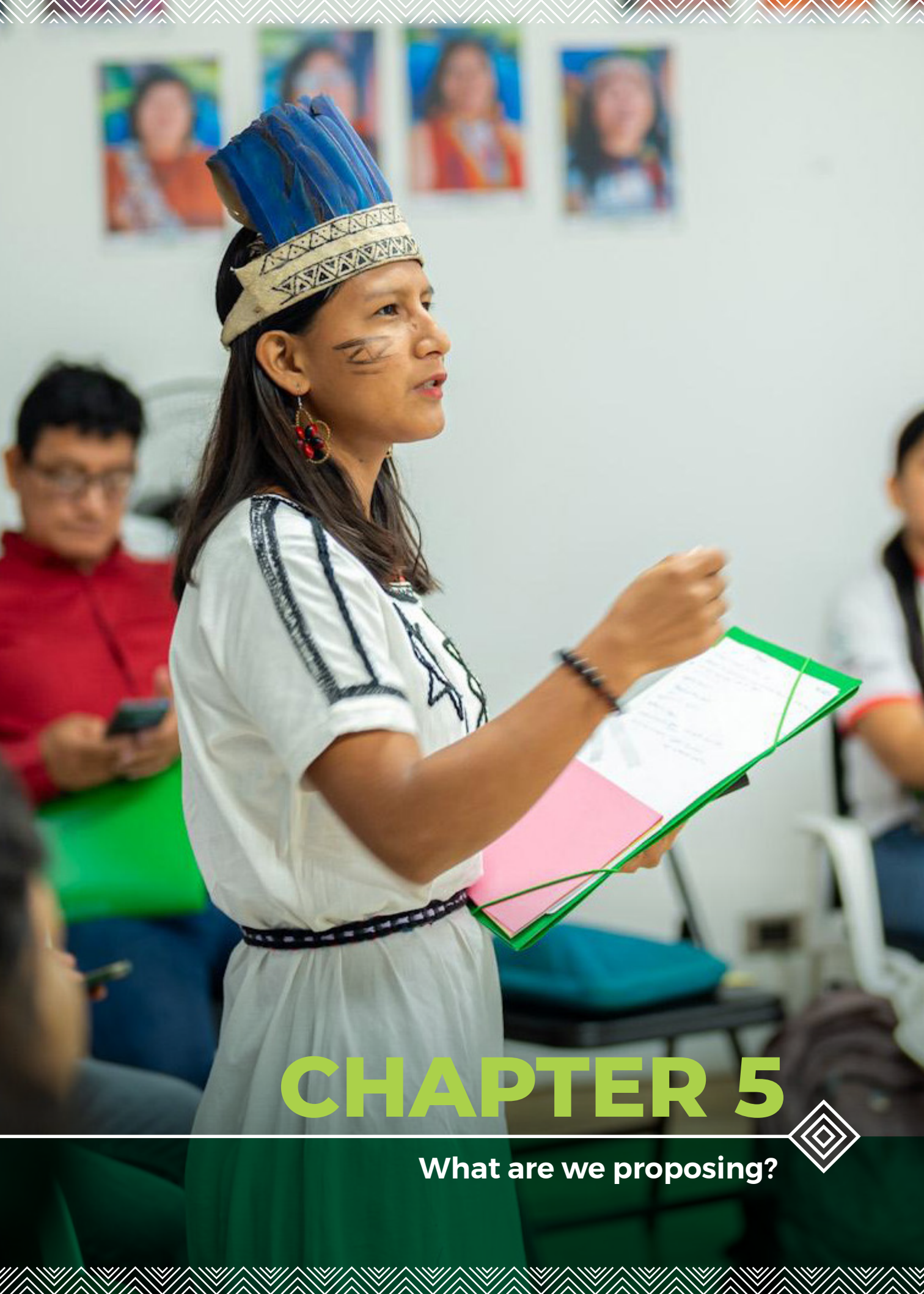
» The proposal promotes the leading role of indigenous organisations in decision-making and resource allocation, reducing institutional asymmetries between donors and indigenous peoples.

An adaptive management approach

It promotes the application of proposed solutions after contextual adaptation and with openness to constant feedback, which allows for continuous improvement. They are conceived as evolutionary instruments, constantly adjusted and collectively validated, to enhance their relevance and effectiveness.

A scaling approach

It encourages indigenous organisations, cooperation agencies and public entities to adapt and replicate the proposals, either in whole or in part. This proposal is based on lessons learned, good practices and contributions from various experiences and specialists. Collective ownership, shared learning and the scaling up of intercultural innovations proposed in different territories and contexts are encouraged.



CHAPTER 5

What are we proposing?





Chapter 5: What are we proposing?

5.1. Greater openness for effective participation by indigenous organisations

Indigenous peoples have faced centuries of exclusion, and although many of their organisations cannot demonstrate management capacity to foreign systems, they do have the experience to access and manage resources. They must be given the opportunity to do so, otherwise the effectiveness of their role in managing and protecting forests, which are strategic assets for humanity in the face of climate change, will continue to be limited.

This requires a flexible approach tailored to the reality of indigenous communities, allowing eligibility for project implementation to be determined not only based on legal status or formal administrative structure, but also on the actual capacity of indigenous organisations to manage, be accountable and strengthen their institutional autonomy.

We therefore propose that the following types of eligible institutions be allowed to participate:

1. **Formalised indigenous organisations**, with registered legal status and an institutional bank account.
2. **Informal indigenous organisations, which can access funding through “fiscal sponsorship” managed by a partner entity**—either another indigenous organisation or an NGO—provided they have a minimum local management structure. In turn, the sponsoring entity must comply with all legal and tax obligations in the country.

Such “fiscal sponsorship” must include a progressive process of institutional strengthening so that the beneficiary organisation can

achieve legal and administrative autonomy. Neither the sponsoring organisation nor the sponsored organisation may have any outstanding debts, penalties or tax disputes. In addition, all proposals must be consulted and approved by the communities involved, respecting their cultural consent procedures.



Although many indigenous organisations cannot demonstrate management capacity to foreign systems, they do have the experience to access and administer resources.

3. **Specific communities or inter-community or internal organisations**—such as indigenous craftswomen’s associations, among others—that can submit proposals through their local, regional or national representative organisation, or with their corresponding autonomous territorial government.
4. **Communities that are usually neglected in projects**, because they are difficult to access, located in remote areas—which implies high logistical costs—or have border conflicts or conflicts with third parties.

5.2. An evaluation with an intercultural approach

We propose intercultural due diligence, understood not as a punitive audit, but as a process of accompaniment, understanding and institutional strengthening of the indigenous organisations implementing the project. It includes:

The presentation of an initial idea or concept note

Indigenous organisations may submit their project idea or concept note directly or through partner organisations, such as a grassroots organisation or a socio-productive organisation with proven experience, but not yet formally recognised by the State.

This submission constitutes the initial phase of the financing process, and the concept note must include a summary of the proposal, its objectives, the territory of intervention, the beneficiaries, and the main activities. Its function, in addition to presenting the project idea, is to demonstrate its technical, social, and environmental viability before it is fully developed.

Once approved by the appropriate level of governance, the concept note will be shared in community assemblies to gather input and clarifications, thus ensuring free, prior and informed consent.

This instrument seeks to ensure that project ideas reflect the priorities of the Life Plan, are culturally relevant, and have strong collective support before funding is allocated.

If necessary, ideas may be returned with suggestions for improvement, understanding this selection process not as a rejection, but as an opportunity to improve their formulation and ensure their proper implementation. This approach also reinforces solidarity among indigenous peoples and reduces potential tensions arising from the selection process.

Initial technical evaluation visits

A field visit will be carried out by the team from the responsible indigenous organisation and/or the cooperation agency, with the aim of gaining first-hand knowledge of the internal processes, rules and formats related to administration, logistics, treasury and accounting, as well as determining the operational capacity necessary for the execution of the project.

During this visit, compliance checklists adapted to the reality of indigenous organisations should be drawn up, which also incorporate capacity-building and control measures, considering the participation of the different levels of indigenous governance.

Coordination with community processes

Whenever possible, the field visit should coincide with consultation and consent assemblies, during which the previously approved concept note is shared. During these assemblies, contributions and clarifications from the beneficiary communities are collected, which will allow an initial idea or concept note to be converted into a complete project, ready for submission to funding mechanisms.

Each project must be aligned with the life goals defined by each community, avoiding the imposition of external goals. Each plan addresses priorities in health, education, production, governance and spirituality, and constitutes a strategic tool for territorial and cultural planning, developed collectively by each indigenous community to guide development decisions and priorities according to their own worldview, values and needs.

Submission of a due diligence report

The resulting report shall apply only to the indigenous organisation whose initial idea or concept note has been approved. The observations and recommendations included in this report shall serve as a basis for establishing consensus on its implementation, either during the execution of the project, in the initial phase, or at a stage prior to the start of activities.

The scope of agreements on financial implementation

The indigenous organisation and the financing mechanisms must reach a consensus on the financial implementation modality of the project and, if necessary, on the adjustments required in the administrative procedures. Depending on the case, external fiscal sponsorship may be considered, operating in parallel with the strengthening of internal capacities and the correction of observations identified during the intercultural due diligence process.

5.3. Environmental and social coordination of projects

At the beginning of any process, the potential environmental and social impacts of the project to be implemented must be assessed to prevent or minimise them and promote benefits for communities and the environment. This principle is based on respect for indigenous culture, dialogue between different knowledge systems, and ongoing consultation processes with organisations representing the communities.



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» A financial plan must be drawn up with items that reflect the territorial reality, such as river transport, local food or the remuneration of traditional knowledge holders, prioritising the effectiveness of results over the rigidity of procedures.

In this context, we propose the following instruments:

1. **A documented environmental and social policy between the parties**

Defines the shared commitments between the institutions and organisations involved in each project, aimed at respecting the rights of indigenous peoples, joining forces to prevent environmental pollution and strengthening the protection of biodiversity. It also promotes inclusion and gender equality. The formalisation of these joint commitments must always be done within the current regulatory framework.

2. **An impact and mitigation matrix**

This helps to identify, together with the indigenous organisation, the potential benefits and adverse risks to the natural environment and communities, as well as the corresponding mitigation measures. This simple participatory tool should serve as a guide for the implementation, monitoring and continuous improvement of the environmental and social management of interventions. Its results should be presented in simple but coherent reports.

3. **A Protocol for Self-Consultation and Indigenous Participation**

Provides, in each process, adequate prior information about the project and maintains spaces for ongoing dialogue with the communities involved, in order to ensure their consent in accordance with their customs. It should be provided by organisations and cooperation agencies.

4. **A Policy on Malpractice**

It proposes a zero-tolerance policy towards malpractice, with an intercultural approach that combines community control mechanisms with formal administrative procedures. It should include measures to prevent, identify, punish and remedy acts of embezzlement, corruption, nepotism, patronage and other forms of misconduct in the implementation of the project.

To this end, we propose:

- Employing transparency measures combined with community social control measures.

- Applying codes of ethics and conduct specific to indigenous organisations, approved in assembly and disseminated widely and visibly in institutional spaces. These should include relevant measures, such as the immediate removal of those involved in malpractice, a ban on holding leadership positions or participating in future projects, and joint investigations between indigenous organisations and cooperating sources to ensure accountability and redress for damages.
- Periodically rotate staff working in sensitive areas to avoid the concentration of power, in addition to implementing the corresponding prevention and control measures.
- Create accessible spaces, such as email addresses, telephone numbers, or physical mailboxes, that allow for the anonymous or identified reporting of irregularities.
- Activate participatory oversight committees, made up of women, young people and elders, to reinforce the legitimacy of decisions made and distribute responsibilities in the management of funding. This will contribute to the revival of traditional values such as minga, reciprocity and the common good, and will serve as a reminder that funds must be managed with the collective benefit in mind and in accordance with the conditions agreed upon with donors and partners.

5. A Policy on Gender Equality and Prevention of Sexual Harassment

Establishes measures to identify, prevent, punish and redress cases of sexual harassment, domestic violence or abuse of power. It also guarantees the incorporation of the vision and proposals of indigenous women into the project, equal opportunities and the equitable distribution of roles between men and women, promoting female participation of between 30% and 50% of project staff.

6. A complaints and claims mechanism

Define the procedure for filing complaints—anonymous or otherwise—and grievances or claims, based on the traditional structures and procedures of indigenous organisations for resolving internal conflicts. This process begins through public channels (email, telephone, or other digital communication systems) and the relevant managers. The implementing indigenous organisation must investigate the cases, define the necessary corrective and remedial actions, and report to the governance bodies defined for each type of project.

If the indigenous organisation lacks any of these instruments, technical support should be provided to strengthen its institutional capacities and progressively overcome these gaps.

5.4. A new approach to project cycle management



In planning

Planning is a strategic phase and must be carried out in a participatory and concerted manner with indigenous organisations. Projects are defined in community assemblies and are based on validated concept notes, which are then transformed into more comprehensive plans for financing. Programming, therefore, should not be limited to designing timetables or budgets, but should be based on the participatory identification of collective needs and priorities and integrated with the logic of cooperation programmes.

It must incorporate criteria of interculturality, respect for community timelines and dialogue of knowledge, to ensure that goals and timelines respond to local priorities. It is at this stage that the basis for the legitimacy of the project is established, as it guarantees prior consent and the cultural relevance of the actions. Proper planning not only guides the technical execution of our plan but also strengthens its self-determination and organisational sustainability. Its success is measured both by the achievement of goals and by the capacity of the indigenous organisation to continue planning and managing new resources autonomously.

To this end, we propose that project plans be developed considering:

1. **The Life Plan and community vision.** Each project must be aligned with the life goals defined by each community, avoiding the imposition of external goals. Each plan addresses priorities in health, education, production, governance and spirituality, and constitutes a strategic tool for territorial and cultural planning, developed collectively by each indigenous community to guide development decisions and priorities according to their own worldview, values and needs. In the planning of each project, the Life Plan and the fundamental role of the community assembly are the frameworks that allow interventions to be adapted to local realities and achieve the desired results.
2. **The intercultural impact matrix.** This tool identifies the risks and benefits that a project may generate, both for nature and for communities, and specifies and agrees on prevention and/or mitigation measures from the indigenous worldview. It is both a technical instrument that improves project planning and a social instrument for managing and monitoring the intervention.
3. **The organisational strengthening plan.** In parallel with the technical implementation of the project, efforts should also be made to consolidate internal governance and community transparency. Project planning should therefore include:
 - **The creation of permanent technical teams in indigenous organisations** in the areas of legal advice, project formulation, administration, communication, accounting and management of cooperation or public funds, to consolidate their institutional functioning and their autonomy in resource management and accountability.
 - **Specific budget allocations.** Each project must include a percentage of indirect costs aimed at strengthening the institutional framework of indigenous organisations, guaranteeing their institutional and financial autonomy.
 - **Training in good indigenous governance.** Training opportunities will be promoted to differentiate between transparent management practices and those that may be affected by conflict, corruption or patronage.
 - **Promotion of community and territorial leadership.** Indigenous leadership that has enabled the survival of indigenous societies, based on reciprocity, unity and collective work, such as mingas, will be encouraged.
 - **Institutional coordination.** Projects and funding sources will be coordinated under a specific organisational agenda and autonomous planning, avoiding institutional fragmentation and subordination to external agendas.

- **Improvement of operational infrastructure, equipment and human resources, as well as management and accountability systems,** to help reduce institutional asymmetries between donors and indigenous organisations.
 - Family, inter-family or community collective funds to build capacities for self-managed resources beyond donations or philanthropy, fostering responsible, balanced and transparent management.
4. **The adapted financial plan.** A financial plan should be drawn up with items that reflect the reality of the territory, such as river transport, local food or the remuneration of elders, which prioritises the effectiveness of results over the rigidity of procedures. Planning, therefore, must be flexible and allow for rescheduling due to factors such as rainfall, assemblies, agricultural periods, fishing campaigns and/or forestry exploitation. It is recommended to incorporate simple, bilingual formats and to recognise community agreements, photographs or minutes as valid instead of bureaucratic documentation. Finally, early training processes on administration and accountability should be provided for, promoting the technical autonomy of organisations.

During implementation

During project implementation, it is recommended that indigenous organisations be able to create their own implementing units, with relative autonomy, but with coordination and organised monitoring by the boards of directors. Disbursements should be made in a timely manner, and financial administration should be adapted to local realities. Administrative procedures and formats should also be contextualised and culturally appropriate, avoiding the imposition of foreign bureaucratic models that generate slowness or inefficiency in management.

Every project must be discussed in detail with the beneficiaries before its implementation, through public meetings where budgets, goals and accountability mechanisms are explained. This practice reinforces credibility and allows communities to participate in monitoring and strengthens local social control. In addition, organisations must disseminate both the rights and duties associated with the project, strengthening shared responsibility with financial mechanisms and the objectives pursued.

Implementation involves ongoing dialogue between technical teams, indigenous leaders and donors, using both face-to-face and virtual means. It is recommended that indigenous implementation

units be established, with operational autonomy and technical support, capable of making decisions on expenses, disbursements and contracting in accordance with their own statutes and codes of ethics.

Communities should apply their internal control and justice rules, as established in their Life Plans and/or internal regulations, to address complaints, irregularities or conflicts arising during project implementation. This approach reinforces accountability based on cultural legitimacy, complementing the formal mechanisms required by donors.

Project implementation includes prior community training in financial management, accountability and oversight to reduce the risks of corruption, patronage or internal bureaucracy and ensure the relevance, effectiveness, efficiency, transparency and sustainability of initiatives.

Likewise, management capacities must be developed with a view to responsible savings and spending, aimed at directly benefiting communities. The aim is to promote austere and efficient practices that reduce costs without affecting results, while generating additional resources to expand investment. Each project must contribute to establishing sustainable organisational capacity, beyond the immediate results of its implementation.

In monitoring, evaluation and learning

In certain cases, indigenous organisations—local, regional, national and international—that have technical and administrative capacities can take on the execution of “full-cost institutional service” contracts.

This model involves supervision by the cooperating source to ensure compliance with the results set out in the contract, while allowing for autonomous management of funding by the indigenous organisation, including aspects of logistics, personnel, travel, internal coordination and per diem expenses.

Indigenous organisations are not only beneficiaries but also partners who share responsibility for the success or failure of projects.

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If managed effectively, this modality can even generate surpluses that strengthen institutional support, but its application requires careful evaluation and must be adapted to the current legislation of each country.

We propose a monitoring, evaluation and learning process that combines formal and intercultural mechanisms, strengthening indigenous governance, accountability and collective learning. This approach seeks to carry out effective intervention that has a significant impact, with monitoring contributing to promoting joint responsibility between indigenous organisations and cooperation agencies.



In this context, we consider that community assemblies and spaces for collective management by indigenous organisations at different levels are key to monitoring, validating and evaluating results. Indigenous social control is also recognised as an important complement to technical monitoring, prioritising transparency, trust and collective participation.

In this vein, each project must allocate a specific budget to ensure the holding of clear and honest assemblies, the socialisation of activities and community training on the budget and results. This promotes more active participation in social control, supervision and monitoring, which is conceived as a continuous and shared process that evaluates financial, environmental and social performance.

Risk committees should also be implemented, made up of leaders and specialists capable of anticipating possible risks, emergencies, or conflicts and proposing solutions before problems escalate.

It is also proposed that a simple reporting system be created, with a frequency in line with the reality in which each project is developed and open to reporting mechanisms in addition to the written reports usually required by project management. It is important that monitoring respects the indigenous peoples' own forms of organisation, timelines and decision-making processes. Creativity and flexibility are encouraged, without sacrificing rigour and adequate and timely accountability.

Efficiency and effectiveness

The proper use of funds is reflected in the achievement of clear results within the expected time frame. To achieve this, it is important to bear in mind the following principles:

Prioritise goals	adapt administrative procedures to programme objectives, not the other way around.
Achievable goals	set simple and realistic timelines with specific objectives.
Local consumption	prioritise the purchase of local goods and services, which reduces costs and supports communities.
Distribution of tasks	divide responsibilities for treasury, purchasing and monitoring so as not to overload a single person.
Flexibility	adapt timelines to cultural, social and agricultural cycles.
Stable relations	maintaining close support through cooperation mechanisms, beyond the requirement for reports.

In financial management

We propose that the financial management of projects with Amazonian indigenous peoples be flexible, adaptive and culturally relevant, to respond successfully to the conditions of the territories and indigenous organisational structures. It is not a question of imposing bureaucratic procedures or procedures that are alien to their institutional logic, but rather of achieving efficiency, transparency and concrete results while strengthening the autonomy and administrative capacities of the organisations.

We are committed to the coexistence of formal control with indigenous social control. In this sense, we propose balancing leadership decision-making with financial administration, so

that both functions are exercised with shared responsibility. It is recognised that financial management in Amazonian contexts faces particular challenges, such as distances, lack of formal suppliers, poor connectivity and banking limitations, and therefore accountability systems must be adjusted to this reality with precision and seriousness.

Budgets should finance activities that strengthen the integration of traditional knowledge and formal education, as well as actions to reinforce social cohesion and the integration of indigenous youth.

Integrating previous experiences and innovative contributions, we propose:

1. Financial management that is better adapted to local realities

- That it be more than an administrative procedure and that it be encouraged as an opportunity for growth in the capacity and autonomy of indigenous organisations.
- That it be intercultural, so that it improves efficiency, legitimises accountability and consolidates trust among donors, allies and indigenous peoples.
- That it maintains the priority of effective results and transparent accountability, above bureaucratic rigidity or administrative formalities.
- That it combines formal control with indigenous social control, strengthening co-responsibility among leaders, technical teams and indigenous organisations.
- That it respects indigenous autonomy while promoting good administrative practices that ensure institutional sustainability.
- That it bases its accounting and budgetary decisions on the principle of good indigenous governance, which prioritises the common good over individual or group interests.

2. The creation of a community accounting module

- This should run parallel to the formal accounting system required by donors.
- That includes records:
 - » Simple and understandable, on one or two-page spreadsheets, with income, expenses and balances clearly stated.
 - » Supported by simple and accessible evidence, such as photographs, attendance lists, community minutes or local receipts.
 - » Translated by the technical department of the implementing organisations and systematised in the required accounting formats, to avoid overburdening the organisations.
- Present financial information in the local language or through symbols and graphics to facilitate collective understanding.

3. Adaptive management of funding

- Budgets should be flexible and realistic, allowing for internal reallocations between expenditure items when local conditions so require.
- That flexibility be approved in consensus with the financing mechanisms, prioritising the fulfilment of objectives over administrative rigidity.
- That the real costs of community work or indigenous participation be recognised and budgeted for, including salaries for leaders and participants when necessary and authorised by indigenous organisations.
- That financial planning considers territorial contingencies: rains, landslides, climate emergencies, festivities or community events.
- That logistical and procurement processes consider local constraints, prioritising community suppliers and territorial economic circuits.

4. A different kind of expense report and transparency

- Accountability should show real results and benefits, maintaining openness to local payment receipts, because in some indigenous territories there is no developed and formalised supplier market. It is proposed that in the absence of formal suppliers, community receipts with letterheads, numbered and signed and stamped by the responsible indigenous authority, as well as assembly minutes or photographic records, be accepted as valid evidence



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of expenditure. In exceptional cases, sworn statements endorsed by the community assembly or local indigenous organisations should also be accepted.

- Financial reports should be brief, verifiable and comprehensible, prioritising the products achieved and the local impact.
- That travel and transportation be justified with a description of the destination, objective, and activity carried out, in accordance with the project's adaptive planning, applying agreed-upon public rates for transportation and fuel.
- That the administrative burden be reduced by eliminating redundant forms, under a permanent principle of simplification.
- Mobile accounting and tax advisory teams should be formed to assist organisations with document management and ongoing training. These teams should play a preventive and educational role, avoid tax penalties and strengthen local capacities.
- Promote the use of accessible technological tools, such as smart receipts, photographs or WhatsApp messages, to digitise and send receipts in the field. This information can then be uploaded online to the accounting system to simplify the organisation of the accounting report.
- That the complete technical and financial report be kept in physical and digital format for five to seven years, as a mechanism for record-keeping and transparency, as well as to successfully meet state oversight and future due diligence requirements of partners and donors.
- Audits should be comprehensive, preventive and learning-oriented, with a permanent focus on transparency and continuous improvement.
- That it be emphasised that indigenous social control complements technical supervision, strengthening the trust and legitimacy of the process. It is important that community assemblies and/or governance spaces of indigenous organisations are consolidated as central spaces for strengthening and supporting control, transparency and accountability; and that financial reports and audit results are presented in these spaces, as well as obtaining the necessary feedback to consolidate the adequate management and impact of interventions. These spaces should play an active role in oversight and decision-making.
- Consider the formation of participatory oversight committees, with balanced representation of women, youth and elders, to ensure diversity and transparency.



5. Different cost eligibility

We propose that budgets use broad categories, including fees, activities, travel and materials, among others, rather than rigid and detailed lists. This will allow for the readjustment or reallocation of amounts according to local conditions or unforeseen circumstances. There are costs that need to be considered and are usually excluded from eligible costs, affecting the viability of interventions. Budget management should also be decentralised so that project approval, disbursements and reporting do not depend on international headquarters, which leads to delays and bureaucracy.

These are the types of costs we recommend including:

1. Infrastructure and equipment for safe water.

Many Amazonian communities do not have access to drinking water or basic health services, and this will ensure the minimum sanitary and welfare conditions necessary for the implementation of projects and the safe participation of communities.

2. Legal defence and medical insurance.

Both the leaders of indigenous organisations and field staff must be protected, as they often face risks arising from territorial conflicts, threats or accidents in the course of their work.

It is therefore recommended that budgets include timely legal assistance and defence, with lawyers knowledgeable about indigenous and environmental law, temporary health and life insurance, calculated by days of work or activity in the field, and contracts with local or private health services so that they can receive emergency medical care.

This coverage should be indispensable when projects are carried out in areas with conflicts and aggression linked to extractive activities or high climate and social vulnerability.

3. Strengthening indigenous cultures.

Budgets should finance activities that strengthen the integration of traditional knowledge and formal education, as well as actions to reinforce social cohesion and the integration of indigenous youth.

These include incorporating traditional knowledge holders into classrooms, developing bilingual educational materials—in indigenous languages and Spanish—adapting curricula to each community's worldview, and developing cultural promotion and value reaffirmation initiatives that support indigenous societies.

This expenditure is a strategic investment in cultural capital and local knowledge and strengthens the sustainability of the results of any intervention and the cohesion of the societies that manage their territories.

4. Equipment and services to strengthen indigenous governance and territorial defence.

It is recommended to invest in services that are vital for the physical, territorial, and environmental security of Amazonian peoples, such as drones, GPS, radios, georeferencing systems to monitor deforestation or invasions, boats with outboard motors for river patrols, satellite internet services for communication and reporting, and small surveillance posts and bulletproof vests to address the increase in local crime.



Emergency funds are a tool for territorial resilience that combines operational speed, administrative flexibility and cultural relevance, ensuring that projects involving indigenous peoples can respond promptly to crises without being paralysed by bureaucracy.

5. Construction and/or maintenance of basic community infrastructure.

We are referring to shelters built with local materials for students, pregnant women and/or visitors, and the maintenance or opening of local roads to improve connectivity between communities, with environmental criteria and local social control.

These investments, although small, have a high impact on mobility, access to services and community cohesion, and are often excluded by traditional cooperation criteria, despite their direct impact on the implementation of projects and field activities.

6. Real costs of indigenous participation.

We refer to individual expenses for traditional food, wages for community work, or food expenses at assemblies, taking into account that local food preparation services are paid for or supplies are purchased from families who do not have a tax record or issue receipts, as these are one-off sales. We suggest that these expenses be supported by photographs or community records, prioritising local trust and transparency.

7. Emergency funds.

These are an indispensable component of intercultural financing mechanisms and are justified by the high vulnerability of Amazonian territories to climatic and social phenomena and violence (and impunity) resulting from the development of illicit economies.

Projects must include adequate and flexible amounts to respond to unforeseen events such as floods, droughts, landslides, health crises, attacks on leaders, or social and political conflicts. These must be included in climate and biodiversity project planning, as the impact of illegal activities such as deforestation and mercury pollution from illegal mining, and the resulting loss of community leadership, can reverse the achievements made in climate mitigation and adaptation.

These emergency funds must be able to follow a rapid-response administrative, financial and banking procedure that can be implemented to deal with emergencies that threaten the health, safety or lives of indigenous leaders and communities. In areas that are very difficult to access geographically, where there are no bank branches and no formal receipts are issued, it must be possible to authorise direct local purchases from the communities themselves, supported by receipts from the project or the indigenous organisation. This flexibility will avoid transport surcharges and enable a more effective response to disasters or social emergencies.

Given the growing conflict in the Amazon, it is proposed that this exceptional mechanism can be activated at any time and with minimal paperwork, ensuring transparency and prioritising the urgency of the situation. Emergency funds are a tool for territorial resilience that combines operational speed, administrative flexibility and cultural relevance, ensuring that projects with indigenous peoples can respond in a timely manner to crises without being paralysed by bureaucracy.

Specific funds to facilitate the participation and inclusion of indigenous women.

We propose that all projects include this type of specific allocation of resources to reduce the barriers that prevent indigenous women from accessing traditional and cooperative financial resources. These types of specific funds are tools for gender equality, financial autonomy, and strengthening the Amazonian community fabric.

In this context, it is important to be able to activate easier and faster access for women to financing and support opportunities, which includes allowing the participation of women's groups that have an established social organisation but do not yet have official registration as a legal entity granted by the State.

It is therefore proposed that indigenous organisations be allowed to grant them this official recognition, so that they can continue to grow institutionally and then finance and obtain the state accreditation that is usually required of them.

Currently, many women's organisations are unable to advance either in their operations or in their alliances for growth because they are unable to meet the costs and overcome the challenges of formalisation, which condemns them to underdevelopment and the loss of opportunities for institutional growth. To prevent this from happening, the narrow perspective that only the State can grant formal recognition in the Amazon must be overcome, as obtaining it is expensive and deeply exclusionary.

Indigenous women demand additional and specific financial support to increase their participation in the management of their organisations and the development processes of their communities; to develop sustainable productive processes, such as handicrafts, agroforestry or food processing; to improve intercultural health, such as traditional childbirth care or the use of medicinal plants; and promote bilingual education and the transmission of traditional knowledge, with the participation of wise women and teachers.

Also to carry out community actions for cohesion and female leadership that reinforce the role of community assemblies and collective work, for example, the minga); and to overcome the barriers and responsibilities imposed by their living conditions, which limit their participation, such as allowing the inclusion of travel costs for people who help care for their children under two years of age, and/or including the salaries of these workers, so that mothers can effectively participate in coordination and/or training events.



Currently, many women's organisations are unable to advance either in their operations or in their alliances for growth because they are unable to cover the costs and overcome the challenges of formalisation, which condemns them to underdevelopment and the loss of opportunities for institutional growth.





CHAPTER 6

Two cross-cutting proposals





Chapter 6: Two cross-cutting proposals

6.1. Gobernar de forma horizontal y corresponsable

Indigenous peoples are not guardians of the forests; we are protagonists and managers of their conservation. That is why we need resources to ensure that our efforts are successful in the face of the challenges we face, such as the enormous growth of illicit economies, increasing environmental threats, and the challenges posed by climate change.

We aspire to replace vertical relationships between donors and beneficiaries with horizontal and shared governance, where decisions are made jointly and by consensus. This approach seeks to recognise cultural differences, strengthen indigenous institutions and, above all, promote long-term efforts and alliances that allow us to be more effective in biodiversity conservation and climate action.

In this regard, we propose:

- 1. Establishing joint responsibility bodies in the form of joint steering committees, made up of indigenous representatives and technical partners, with balanced representation of women and men.**

These steering committees should encourage long-term planning, leaving behind the logic of short-term projects and ensuring political and technical continuity. The stability of teams and the strengthening of local capacities are considered essential conditions for sustaining processes beyond funding cycles.

Decisions should be made by consensus, avoiding hierarchies and ensuring collective deliberation. Their functions include drafting terms of reference and calls for projects, evaluating and selecting

proposals, providing support during implementation, planning monitoring and learning systems, resolving complaints and claims, and managing additional funding.

Indigenous representatives participating in these bodies will be appointed by their own national organisations. Their participation will be formally recognised and fairly remunerated to ensure conditions of equity and permanence. The aim is for their contribution to be more than symbolic, but rather to constitute an effective responsibility in the management and monitoring of funds.

2. Promote the role of donors as rotating observers in steering committee meetings and the occasional participation of state representatives, in order to link cooperation mechanisms with national policies.

The aim is for donors to provide technical advice and for the state to be present when projects involve public policy, biodiversity or collective rights.

The model proposes that indigenous peoples cease to be beneficiaries and become co-executors of projects, with each intervention conceived as a partnership of shared responsibility, where indigenous organisations and financial mechanisms share decision-making, accountability and strategic planning. Success and learning indicators are developed jointly and specifically, promoting cooperative relationships based on mutual trust and reciprocal institutional strengthening.

This type of governance favours the design of culturally relevant calls for proposals, the progressive evaluation of proposals—avoiding abrupt rejections and encouraging the evolution of ideas—and guarantees close support in the execution of projects. It also strengthens the monitoring and systematisation of learning and benefits conflict resolution from an intercultural perspective.

» The model proposes that indigenous peoples cease to be beneficiaries and become co-executors of projects, with each intervention conceived as a partnership of shared responsibility, where indigenous organisations and financial mechanisms share decision-making, accountability and strategic planning.



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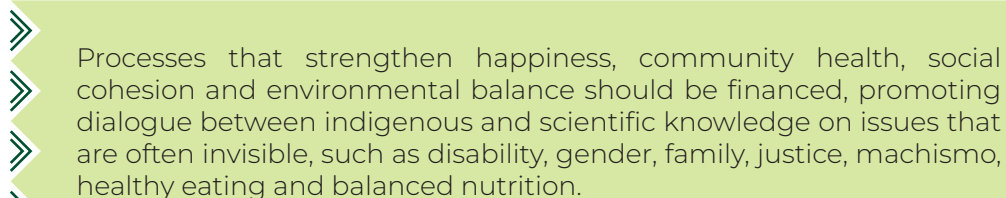
It also promotes a balance between institutional continuity and leadership renewal, recognising that high turnover of leaders can weaken processes, while prolonged tenure without alternation can concentrate power. In this regard, it recommends maintaining a solid institutional memory through stable technical teams, while promoting transparent rotation of positions, combining experience with social legitimacy.

We also propose gender parity as a structural principle. Committees and decision-making mechanisms must ensure the effective participation of indigenous women—between 30% and 50%—not only as formal representatives, but as representatives with a real decision-making voice in all processes. The aim is to ensure that their views, knowledge and priorities are a substantive part of governance, as well as to strengthen their leadership in territorial, financial and environmental management. This measure will strengthen the effectiveness of all interventions and maximise the inclusion of the most vulnerable and traditionally excluded.

Funds could be allocated to participating national indigenous organisations to take on the administration, planning and decision-making for their implementation. In this way, they will be able to channel resources towards grassroots community initiatives and consolidate the respective administrative, financial and programmatic reports.

Finally, governance must incorporate horizontal accountability mechanisms that enable communities to monitor the performance of their representatives, review financial and technical reports, and participate in decision-making. This strengthens transparency, trust and indigenous social control, complementing the formal control exercised by donors.

These governance spaces, in turn, can function as platforms for coordination between international cooperation, the state, and indigenous peoples. The presence of donor observers and the invitation to state institutions seeks to generate coherence, avoid duplication, and ensure that actions contribute both to global climate and biodiversity goals and to the life plans of indigenous peoples.



Processes that strengthen happiness, community health, social cohesion and environmental balance should be financed, promoting dialogue between indigenous and scientific knowledge on issues that are often invisible, such as disability, gender, family, justice, machismo, healthy eating and balanced nutrition.



6.2. Innovating to transform financing

There are initiatives and issues that are not traditionally addressed or fully included in climate and biodiversity financing, but which are critical to address because they have fundamental implications for the survival of indigenous societies and the success of the role we play in biodiversity management and climate action around the world.

In this regard, we propose:

- 1. Recognising Buen Vivir or Vida Plena as a paradigm of collective well-being – physical, spiritual and cultural – that transcends the economic logic of employment and infrastructure.**

Processes that strengthen happiness, community health, social cohesion and environmental balance should be financed, promoting dialogue between indigenous and scientific knowledge on issues that are often invisible, such as disability, gender, family, justice, machismo, healthy eating and balanced nutrition.

- 2. Strengthen autonomy, self-government and self-management.**

Support should be given to the development of processes and structures for the self-determination of indigenous peoples as social capital—such as river basin federations, autonomous territorial governments, indigenous guards, regional or plurinational associations—that consolidate their self-government and decision-making capacity. Within this framework, financing should strengthen the future prospects and strategic thinking of peoples in the face of the structural crisis of the global system, allowing territorial decisions to be based on their own deep understanding of the challenges ahead.

3. Establish emergency financing mechanisms

Rapid response mechanisms must be created to act in crisis situations—such as epidemics, natural disasters, violence, or territorial invasions, among others—especially in the face of the advance of illicit economies in the Amazon. Climate finance and biodiversity must prioritise territorial and social security, because without them there can be no sustainability. If illegal activities continue to grow, they could reverse the progress made to date in mitigation and adaptation.

4. Promote agile and consistent procedures to combat illicit economies

Emergency protocols and flexible procedures must be adopted to tackle crime, with a preventive, intercultural and coordinated approach among Amazonian countries. It is necessary to leave behind the contradiction of having slow and bureaucratic financing processes, while illicit economies advance rapidly and become increasingly powerful.

5. Promote generational change and youth leadership

Planned leadership training and transition processes should be promoted to maintain a balance between generations and ensure equal participation of men, women, young people, and elders. Youth leadership should be strengthened through technical education, political training, communication, innovation, and sustainability to ensure the institutional continuity of the indigenous movement and its territorial governance. Indigenous youth are the foundation of the sustainability of indigenous peoples, but they are not yet sufficiently incorporated into these spaces.

6. Promote payments for ecosystem and conservation services

Direct climate compensation mechanisms that recognise the indigenous contribution to reducing deforestation and conserving forests should be expanded. It is proposed to move from the current conservation payment schemes in Peru and Ecuador towards models that recognise the entire communal territory — including *purmas* or secondary forests — with freely usable funds whose distribution is decided by the communities themselves.

7. Strengthen local climate mitigation processes and international recognition

Local territorial mitigation processes must be strengthened, especially Indigenous Jurisdictional REDD+ in HFLD (high forest cover and low deforestation) areas. It is also key to recognise the contribution of indigenous peoples to the fulfilment of the CBD Global Framework targets, especially Target 2, referring to territorial restoration, and

Target 3, referring to conservation through territories of life or Territories and Areas Conserved by Indigenous Peoples and Local Communities (TICCA²⁵) and autonomous territorial governments.



Planned processes of leadership training and transition should be promoted, maintaining a balance between generations and ensuring the equal participation of men, women, young people, and elders.

8. Highlight territorial climate adaptation and ecological restoration processes

Funding should be increased for indigenous territorial adaptation processes that integrate dialogue between elders, men, women, young people and modern science to strengthen climate resilience. Priorities should focus on restoring forests, riverbanks, wetlands and rivers degraded by gold mining; preventing fires, droughts and floods; and addressing the impacts on human and ecosystem health caused by methylmercury and other types of pollution.

9. Highlight indigenous bioeconomy and organisational sustainability

Funding for family or community-based indigenous bioeconomy initiatives should be strengthened, using a “Selva en Pie” (Standing Forest) or “*Naturaleza a Perpetuidad*” (Nature in Perpetuity) approach, with sustained technical assistance in the medium and long term. These should promote self-management, economic sustainability and food sovereignty, integrating production with conservation and the values of Good Living. This funding should also consider the current social exclusion of indigenous peoples, which is very different from that of other societies with greater access to resources and competitiveness, avoiding paternalism and favouring capacity building.

10. Increase comprehensive strategies to address gold mining and its impacts

More local, national, cross-border and international actions must be developed to address the impacts of gold mining on health, social organisation and the environment. These strategies should include monitoring, surveillance, training, traceability, financial intelligence and judicial cooperation, within the framework of relevant international agreements. Cooperation should focus on the most affected territories, before the destruction of the social fabric becomes irreversible and the advance into the remaining forests reaches a point of no return.

²⁵ <https://www.iccaregistry.org/es/about/ticca---territorios-de-vida>

11. Promote good indigenous governance and institutional ethics

Spaces for self-review and learning about good and bad indigenous governance practices should be encouraged. Funding should support internal processes that prevent and punish nepotism, patronage, corruption, indefinite re-election and embezzlement, promoting codes of ethics, job rotation and collective accountability mechanisms. Ethical and transparent leadership is an essential condition for institutional strengthening.

12. Increase protection and self-care for indigenous defenders.

Comprehensive protection strategies must be financed for defenders threatened by illegal economies, including those that focus on physical and mental health and legal support. These should incorporate collective security measures for affected indigenous organisations and protocols for action in situations of threat, pressure or criminal violence.

13. Promote the creation of indigenous intercultural service companies.

Support should be given to the establishment and legalisation of indigenous enterprises that provide logistical services—assemblies, workshops, transport, food—and intercultural advisory/technical assistance to international cooperation projects and the State. These enterprises, managed by indigenous leaders with organisational support, would generate local employment, facilitate formal invoicing and reduce administrative costs and procedures. In addition, they would strengthen technical capacity by leveraging local knowledge and experience and could allocate a percentage of their profits to community solidarity funds.

14. Promote ongoing institutional strengthening

There must be a shift from the logic of “training workshops” to sustained organisational strengthening strategies that finance internal technical teams to support the comprehensive management of indigenous organisations. These teams provide effective technical assistance and increase their operational capacity, as they can include specialists in legal, administrative, accounting, communications, project management and public management areas. The objective is to consolidate their own institutional framework and technical autonomy, beyond isolated projects.

Leadership that reinforces unity, empathy, reciprocity and collective work should be promoted to avoid divisions caused by competition for resources, political or religious influences and extractive practices.

15. Promote ethical and community leadership

Leadership that reinforces unity, empathy, reciprocity and collective work should be promoted to avoid divisions caused by competition for resources, political or religious influences and extractive practices. This leadership should be exercised from a territorial perspective, strengthening values such as minga, collective work and shared responsibility. Cooperation, for its part, must recognise and finance actions that promote and recognise this type of leadership, which is more connected to the territory than to bureaucratic management.

16. Strengthen community unity and territorial planning

The internal unity of grassroots communities, consensus on life plans and future horizons, and the strategic role of community assemblies as the highest authority must be reinforced. Funding should contribute to territorial planning and zoning processes, the updating of statutes, and the revitalisation of community life as the basis for all sustainable management.

17. Support institutional coordination and organisational coherence

Coordination and strategic planning processes within indigenous organisations should be encouraged so that their different areas and teams work in a coordinated manner under a common vision. Cooperation should align its projects with the strategic agendas of the organisations, and not the other way around. This, in turn, implies strengthening collective capacities to formulate, manage, evaluate and negotiate projects.

18. Strengthen the indigenous health system

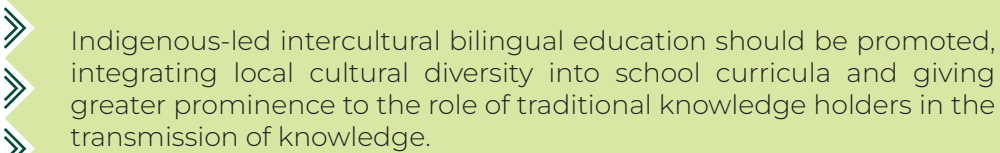
It should be noted that indigenous territories lack the infrastructure and basic services necessary for the well-being of the people and societies that inhabit them. It is therefore necessary to invest in the intergenerational transmission of medicinal knowledge, the management of healing plants, and coordination with modern medicine, using a culturally relevant approach. Funding should support the creation or adaptation of intercultural health posts, the production of phytotherapies, and the recognition of traditional medicine as the heritage of the peoples. Similarly, it is necessary to promote greater coordination between the agenda of indigenous peoples and the actions of the State.

19. Promote indigenous education and self-education

Indigenous and intercultural bilingual education should be promoted, integrating local cultural diversity into school curricula and giving greater prominence to the role of elders in the transmission of knowledge. The aim is for indigenous schools to also be spaces for cultural reaffirmation and the continuity of traditional knowledge, rather than places where identity is gradually lost.

20. Increase the effective inclusion of indigenous women

Efforts must be increased to further enhance the participation of indigenous women and their access to development opportunities and benefits. In this regard, we propose that all interventions include a specific budget to support their initiatives, without requiring legal status or formalities that are not yet met, provided that there is support from their representative organisations. These funds should be allocated to productive, leadership, education, cultural or territorial defence projects to promote the economic and political autonomy of Amazonian women.



Indigenous-led intercultural bilingual education should be promoted, integrating local cultural diversity into school curricula and giving greater prominence to the role of traditional knowledge holders in the transmission of knowledge.



CHAPTER 7

A call to States and cooperation



JOINING FORCES AND CULTURES FOR GREATER IMPACT

Practical solutions for achieving intercultural, flexible and transparent financing



Chapter 7: A call to States and cooperation

This proposal raises the need to adjust international cooperation mechanisms so that they recognise and adapt to Amazonian realities and guarantee the full participation of indigenous organisations in access to cooperation funds and climate financing. However, for this to be truly effective, in addition to what has already been proposed, the state regulatory framework must evolve.

On the one hand, indigenous peoples are included as key actors in the fulfilment of both national conservation, biodiversity and development goals and international commitments; while on the other hand, restrictions are increased and the capacity of organisations to exercise their role is affected.

In terms of the tax regime and applicable exemptions, for example, indigenous organisations are required to register as non-profit entities, as this allows them to access income and value-added tax exemptions, provided that the resources are used for community and environmental purposes.

However, to maintain this status, they must comply with administrative requirements such as the submission of annual financial statements, audited income and expenditure reports—when they exceed a certain threshold—and the submission of balance sheets to the competent authorities. This is where organisations need to receive ongoing fiscal and administrative training, as failure to comply with these requirements can result in penalties or the loss of tax benefits.

To address this, ongoing fiscal and administrative training is necessary. Indigenous organisations must understand the differences between actual expenditure and deductible expenditure, tax withholding procedures, and their rights vis-à-vis the tax authorities. In this regard, it is

recommended that training modules be developed on financial planning, contracting services, budget control, and project management, delivered in clear language and with materials contextualised to the Amazonian reality.

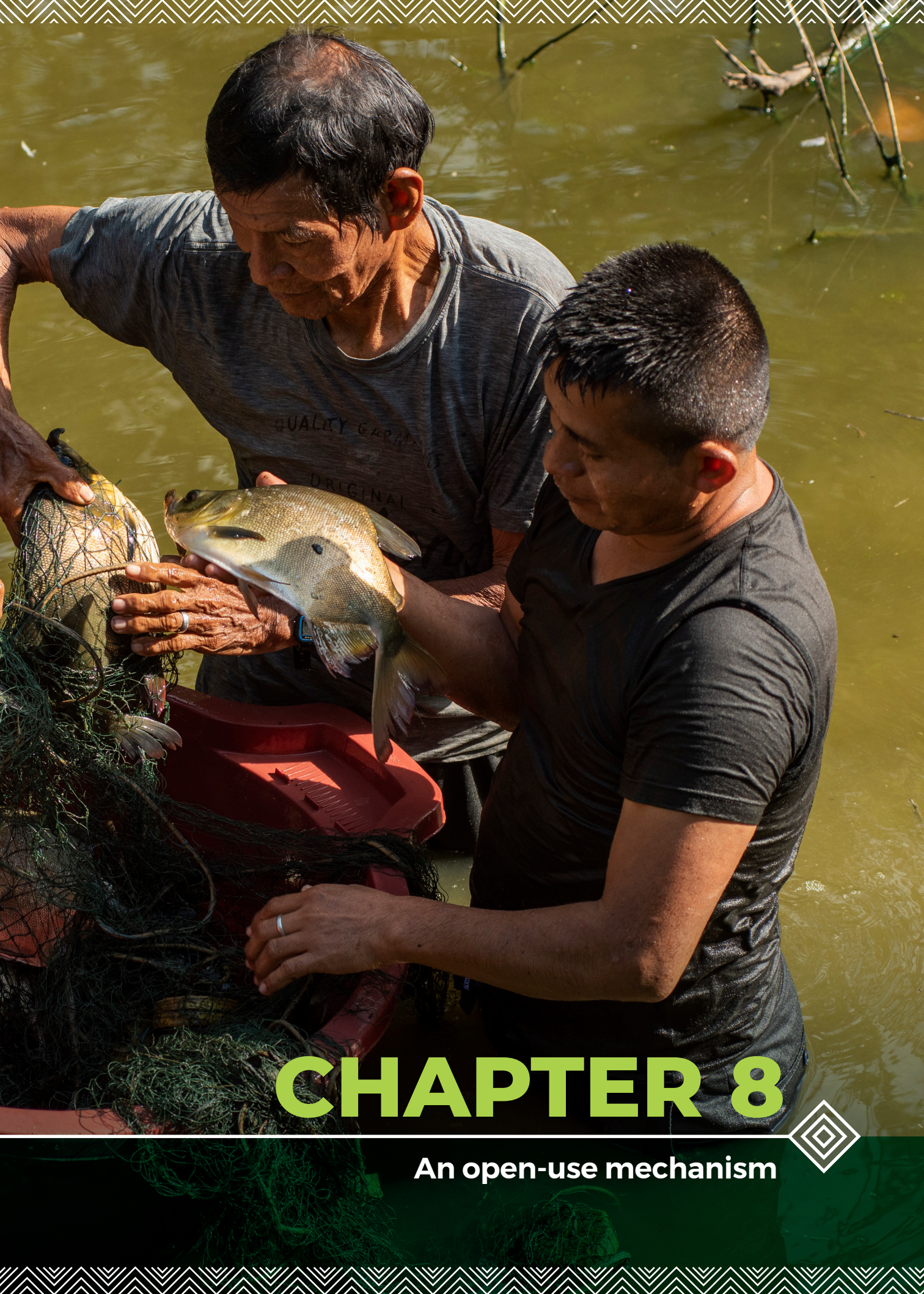
Greater attention and support for the legal and financial sustainability of indigenous organisations is also essential, especially those whose institutional development enables them to play a strategic and supportive role for others. Thus, it is proposed to:

- Keeping institutional documentation up to date with state registries.
- Provide ongoing legal advice on contracts, taxes, and donations.
- Develop accounting and procurement manuals adapted to their cultural and territorial practices.
- Ensuring transparency through public accountability and community oversight assemblies.
- Diversify funding sources through partnerships with academic institutions, NGOs, and international funds that recognise indigenous land management as a key ecosystem service.

Overall, a more flexible, inclusive regulatory and cooperation framework that is consistent with the reality of the Amazon must be promoted, one that encourages gradual formalisation without undermining indigenous forms of community organisation and accountability, ensuring lasting legal, fiscal and financial sustainability for indigenous peoples. Greater adaptation to regulatory changes relating to the management of international cooperation resources that are emerging at the national level is also essential.

» A more flexible, inclusive regulatory and cooperation framework that is consistent with the reality of the Amazon must be promoted, one that encourages gradual formalisation without undermining the communities' own forms of organisation and accountability.





CHAPTER 8

An open-use mechanism



JOINING FORCES AND CULTURES FOR GREATER IMPACT

Practical solutions for achieving intercultural, flexible and transparent financing

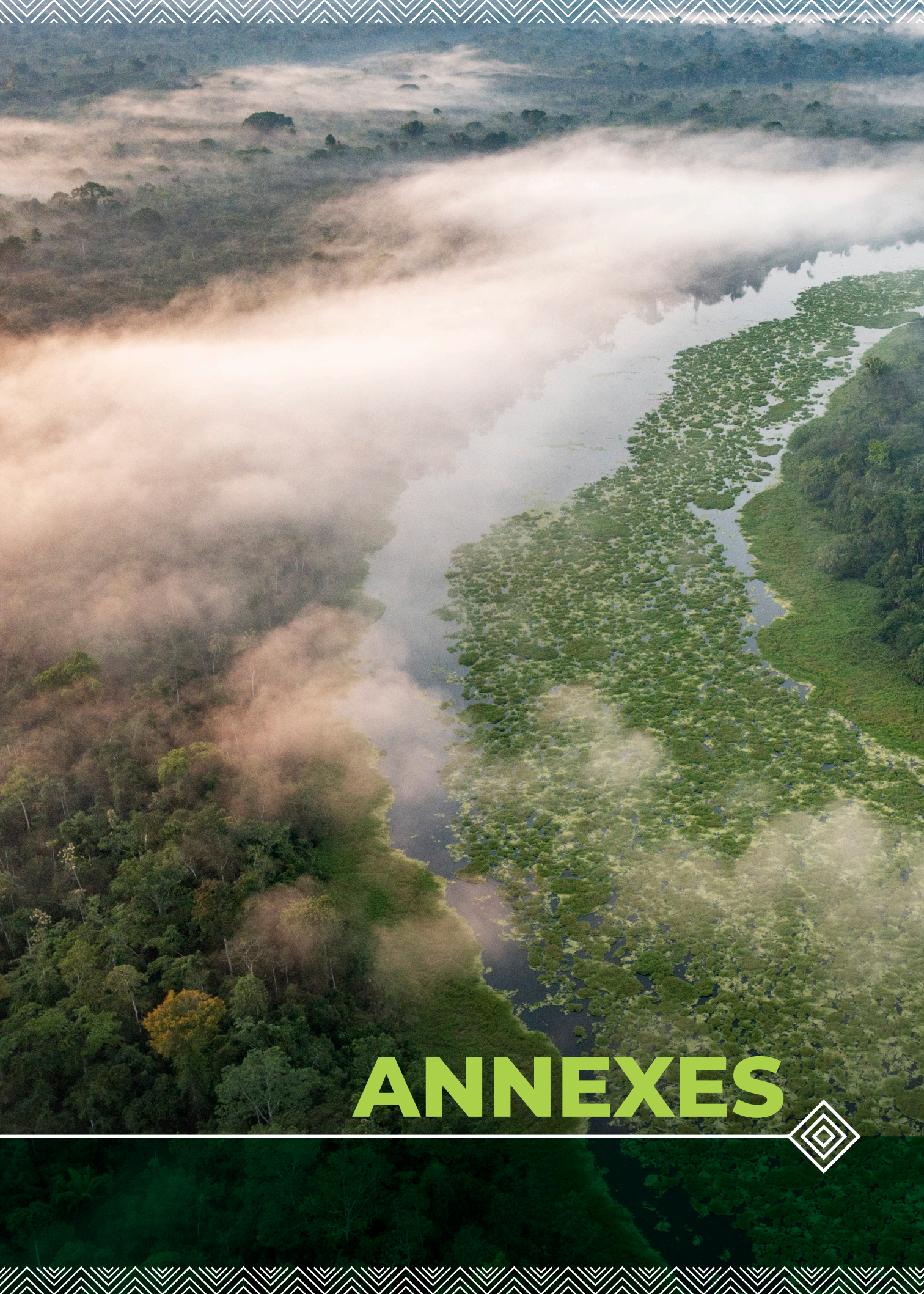


Chapter 8: An open-use mechanism

We propose some practical solutions to international cooperation, civil society, the State and our sister peoples, based on our years of experience in implementing projects. All have been formulated with technical precision and cultural relevance and constitute a coherent set of measures that can be applied openly, freely and flexibly within the guidelines of any climate or biodiversity financing initiative, regardless of the donor or scale. Their intercultural and practical nature also allows them to be easily adapted by governments, cooperation agencies, multilateral funds and civil society organisations.

We would appreciate it if these solutions were adopted, in whole or in part, and progressively, to improve the effectiveness, transparency and sustainability of existing mechanisms, which we believe will enable us to overcome the fragmented and bureaucratic approaches that still challenge us. We believe that cooperation to adopt these solutions will move us towards a new generation and level of effectiveness in climate and biodiversity financing. This will contribute to the preservation of the Amazon as a strategic asset for humanity, vital for global climate balance, and will contribute to greater social justice and inclusion for the peoples who inhabit it.

This is version 1.0 of the document. It is part of an open process of construction, consultation and consent that will result in a version 2.0 following the debate and contributions gathered during its presentation at COP30-UNFCCC. Subsequently, the document will evolve into a version 3.0 with adjustments planned for the first quarter of 2026.



ANNEXES



ANNEX 1:

List of leaders, administrators and specialists interviewed

We would like to thank the following members of indigenous organisations and NGOs that carry out projects in various regions of Peru (San Martín, Loreto, Madre de Dios, Ucayali and Amazonas), Ecuador and Brazil for their important contribution. They were interviewed in order to develop the proposal contained in this publication:

- **Teresita Antazú**, leader of the Yanesha people and national leader of **AIDSESEP** (Peru).
- **Jamner Manihuari**, leader of the Kukama people and deputy general coordinator of **COICA** (Bolivia, Brazil, Colombia, Ecuador, Guyana, French Guiana, Peru, Suriname and Venezuela).
- **Marco Martínez**, leader of the Shuar people and former leader of **PSHA** (Ecuador).
- **Milton Kayan Callera**, leader of the Achuar People and president of **COBNAEP** (Peru and Ecuador).
- **Franco Viteri**, leader of the Kichwa People of Sarayaku and former president of **CONFENIAE** (Ecuador).
- **María José Andrade**, national leader and head of Economy and Community Development at **CONFENIAE** (Ecuador).
- **Lizardo Cauper**, leader of the Shipibo People, President of **COSHICOX** and former president of **AIDSESEP** (Peru).
- **Jaime Corisepa**, leader of the Harakbut People, former president of FENAMAD and current director of the Self-Government of the Harakbut Nation (Peru).
- **Roperto Noningo**, professional from the Wampís People and current accountant for **AIDSESEP** (Peru).
- **Victor Valdivia**, administrator of **AIDSESEP** (Peru).
- **Matut Impi**, Waisam from **GTAA** (Peru).
- **Wrays Pérez**, Pamuk founder of **GTANW** (Peru).
- **Wilfredo Tsamash**, leader of the Awajún people, former president of **CODEPISAM** and current president of **FERIAAM** (Peru).
- **Leonidas Noningo**, administrator of **GTANW** (Peru).
- **Daly Sandoval**, project administrator of **CODEPISAM** (Peru).
- **Marco Lescano**, project advisor for **CODEPISAM** and **AIDSESEP** (Peru).
- **José Méndez**, advisor to the **Kaapor** Self-Government (Brazil).
- **Luis Arnaldo da Silva**, advisor to indigenous peoples and quilombolas (Brazil).
- **Wilson Silva**, administrator of **Perú Equidad** and projects with various indigenous peoples (Peru).
- **Alfredo García**, project coordinator for **FENAMAD** (Peru).
- **Diego Saavedra**, social specialist and project coordinator for **DAR** (Peru).
- **Stephanie Huaranca**, administrator at **WWF** (Peru).
- **Vladimir Pinto**, project coordinator for **Amazon Watch** (Peru).
- **Matías Pérez Ojeda del Arco**, project coordinator for **FPP** (Peru).
- **Wendy Pineda**, project coordinator at **RFUS** (Peru).

ANNEX 2: Glossary of terms and acronyms

AIDSEEP	Interethnic Association for the Development of the Peruvian Rainforest
COBNAEP	Binational Coordination of the Achuar Nationalities of Peru and Ecuador
CODEPISAM	Coordinator for the Defence and Development of the Indigenous Peoples of San Martín, Peru
CONFENIAE	Confederation of Indigenous Nationalities of the Amazon Confederation of Indigenous Nationalities of the Ecuadorian Amazon
COICA	Coordinating Body of Indigenous Organisations of the Amazon Basin
GTA	Autonomous Territorial Government
HFLD	<i>High Forest & Low Deforestation</i> (forests with high coverage and low deforestation).
NAE	Achuar Nationality of Ecuador
PSHA	Shuar Arutam people, Ecuador
COSHICOX	<i>Shipibo Conibo Xetebo</i> Council, Peru
GTAA	Awajún Autonomous Territorial Government, Peru
GTANW	Autonomous Territorial Government of the Wampís Nation, Peru
FENAMAD	Indigenous Federation of the Madre de Dios River and Tributaries, Peru
FEPNASH	Provincial Federation of the Shuar Nationality of Zamora Chinchipe, Ecuador
SUNAT	National Superintendency of Tax Administration, Peru
TICCA	Territories and Areas Conserved by Indigenous Peoples and Traditional Communities



AIDSESP

ASOCIACION INTERMUNICIPAL DE DESARROLLO
DE LA SIERRA PERUANA

