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| **Danish organisation** | **Amnesty International Denmark (AIDK)** |
| **Title of the intervention** | **Rise Up: Young Indigenous Women Defending their Rights and Ancestral Territories** |
| **Partner name(s)** | **Main partner: Amnesty International Peru (AIPE)**  National Organization of Andean and Amazonian Indigenous Women of Peru (ONAMIAP)  Waynakana Kamatawara Kana (WKK)  Organization of Indigenous Communities of Shiwilu Women (OCIDMUSHI) |
| **Amount applied for** | 4,108,070 DKK |
| **Country(ies)** | Peru |
| **Period (# of months)** | 36 months |
| **If re-submission or in continuation of a previous intervention, please insert journal number** | 22-3911-CSP-MI |

**INTRODUCTION**

Amnesty International Denmark (AIDK) and Amnesty International Peru (AIPE) are pleased to present to CISU a programme proposal suggesting a second extension of the CISU-funded project Rise-Up. The present programme document outlines the context, rationale, justification, objectives and management arrangements for a new and third phase of Rise-Up starting in March 2023 and expecting to close by February 2026. Implementation will be based on a partnership between AIDK and AIPE, together with Peruvian indigenous women’s organizations and other Amnesty International (AI) sections in South America. The proposed phase III of Rise-Up will build upon the lessons learnt and experiences of the previous and current Rise-Up phases: the first phase of Rise-Up lasted from April 2021 to February 2022, and constituted a pilot and start-up of operations within the project area; the second and current phase started in May 2022 and will end by February 2023.

The proposed intervention will support indigenous peoples and organizations, young women especially, in critical ecosystems in Peru to address exclusion and discrimination, and to protect their territory, environment, rights and traditions, hence contributing to global efforts in support of social and climate justice. Further, the project aspires to strengthen local, national and regional capacities among partners to support indigenous peoples and their organization. Project outcomes are aligned with the CISU development triangle and will result in positive outcomes through a) strategic deliveries in human rights education, b) advocacy and policy dialogue in support of access to human and indigenous rights, and c) organizational and strategic capacity development of indigenous people’s civil society organizations in Peru as well as Latin America, and beyond.

The project is embedded in the strategic priorities of Amnesty International for 2020-2030, amongst others freedom of expression and civic space, a focus on promoting gender and intersectional justice and securing climate justice, and combatting discrimination of minority groups including indigenous peoples. AI’s DK section has a particular focus on gender and the rights of indigenous peoples, and the project will further strengthen the capacity of Danish civil society to engage in partnerships with indigenous peoples’ organizations globally. Through AIDK’s South America programme and including partnerships with AI Peru (AIPE), AI Brazil and AI Paraguay (currently funded by CISU), AIDK together with AI’s regional office will elevate national level project learnings on issues pertaining to indigenous peoples’ roles in managing critical ecosystems to also inform regional and global evidence and advocacy. In each of these countries, AIDK has a solid track record of supporting indigenous peoples’ access to rights, and established or nascent partnerships with Indigenous communities and organizations.

The proposed intervention directly supports the vision and objectives of CISU’s Civil Society Fund in terms of a human rights-based approach to addressing chronic poverty and inequality, the critical role of independent and diversified civil society in sustainable development, and popular participation and volunteering in Danish development cooperation in terms of Danes getting directly involved in development agendas. As such, the intervention is strategically aligned with the visions outlined in Denmark’s new Strategy for Development Cooperation, The World We Share 2022-2025, and its focus on democracy and human rights, addressing the needs of the most vulnerable and ‘hardest to reach’, and the fight to protect our climate, nature and the environment. The proposed intervention most directly supports SDG 5, gender equality, but relates also to SDGs 4 (quality education), 10 (reduced inequality) and 17 (partnerships for the goals).

1. **Objective and relevance (the world around us)**

**What is the main purpose with the intervention, including challenges that need to be addressed?**

The proposed project will contribute to an overall objective of *indigenous peoples and organizations in critical ecosystems in South America becoming increasingly able to effectively combat exclusion and discrimination, and protect their territory, environment, rights and traditions, contributing to global efforts in support of social and climate justice*. Through a three-pronged approach of strategic service delivery in the form of human rights education, partner capacity development at local, regional and national levels and targeted policy dialogue and advocacy, the project seeks to strengthen social justice and bring about lasting changes to the lives of indigenous communities in the project area by addressing causes of discrimination, marginalization and inequality. In sum, young indigenous women will strengthen their capacity to defend their rights at the local, regional and national levels, facilitated by their own advocacy activities and campaigns.

Key challenges to be addressed by the project are the deeply entrenched discrimination, exclusion and marginalization of indigenous peoples in South America, and especially young indigenous women.Indigenous peoples are not guaranteed access to basic rights and indigenous women and girls especially experience multiple and compounded forms of discrimination that intersect along with other grounds of discrimination such as age and poverty. As a result, indigenous women and girls have lower levels of education, earn less income, suffer from more precarious employment conditions, and experience higher levels of infant mortality than their indigenous male or non-indigenous female counterparts.

The conditions of exclusion and marginalization faced by young indigenous women are deeply entrenched, and change is a long-term process that cannot be achieved by short-term interventions. For this reason, it is essential to sustain the work in the three Kukama communities included in phases I and II of Rise Up, while also expanding to new communities, both among the Kukama and among one additional ethnic group, the Shiwilu.

**If the intervention is an extension of a previous intervention, please describe: what results have been achieved so far?**

The proposed phase III of Rise-Up will build upon the lessons learnt and experiences of the previous and current Rise-Up phases. Key results that have materialized during phase I and the initial months of phase II include:

In terms of **outputs** delivered, itinerant human rights training schools are established and operational. A curriculum for the human rights education has been developed and gradually expanded with new modules including modules on indigenous identity, including an identity as defenders of land, territory and environment, the protection of individual and collective rights, combatting discrimination and violence, as well as one module on advocacy and campaigning. Methodologies for education and educational materials have been adapted so that they respond to the learning needs and realities of the young Kukama women.

16 workshops were held in the communities of Nuevo San Juan-Shapaiilla and Parinari. 44 young women between the ages of 10 and 27 have been participating in the training. Already during the training, the young participants show increased critical awareness of their human rights, including as indigenous people and women, and are now sharing their learnings with their families and in their communities. In addition, some of those girls wish to engage in a more leading role.

A campaign called "*Kunumi Kuakuaraten: young women warriors for their indigenous rights*” aimed at communities and local authorities, was developed by training participants. The campaign, #YoDefiendoMisDerechosColectivos (#IDefendMyCollectiveRights) demonstrates the demands of the Kukama youth in defending their indigenous rights to culture and territory. One online exchange with young Danish women was held, where young Kukama women shared their reality and concerns. Also, one webinar was held for the young Kukama women with the objective of learning about and sharing the experience of the Human Rights School for Kukama youth. Further, interviews have been conducted by local radio stations such as "Voz de la Selva" and "La Voz de las Mujeres Indígenas Sumac Raymi". In total and beyond the primary target group, approximately 1000 people were reached as a result of the intervention.

To assess achieved **outcomes**, ONAMIAP and AIPE conducted a training evaluation that focused on the learning objectives of Rise-Up. The evaluation confirmed that young Kukama women had made real progress in terms of knowledge and awareness of themes such as cultural identity, territory, multiple violence and the importance of women's political participation. The evaluation also indicated that young Kukama women had gained confidence to transfer knowledge to other community members.

As a result, the school has allowed young women to initiate a process of reflection and evaluation of their Kukama identity, which previously has been associated with stigma and shame, leading to enhanced self-confidence in the importance of their voice, and self-esteem vis-à-vis men. Similarly, the school has allowed young women to become aware of their territorial rights, hence initiating a process of appropriation and identification with their territory, and resulting in enhanced skills needed to protect their territory. This learning process was further consolidated through the "Kukumi Kuakuaratem" campaign that advocated for womens’ role as protectors of their territories and “Mother Nature”[[1]](#footnote-2). Learnings were replicated and shared beyond the group of direct learners through community exchanges and ‘replications’, thus raising awareness among a much larger group of Kukama women, men and children.

ONAMIAP and WKK organizations have made valuable learnings during their efforts to empower young Kukama women. Through working with ONAMIAP, AIPE has further developed their understanding of the reality of indigenous peoples, and hence their capacity to support their struggles. The implementation of the itinerant human rights training school has provided important opportunities to develop educational methodologies for working with indigenous youth. Finally, partnership and institutional exchange between AIPE and AIDK have improved, resulting in enhanced capacity with all partners to pursue overall AI objective regarding indigenous peoples’ rights.

**What are (still) the major challenges? Exclusion and marginalization of indigenous peoples, and especially young indigenous women:**

Peru has the third largest Indigenous population in Latin America. However, for decades, indigenous peoples across Peru have been treated like second class citizens. Indigenous communities often live in social and economic conditions of exclusion and poverty with limited or insecure means of subsistence. They are not guaranteed the minimum essential levels of the rights to an adequate standard of living, which includes adequate food, clothing, housing, health and education. Indigenous women and girls experience multiple and compounded forms of discrimination that intersect along with other ground of discrimination such as age and poverty. As a result, Indigenous women and girls have lower levels of education, earn less income, suffer from more precarious employment conditions, and experience higher levels of infant mortality than their indigenous male or non-indigenous female counterparts[[2]](#footnote-3). Furthermore, Indigenous women and girls often face barriers in patriarchal communities, organizations, and the wider Peruvian society to effectively access information and resources, and engage in consultations relating to their territories and the rights of their peoples. They risk being targeted, stigmatized, and sometimes silenced because their activism challenges traditional gender roles or stereotypes.

**Threats to their land, territory and environment.** One of the principal concerns of the young Kukama women participating in the project to date relates to threats to their territory and natural environment, which puts in risk their traditional way of life, their livelihoods and sacred sites. Indigenous territories across Loreto have insecure tenure, and their territories and forests are threatened by overlapping rights, illegal mining and logging, and invasions. For indigenous peoples, *Mother Earth* is an entity to which we all belong, it is part of their cosmovision and an important element of their cultural identity. The Kukama People have in particular a spiritual relationship with rivers, on which they depend for numerous basic needs and which frames most daily activities such as bathing, washing clothes, cooking and drinking. Fishing, either individually or in groups, is the main economic activity of the Kukama People and hence the main source of protein[[3]](#footnote-4). Oil spills in the Loreto region, including the Marañon River, have polluted the river water and threatens their health. Other environmental challenges facing Loreto include deforestation as a result of single crop farming, illegal logging and mining[[4]](#footnote-5), and the expansion of road and river infrastructure (specifically the planned Amazonian Waterway)[[5]](#footnote-6).

**Violence against women and girls**: Sexual and gender-based violence is normalized in the project areas, women often do not report cases of violence and there is almost total impunity for perpetrators. According to a report prepared by the Inter-American Court of Human Rights (IACHR), violence is one of the most alarming problems faced by indigenous women in Latin America[[6]](#footnote-7). VAW was also one of the four priority issues identified so far in Amnesty’s work with young Kukama women in Loreto. ONAMIAP forms part of the campaign, #LaAgendaQueNos Une[[7]](#footnote-8), which identifies physical, sexual, psychological and economic violence, political harassment, discrimination, criminalization, institutional violence, among many others, are exercised against women.

**Weakening of cultural identity.** Another challenge identified during the first two phases of the project relates to the weakening of cultural identity of young indigenous people. Indigenous teenagers and youth often experience contradictions between the values and traditions of their indigenous culture and institutions, with the arrival of outside Western or “modern” ideas and aspirations. The result can be a loss of cultural heritage and a low participation of young people in indigenous organizations. In this regard, there is a need to strengthen the valorization and understanding of the culture and traditions of their ancestors, and their connection with their land, territory and nature, while incorporating the positive values and knowledge that Western culture can offer.

**Adult-centrism[[8]](#footnote-9) in indigenous organizations.** Indigenous women organizations are aware of the need to strengthen the presence of young women in the organizations, establishing ways to develop agendas that articulate the demands of young women, as well as their active incorporation into the organizations through adult-youth partnerships. This is essential not only to incorporate youth perspectives into organizational policies, structures and activities in a meaningful and not merely tokenistic way, but also to ensure organizational renewal by bringing in a new generation of leaders to the indigenous cause. In light of an aging membership, adult indigenous organizations need to open the space to incorporate younger members, finding ways to make their organizations attractive places for youth to develop their activism.

**New objectives, new strategic approaches or new target groups?**

Rise Up III maintains an overall vision of strengthening indigenous identity and political training and advocacy aiming to support young women to more effectively combat exclusion and discrimination, and protect their rights to integral ancestral territory and ways of life, thus also contributing to global efforts for climate justice. However, the proposed phase III includes a number of new elements:

**Expansion to Shiwilu indigenous peoples and new Kukama communities.** Phases I and II of Rise Up! were conceived to develop and validate a methodology for the learning, empowerment and protagonism of young indigenous women as active leaders for change, that could then be replicated in other Kukama communities and other ethnic groups in the Amazon, respecting the need for intercultural dialogue with each group. In this new intervention, Amnesty proposes to expand its scope by including new Kukama communities and also extending the project’s reach to include communities from the territory of the Shiwilu people, which is also located in the Loreto region. Our partner organization ONAMIAP, has a local base (grassroots member organization) in the area, the Organization of Indigenous Communities of Shiwilu Women (OCIDMUSHI), who are interested in joining the project, in order to strengthen the indigenous identity and political participation of young women in their territory through the implementation of the itinerant human rights training school and other learning activities. The expansion to another indigenous territory within the Loreto Amazonian region will also enable us to build a common agenda for regional advocacy, and provide exchange experiences between young women from the two ethnic groups.

**Inclusion of new target groups: children and young men.** While the focus of the project will remain on working with young indigenous women, lessons learned from phases I and II demonstrate the opportunity to also reach out to other community members. The first additional target group will be children under the age of 14. At community workshops, an equal number of children are normally present together with the young women, due in part to the fact that the young women have caring responsibilities for younger children, and also due to an interest from the children in the topics covered by the school. In this new intervention, we will provide age-appropriate human rights educational activities for children, in order to increase our reach and impact. This will also provide support to the young women in terms of childcare, enabling them to focus on their own learning. The second new target group are young men. During adolescence and young adulthood, there is a critical period of opportunity to engage boys and young men in order to shift dominant norms and ideas and tackle the machismo and gender inequality that exists in the communities. Workshops will provide spaces for young men to reflect on gender power imbalances and gender-based violence and recognize their role in promoting the empowerment of girls and young women.

**Development of an advanced level training school.** The experience of the itinerant human rights training school to date has highlighted the need to provide further education and learning opportunities for those young women who are interested in continuing down the path of indigenous and human rights activism. In order to respond to this need, a new advanced level training school on “Active Participation and Leadership” will be developed based on a participatory needs assessment with young women who complete the four modules of the basic school. We anticipate that this will cater to a smaller number of young women, who are the most committed and engaged, and will enable them to develop advanced skills in advocacy, spokespersonship and campaigning, as well as to engage with other young women from different parts of Loreto and wider Amazon region, and take their activism journey to the regional and national levels.

**Capacity development of indigenous women’s organizations.** A further development in the proposed intervention, is the inclusion of targeted capacity building opportunities for indigenous women’s partner organizations, ONAMIAP, the Waynakanas and OCIDMUSHI. Through this, ONAMIAP and its member organizations seek to strengthen their capacity to actively involve young women in activities and organizational spaces, contributing to the process of generational renewal of the indigenous women's movement.

**Building expertise on working with indigenous peoples within Amnesty International.** AI is committed to learning how to become a better ally to indigenous peoples through the projects currently funded by CISU in Peru, Brazil and Paraguay. This intervention will include a number of regional knowledge management and learning initiatives that go beyond Peru to include AI Sections and indigenous partner organizations in Brazil, Paraguay and other countries in the region working on indigenous people’s rights. Finally, it is also proposed to hold exchanges of lessons learnt at regional level among allied organizations. The aim is for Amnesty International and its partners in Peru, Brazil and Paraguay to systematize the experiences at the regional level to promote best practices in collaboration with indigenous communities in Latin America.

**Conditions that apply in the area where the intervention will take place:**

**National context: Peru** has been experiencing a period of political instability and crisis since 2017 which continues to the present day. The political context can be characterized by polarization, uncertainty, alleged crimes of corruption, social protests, contested elections, impeachment processes and constant ministerial changes. The 5th president in as many years, Pedro Castillo, an elementary school teacher who won the 2021 general election, currently faces 6 criminal investigations which increases the likelihood of him being removed from office in the coming months. In terms of the economic context, the country faces the prospect of slowing economic growth and higher inflation. The human rightssituation remains concerning, in relation to excessive use of force by the police, attacks on human rights defenders, violence against women and girls, setbacks in sexual and reproductive rights, and discrimination against indigenous and afro descendent people. The country recorded the highest number of Covid-19 deaths per million people in 2021, highlighting structural inequalities in access to health and other social services.

**Local context:** The intervention will be implemented in the **Department of Loreto**, an Amazonian region located in north-eastern Peru. Loreto is Peru’s largest department, covering almost one-third of Peru’s territory. It is also one of the most sparsely populated regions due to its remote location in the Amazon Rainforest. Most of the territory comprises high and low jungle, and is crisscrossed by numerous rivers, including the Amazon. Loreto is home to many Amazonian indigenous peoples and is the Peruvian region with the highest diversity in ethnic groups and indigenous languages. In 2018, Loreto was the Peruvian region with the highest percentage of the population with 1 or more unmet basic needs (52.3%)[[9]](#footnote-10). In terms of other socio-economic indicators relating to literacy, education, income, poverty and access to services, Loreto is also well below the national average[[10]](#footnote-11). Loreto also experiences relatively high levels of violence due to actors seeking to control illegal activities such as coca cultivation, drug trafficking and human trafficking, thus adding to the complexity of the context.

Within Loreto Department, the project is situated in the remote rural districts of **Parinari** and **Jeberos**. The majority of targeted indigenous communities live in severe poverty, and have only limited access to basic social services such as primary and secondary health care and education. In these areas, access to the internet, cellphone coverage and electricity supplies are limited.

In the District of **Parinari**, Amnesty and its partners piloted the itinerant human rights training school in 3 Kukama indigenous communities (Parinari, Nuevo San Juan, Shapajila) in the Marañon Basin during Rise-Up I and II. In this next phase an additional 3 Kukama communities (Mundial, Leoncio Prado, Tangarana) will be included. These are extremely remote, rural communities in the Peruvian Amazon, which are connected by a river network, the only means of transport and trade between the communities and with nearby urban centers. During the rainy months, from December to March, access to the communities is limited due to the flooding of the rivers. In Parinari, the intervention will target Kukama Kukamiria indigenous communities. The Kukama language is highly endangered because the remaining speakers are mostly elderly people, and the language is only used in very restricted situations. Spanish is now the dominant language, especially amongst young people.

The second project area will be **Jeberos**, in the province of Alto Amazonas. Access to the area takes 2-3 days by river, or less than an hour by light aircraft (however the cost is prohibitive for most local people). These are Shiwilu communities which live along the the Aipena and Jeberillos rivers, near Yurimaguas. The Shiwilu people are made up of about 1,200 families totalling about 3,500 inhabitants, of which a considerable group are older adults who still speak the original language[[11]](#footnote-12). We will work directly in 3 communities: Jeberos, Socorro y San Antonio de Rumiyacu

Accessing such remote and marginalized communities presents a challenge. In all cases, transport to target communities requires multiple transport forms including flights, bus transport, large boats and small boats. Reaching project areas from urban centers requires approximately 20 hours, possibly longer. Factors affecting travel time include rain and associated river levels. In case of a low water level, boats do not travel as they can get stuck in the middle of the river. In case water levels are high, boat travel entails high risks for passengers. Overland as well as boat travel is frequently affected by strikes, putting an effective stop to access to the project area.

In addition to the logistical efforts needed to reach project areas, accessing them also requires a high level of socio-cultural capital in the form of trust, local knowledge, cultural sensitivity, relations to gatekeepers and natural legitimacy in the eyes of the target communities and their leaders. Indigenous communities in the Amazon have for decades been the subject of discrimination and harassment as a result of the colonial legacy and extractive industries operating on their territories, and it takes time and considerable resources to build trust as a foundation for collaboration around a joint project objective.

To mitigate safety risks to project staff and participants, a specific security protocol will be developed in collaboration with local partners taking into account the remoteness of the communities, limited access to emergency health care, and potential security incidents related to criminal/illegal activity in the project territory, including specific risks facing female staff in terms of gender-based violence. Safeguarding and protection protocols and strategies for working with children and young people will be reinforced.

Notwithstanding these practical, security and cultural access challenges, we argue that a) it is cost-effective to operate in such areas due to the work being done with and through established local and indigenous partners, and b) it is critical not to leave marginalized indigenous communities, and especially young women, behind in the face of absent state institutions and a lack of access to basic rights and services.

**Describe whether the intervention takes place in a stable or fragile context:**

Although not being a fragile context per se, the very rationale and justification for the proposed project is that project areas are characterized by relatively high levels of social, economic and environmental fragility. Peru is not one of the 57 states and territories considered a fragile context by the OECD[[12]](#footnote-13).The country is ranked 87th out of 178 countries on the Fragile State Index (FSI)[[13]](#footnote-14). The most concerning indicator for Peru in the FSI is the Group Grievance Indicator, which focuses on divisions between different groups in society and their role in access to services or resources, and inclusion in the political process. This is particularly relevant to this intervention, given the historic exclusion and marginalization of Indigenous Peoples in the country that persists to the country day. Social conflicts exist across Peru related to extractive industries; in Loreto conflicts are focused predominantly on the effects of oil spills on indigenous communities.

**Describe how this intervention will strengthen civil society organising to advance social justice:**

The project’s focus is to enable young marginalized indigenous women to increase their influence and participate in civil society through equipping them with knowledge, skills and capacity to analyze how their own situation is embedded in historical and political root causes, to recognize rights violations and injustice and thereby enable them to advocate and campaign towards obtaining social and climate justice. They will be educated to translate their learnings into active engagements at community and regional / national levels in collaboration with partner organizations, such as ONAMIAP, AI, including local partners as well as the broader regional networks of ONAMIAP, and in order to form a common advocacy agenda.

In turn this will allow for a greater sensitization of civil society to better include the perspectives and struggle of young indigenous women in the defense of their integral territory against racism, discrimination, territorial threats and violence. As illustrated through the development triangle, and through a combined approach of human rights education, partner capacity development and advocacy, the project thus seeks to strengthen social justice for indigenous communities and eventually, on a larger scale, to contribute to strengthening and diversifying civil society. Having an informed and sensitized civil society will enable stronger and broader civil society awareness of the interconnectedness between the local and global struggles for social and climate justice, and allow for enhanced support in the struggles of the indigenous women and communities.

More specifically, the project will incorporate capacity elements which seek to strengthen Peruvian indigenous women’s organizations, ONAMIAP, the WKK and OCIDMUSHI, through strengthening their ability to attract and integrate younger women into their ranks and therefore promoting generational renewal and sustainability of the indigenous movement. Similarly, the intervention will seek to develop the AI movement’s capacity in Latin America and in Denmark to act as an effective ally to indigenous organizations, through focused learning events and initiatives.

**What climate- and environmental conditions do the partnership and/or the intervention need to respond to? And how have the partners responded to it? This could be in relation to the conditions of the target groups, the number of flights or the activities of the intervention, and how these affect the environment or climate in the area:**

**Climate conditions:** Loreto is warm and humid, with strong rain all year round. Heavy rains can make access to remote communities impossible, and in some cases cause rivers to overflow, damaging homes, roads and crops. When water levels are too low, certain boats are unable to navigate the rivers which are the only form of access to some of the communities. This requires close monitoring of local climatic conditions by the project team and flexibility in scheduling of activities.

**Environmental conditions:** The indigenous communities targeted through the intervention are negatively affected by deforestation, oil drilling and other destructive and polluting ‘extractive activities’ on their own and nearby territories. Most critically, current oil spills on the Marañón River[[14]](#footnote-15) pose a severe threat to the livelihoods of the targeted populations. These communities are highly dependent on the river and its tributaries as a source for domestic water supply, fishing, hunting and collection of riverine plants, and recent pollutions have considerably reduced access to such natural resources. In addition to its local importance, this habitat has also great significance for global climate change and conservation efforts, as the Amazon rainforest contains nearly a third of all the tropical rainforests left on earth. The Amazon plays a crucial role in stabilizing the climate, and experts fear that we are reaching an irreversible tipping point if deforestation continues unchecked. Furthermore, Loreto has exceptional levels of biodiversity, with an estimated 40-60% of species of mammals, birds, amphibians and reptiles in the whole Amazon basin.[[15]](#footnote-16) Indigenous peoples play a vital role in the protection of threatened habitats, and this intervention will support indigenous partner organizations and communities in their struggle to protect their territories and environment from degradation, and demand recognition of the rights of Mother Earth. This will contribute to the achievement of global climate and biodiversity goals. Pursuing environmental goals are not only critical to the material and cultural survival of indigenous communities, as also pointed out in the United Nations Declaration on the Rights of Indigenous Peoples[[16]](#footnote-17), they also serve to maintain globally important natural environments. Indigenous women's knowledge and leadership are particularly important in the struggle to protect land, food, communities and people from climate impacts, fossil fuel extraction and deforestation.

**Environmental footprint:** Amnesty is committed to limiting own contributions to climate change by making choices that lower the environmental impact of our work. AIPE and AIDK will cooperate with the local partner organizations to identify any opportunities to reduce carbon emissions, including limiting travel to the extent possible (flights, land, and river travel). The itinerant school facilitator will stay in the area during longer periods of time, thus reducing the number of flights, and consequently the ecological footprint. Likewise, although necessary to some extent, project travels from the Danish partners are limited to a minimum. At the local level, we pay special attention to waste management, as garbage in the project area is predominantly burned contributing to land and air pollution.

1. The partnership/collaborators (our starting point)

**Experiences, capacities and resources of participating partners and other actors:**

**Amnesty International Peru (AIPE)**has extensive experience working on human rights, indigenous people’s rights, gender, inclusion and diversity, as well as HRE and training, and projects that promote the active participation of young people in rural and urban areas. AIPE has a long history of working in indigenous communities and in support of the rights of indigenous people in Peru, including Kukama communities in Loreto. Through this work, AIPE has developed an extensive network of allies working on indigenous people’s rights at the local, national and international levels. AIPE was officially established in 1987 and has more than 150,000 members and supporters. Website: http://amnistia.org.pe

**Amnesty International Denmark (AIDK)** has 15 years of experience with participatory and bottom-up methodologies for HRE and on gender-related topics. AIDK has been supporting the development of capacity for other Amnesty sections and have supported the development of AI’s global human rights education (HRE) work and gender work. AIDK staff have been part of developing Amnesty International’s participatory approaches, supporting development of HRE capacity and projects all over the world through the International HRE Centre (IHREC), as well as international gender projects. AIDK has a strong and experienced communications department, and the organization is rooted in a large democratic movement. In Denmark, Amnesty has more than 80.000 members. Website https://amnesty.dk

**The National Organization of Andean and Amazonian Indigenous Women of Peru (ONAMIAP)** is an indigenous women's organization founded in 2009, composed of diverse grassroots indigenous women's organizations. They have extensive experience accompanying the formation of grassroots organizations of indigenous women, in training on issues of individual and collective rights of indigenous people, as well as in participation and gender approaches from an intercultural perspective. In the Amazon region, ONAMIAP has a local presence in different ethnic groups such as the Kukamas, Shiwilus, Shipibos Conibos and Ashanikas, in the form of grassroots organizations and indigenous leaders. The organization also participates at the national level with other organizations and institutions in working groups and platforms to defend the rights of indigenous people and women. Website: http://onamiap.org

**Waynakana Kamatawara Kana (WKK)** is a grassroots organization of Kukama women, covering 28 communities in the district of Parinari, in the Marañon River basin. The organization was founded in 2001 with the aim of defending and promoting women’s rights, as well as their territories, environment and culture, and is in the process of becoming incorporated as a member of ONAMIAP. WKK are rooted in the Kukama communities with a strong understanding of the local context, actors and priorities.

**Organization of Indigenous Communities of Shiwilu Women (OCIDMUSHI)** is a grassroots organization of Shiwilu indigenous women in the District of Jeberos in Loreto, and which is a member of ONAMIAP. OCIDMUSHI is an organization made up of 100 Shiwilu indigenous women. They have 10 years of organizational experience and 1 year with legal recognition. They fight for the full exercise of their individual and collective rights, and work to strengthen the capacities of Shiwilu indigenous women on violence prevention, territorial governance, food sovereignty and against the climate crisis. OCIDMUSHI are rooted in the Shiwilu communities, with a strong understanding of their local context, actors and priorities.

**Local authorities:** Community leaders (known as “Apu”, from the Quechua for mountain) and local mayors.

**Movement of Working Adolescents and Children from Christian Working Families (MANTHOC):** MANTHOC is a well-known nationwide youth movement that is led by and consists of children and youth. MANTHOC was founded in 1976 and has more than 42 years of experience in fighting for children and youth rights. They have approximately 2,500 members that are children and youth from working-class families from 10 regions in Peru, including Loreto. Website: https://www.manthoc.org.pe

**Previous acquaintance or cooperation between the partners:**

**AIDK, AIPE** and **ONAMIAP** have been working in partnership on phases I and II of Rise Up during 2021 and 2022. Prior to the project, **AIPE** and **ONAMIAP** have worked together in roundtables, think tanks and platforms to defend the rights of indigenous people and women in Peru. They are partner organizations in campaigning, advocacy, working groups and other advocacy spaces in favor of indigenous people’s rights. **ONAMIAP, WKK** and **OCIDMUSHI** have a close relationship as “sister” indigenous women’s organizations. OCIDMUSHI is a member of ONAMIAP whilst WKK is in the process of becoming a member. Both are based in Loreto and have previous experience collaborating on joint advocacy initiatives and taking part in learning exchanges. WKK played a key role in phases I and II of Rise Up, acting as key interlocutors with the community, collaborating with the presentation of the project in the communities, the transmission of information to other women, and during the project evaluation. OCIDMUSHI will be a new partner to this specific consortium.

**AIPE** and **AIDK** are both part of the AI movement but are independent organizations with their own national boards and membership. AIDK and AIPE initiated a closer programmatic collaboration in 2018 through the development of a shared project on ending sexual violence in schools in Peru, which is being funded by Operation Days Work (ODW) and CISU in Denmark from 2021-23. The project involves mobilizing high school students in Denmark through educational and fundraising activities, as well as working with young people including in the Loreto. These experiences have allowed the two AI entities to establish a strong partnership based on mutual trust, transparent communication, and respecting cultural differences. It also offers lessons learned on how to properly connect young people in Peru and Denmark and mobilize constituencies in both countries around issues that resonate with young people, such as the environment and gender equality.

**AIPE** and **MANTHOC** have previously collaborated successfully on other projects with Peruvian youth. Since 2021, **AIPE, MANTHOC** and **AIDK** have been collaborating on the CISU and ODW-funded project, “A safe school life free from sexual violence” in Loreto, Cusco and Lima. ONAMIAP has expressed an interest in collaborating with MANTHOC in this new project given MANTHOC’s expertise in child and youth participation.

**Describe the contributions, roles and responsibilities of the partners and other actors:**

**AIPE**: 1) Responsible for the management and strategy of the project in Peru and local coordination with ONAMIAP and other partners. 2) Lead the design and implementation of the training programme, and the production of educational content and resources, especially those related to human rights and training for advocacy and mobilization. 3) Contribute its expertise on gender and human rights and articulate the work of indigenous women with other women's organizations in Peru. 4) Facilitate sharing of learning between CISU-funded projects on indigenous peoples’ rights in South America, developing Amnesty’s capacity to work effectively as an ally of indigenous organizations.

**AIDK:** 1) Support AIPE in the design of trainings based on experiences from other international projects on HRE methodologies, participatory methods, gender, and feminist approaches, etc. 2) Mutual capacity development together with AIPE, ONAMIAP, WKK and OCIDMUSHI on the learnings during the project, including ODW's experiences of building cross-cultural networks for global awareness and to emphasize ESC rights and indigenous people’s rights as human rights. 3) Share experiences and perspectives from feminist and indigenous movements in Denmark and where relevant (i.e. Greenland and northern Scandinavia) to show that issues affect women and indigenous people all over the world, on different levels and for mutual inspiration. 4) Support in communicating the intervention to CISU and building the bridge between CISU and partners in Peru.

**ONAMIAP**:1) Work with AIPE in the design and implementation of the training program. 2) Through its local bases, lead the communication, coordination, and accompaniment on the ground of Kukama and Shiwilu women and local communities. 3) Leadership to ensure the intervention includes a robust cross-cultural and gender approach and bottom-up participatory approaches to training program design and implementation.

**WKK & OCIDMUSHI:** 1)Collaborate in the presentation of the project and interactions with the Kukama and Shiwilu communities respectively and their leaders. 2) Work together with ONAMIAP in the implementation of the training program. 3) Support the local transmission of information and mobilization of other women in the communities. Furthermore, we expect that some of the young Kukama and Shiwilu women who participate in the project will find in these organizations a collaborative and supportive space for continued political participation and the exercise of advocacy, thereby contributing to organizational renewal and the inclusion of youth perspectives in the organization.

**MANTHOC:** Participate in a learning exchange with ONAMIAP, WKK and OCIDMUSHI to share their expertise in child and youth centred methodologies.

**Justify substantial payroll costs, and if payroll costs are included for the Danish organisation, describe the tasks and why Danish personnel are best positioned to undertake these tasks:**

Payroll costs are included for AIDK staff to cover for Danish salaries for necessary support and quality assurance, partly in terms of linking the intervention to global human rights education (HRE) expertise including participatory, gender and feminist methodologies, and partly to ensure the inclusion of learnings from similar international projects. AIDK staff will ensure that learnings from the proposed intervention flows back to the international HRE network and to other projects supported by AIDK. AIDK staff are best positioned for these tasks because AIDK is acting as the hub for knowledge and learning for a number of similar projects due to its partnership portfolio and long-term experience in the area of HRE.

In addition, Danish salaries are included to meet AIDK’s supervisory obligation in terms of programmatic and financial-administrative project monitoring and evaluation, as well as for supporting the relation with CISU in terms of progress- and results reporting.

**Contribution to developing the relationship and collaboration between the partners:**

For Amnesty International, forming collaborative partnerships with other organizations is central to creating human rights change. Through this intervention, we will seek to work with indigenous rights-holder communities and local and national indigenous and youth partner organizations through a non-hierarchical structure, which respects local autonomy, expertise and decision-making. The intervention will provide a space for our partners to use their skills and develop new ones, with Amnesty enabling this process through capacity development, resources and strategic and operational support. It has been co-created by the partners reflecting the capabilities and needs of each one. Through joint actions and peer-exchange of tools and methodologies between diverse partners, we will mutually strengthen our capacities to work for equality, non-discrimination and for gender, racial, social, climate and intersectional justice.

**Contribution to strengthening the partners’ relations to other actors:**

The intervention will seek to expand alliances through collaboration, knowledge and information sharing, mutual support and participation, on the following levels:

* **Connecting indigenous and youth-led organizations:** Spaces will be created for the indigenous partner organizations to connect with youth-led organizations, in Loreto and beyond. ONAMIAP has expressed an interest in learning about youth participation and methodologies, and will connect with child and youth organization, MANTHOC, for a learning exchange on this topic. Opportunities will be sought for further collaboration between MANTHOC, ONAMIAP, WKK and OCIDMUSHI in Loreto at the local level in their work with indigenous children and youth people.
* **Collaboration with the school system:** The intervention will seek to strengthen links between the project partners and the school system in Loreto. Schools provide an important space to reach a larger number of female and male indigenous and non-indigenous youth, and raise awareness on human rights, indigenous peoples’ rights and gender equality.
* **Organizational community of practice in Latin America:** Through the regional learning component of the project (output 3.2), the project partners will strengthen relations at the Latin American regional level, specifically with AI teams and indigenous organizations in Paraguay and Brazil, and potentially other countries in the region (Venezuela, Mexico, Chile and Argentina).

1. Target groups, objectives, strategy, and expected results (our intervention)

**Primary Target group:** The main primary target group for the community-based activities in outcomes 1 & 2 is young indigenous women, who constitute one of the most vulnerable and marginalized populations within indigenous communities, but who at the same time have huge potential for empowerment and to act as leaders in their communities and organizations now and in the future. Other primary target groups are: indigenous community leaders, young men, children and adult and elder indigenous women. At the organizational level, in outcome 3, the focus is on indigenous women’s and mixed organizations, youth-led organizations and Amnesty International's teams which work to support indigenous peoples’ rights.

|  |  |  |  |
| --- | --- | --- | --- |
| **Description** | **Output** | **No. Persons** | **No. Communities / schools / organizations** |
| Indigenous community leaders | 1.1 Basic training school (community consultations) | 6 Kukama  3 Shiwilu | 6 Kukama  3 Shiwilu |
| Young indigenous women (14-29 years) | 1.1 Basic training school;  2.1 Local action plans | 50 Kukama  50 Shiwilu | 3 Kukama\*  3 Shiwilu |
| 1.4 Advanced training school; 2.2 Regional advocacy and campaigning | 15 Kukama  15 Shiwilu\*\* | 6 Kukama  3 Shiwilu |
| Indigenous children (< 14 years) | 1.2 Training school – other community members | 100 Kukama  50 Shiwilu | 6 Kukama  3 Shiwilu |
| Young indigenous men (14-29 years) | 1.2 Training school – other community members | 60 Kukama  30 Shiwilu | 6 Kukama  3 Shiwilu |
| Adult indigenous women | 1.2 Training school – other community members | 60 Kukama  30 Shiwilu | 6 Kukama  3 Shiwilu |
| High-school students (indigenous and non-indigenous) (12-17 years) | 1.3 Peer to peer training | 500 Kukama  300 Shiwilu | 5 Kukama  3 Shiwilu |
| Young indigenous women from neighbouring communities | 1.3 Peer to peer training | 24 Kukama  12 Shiwilu | 6 Kukama  3 Shiwilu |
| **Total: indigenous people** | **Outcomes 1 & 2** | **815 Kukama**  **490 Shiwilu**  **1,305 people** | **6 Kukama**  **3 Shiwilu**  **9 communities** |
| Representatives of indigenous women’s organizations (Peru) | 3.1 Capacity building ONAMIAP, WKK & OCIDMUSHI | 50 | 3 |
| Representatives of youth-led organizations (Peru) | 3.1 Capacity development of ONAMIAP, WKK & OCIDMUSHI | 15 | 1 |
| Latin American indigenous organizations | 3.2 Regional learning on indigenous people | 10\*\*\* | 5\*\*\* |
| Amnesty International staff | 3.2 Regional learning on indigenous people | 10 | 5 |
| **Total: Amnesty and partner organizations** | **Outcome 3** | **82 people** | **11 organizations** |
| Young people in Denmark | Information work in Denmark | 30 people |  |
| **Total primary target group** |  | **1,417 people** | **9 communities & 10 organizations** |

\* The basic training school will only take place in the 3 new Kukama communities, as this was piloted in the original 3 communities during phases I and II of the project.

\*\*Shiwilu from advanced school not included in the total count, as these will be included in the figure for the basic school. In the case of Kukama, half are counted as these could be from phases I and II of the basic school.

\*\*\* Includes 3 from Peru counted in 3.1

**Secondary target groups:** The project will reach a further estimated **50,000+ people in Peru through campaigning, advocacy** **and information** actions, as well as 100,000+ people in Denmark:

* 50,000 people through the dissemination of campaign products and demonstrations carried out by indigenous young women in the different regions where the project will be implemented and in the social media challenge where online content will be distributed.
* 9 community authorities, 2 provincial authorities (mayors of Parinari and Jeberos), and 3 regional authorities in Iquitos (from amongst the departments for Social Development, Women and Vulnerable Populations, Environment, Original Peoples, Forest and Fauna, Health and Education).
* In addition, 138,063+ people in Denmark are expected to be reached through information activities.

**Describe how the target groups will participate in- and benefit from the intervention:**

The young Kukama and Shiwilu women will participate in each step of the intervention, empowering themselves and others to strengthen their identity as indigenous women and develop capacities to defend their rights to land and territory. This begins with the design of the training modules, the coordination of project activities with the participants, the focus on experiential learning throughout, as well as the ongoing validation of the modules and pedagogical content. The young Kukama and Shiwilu women will be in charge of transmitting the information gathered during the itinerant human rights training schools to other indigenous women in their communities and lead a campaign for the defence of their right to land and territory. Other forms of information transmission will take place through Training of Trainers (ToT) and the training of teachers from the Intercultural Bilingual Education (IBE) training institutes on issues related to the rights of indigenous peoples. The young women who complete the first stages of training will have the possibility of advancing to the next stage, participating in an Action Laboratory in which they will be able to specialize in participatory action research (PAR) and the development of advocacy actions and implementation of campaigns aimed at community and local authorities and promoting the defence of their rights. In addition, as part of the strengthening of their learning, the young women will participate in exchange spaces in the Loreto Region between young Kukama and Shiwilus, and at the national level with other young indigenous women from different ONAMIAP bases to share their work experiences.

The 150 boys and girls between 6 and 14 years of age from the Kukama and Shiwilu communities will participate in the project specifically during the workshops of the Training School, through specific actions aligned to the topics worked on in the school. Children in the indigenous communities in the Amazon always accompany their older brothers or sisters, as well as their fathers and mothers. This is part of the dynamics within all the communities, which constitute an opportunity to work with children. This is why the project will offer space to work with children, aligned with the project's themes such as strengthening their identity as indigenous people and the development of capacities to defend their rights and those of Mother Earth, with specific strategies adapted to the ages of these boys and girls.

The 90 young men between the ages of 15 and 29 (and adults aged 30 and over) will participate in the project through a space for reflection and awareness-raising on unequal power relations, inequalities and the different forms of gender-based violence that may occur in their communities. These men will participate in the design of these workshops, the coordination of the activities and the validation of the contents of the training module aimed at indigenous men.

The 800 participants in replication actions (500 from Kukama communities and 300 from Shiwilu communities) will engage in workshops and other learning activities around human rights and their indigenous identities contributing to the dissemination of human right’s knowledge within indigenous communities.

**Describe how the target groups and relevant actors have been involved in the development of the intervention as well as the partners’ legitimacy to act as champions of the target groups’ cause:**

A team comprised of representatives from AIPE, ONAMIAP, AIDK, AI’s Regional Office for the Americas and AI’s Global HRE Team, carried out a field visit to Loreto in August 2022, in order to visit the communities and carry out exploratory work to better adjust the aims and activities of the project to the needs, challenges, and opportunities of the communities in the region. The visit included focus groups with young Kukama indigenous women, interviews with community leaders, meetings with adult women from WKK, meetings with MANTHOC youth and their adult representatives, as well as a 3-day Amnesty-ONAMIAP project design workshop to co-create the intervention in Iquitos, and a 1-day workshop in Lima with ONAMIAP and AIPE’s national leadership. Consultations with OCIDMUSHI were carried out remotely. All aspects of the project have been validated with ONAMIAP and other potential partners to better adjust the goals and ambitions of the proposal into relevant outcomes, with appropriate timelines and greater consideration of the risks and challenges of the region to design a more effective action plan.

Since its foundation as an organization, ONAMIAP has worked to promote the political participation of indigenous women at different levels, from communal, local, and regional to the national and international level. In addition, they work on strengthening the capacities of their bases in critical rights issues including collective and individual human rights, land rights, the right to consultation and informed consent, and the eradication of all forms of racism, violence, and discrimination. ONAMIAP has worked extensively to build partnerships with other allied indigenous institutions and organizations, to continue working for the full exercise of the rights of the indigenous peoples and women of Peru. Likewise, ONAMIAP participated in a number of policy consultation processes in relation to the regulation of the Forest and Wildlife Law, the Intercultural Health Sector Policy, and the Regulation of the Framework Law on Climate Change.

**Describe the strategy of the intervention:**

Rise-up III strategically combines service delivery (outcome 1), advocacy (outcome 2) and capacity development (outcome 3) both in terms of the overall idea and concept for the project but also in the intervention logic for the project as seen in the corresponding results framework (LFA)[[17]](#footnote-18).

Human rights education in the form of itinerant basic and advanced human rights training schools for young women in indigenous communities forms the heart of the project’s strategic service delivery component. It will build on the achievements and experiences from phase I and II and be further developed and implemented in a participatory manner with young Kukama and Shiwilu women, prioritizing an intercultural approach and ensuring relevance to their socio-cultural context and lived reality. The philosophy of the schools will be based on a recognition of diversity, learner-centric methodologies, peer-to-peer and action-oriented purposeful reflection with a view of learners taking active roles within their communities. Human rights education is thus designed as a means to advance higher level goals through a long-term investment in young women’s education and knowledge of social and environmental / climate justice.

Young Kukama and Shiwilu women will be trained to translate learnings into active engagements, partly by forming knowledge products as part of the itinerant school activities, and partly by using those to design and implement public campaigns, policy dialogue and advocacy initiatives at community and regional / national levels. This will be initiated by partner organizations convening community assemblies with the participation of young people from the Kukama and Shiwilu territories in order to form a common advocacy agenda to be implemented in close collaboration with a wider group of stakeholders including local leaders, local partners and regional level authorities. Compared with phase I and II, the longer duration and expanded platform of Rise-Up III will make possible a stronger emphasis on advocacy.

Capacity development of partners and AI sections themselves is the third key component of the proposed project. Implementing partner ONAMIAP and their member organizations will be further upskilled to actively involve young women to be better represented in organizational activities, and Amnesty International national sections and relevant partners in Peru, Brazil and Paraguay will jointly systematize relevant experiences at a regional level to identify and promote best practices in collaborating with indigenous communities in Latin America.

As envisioned in the development triangle, combining human rights education (strategic service delivery) with partner capacity development will enhance the relevance and effectiveness of Rise-Up III’s advocacy efforts; human rights education in combination with policy dialogue and advocacy will considerably strengthen the legitimacy of local and national partners seen from the perspective of local communities and their leaders; and the strategic linkages between expanded organizational capacities and targeted advocacy actions will provide better results and consolidated stakeholder acceptance of human rights educational activities.

**Objectives, activities, expected results and indicators of the intervention:**

The entire results framework for the proposed action including indicators, means of verification and assumptions is presented in a separate annex. In the below, the intervention logic for the intervention Rise-Up III is recaptured with selected indicators.

**Overall goal / development objective:**

Indigenous peoples and organizations in critical ecosystems in South America can more effectively combat exclusion and discrimination, and protect their territory, environment, rights and traditions, contributing to global efforts in support of social and climate justice.

**Project outcomes:**

1. **Young indigenous Kukama and Shiwilu women, and other community members, benefit from an expanded educational capacity and reach of the itinerant indigenous human rights training school**

1,000 young women, children and other community members demonstrating increase in scope and effectiveness of engagement on human rights

65 young Kukama and Shiwilu women who report increased knowledge, capacities and tools to replicate, activate and advocate for their rights

70% of young Kukama and Shiwilu participating in the training schools who report an increased connection with their indigenous culture and heritage

1. **Young indigenous women take action through campaigning, targeted policy dialogue and advocacy, to defend their territorial and indigenous rights, and to fight against all forms of violence and discrimination, at the community, local, departmental (and national) levels**

15 joint human rights and environmental positions, priorities and demands brought forward by young indigenous women and shared with their communities, authorities and the wider public

50,000 people and communities reached through advocacy, policy dialogue and campaigns

30 young indigenous women express they have acquired the necessary skills to engage in advocacy and campaigning.

1. **Amnesty International and indigenous partner organizations have enhanced their institutional capacities in Peru and the wider Latin American region, to effectively support indigenous communities, including young indigenous women, through intercultural, gender-sensitive and action-oriented human rights education and leadership development.**

2 ONAMIAP bases (WKK and OCIDMUCHI) that have established and functioning Youth Secretariats

15 young women joining established ONAMIAP bases and actively participating

15 successfully completed regional level exchange and capacity building initiatives

**Project outputs:**

**1.1**  **The *basic* itinerant human rights training school, “Defending My Rights and My Identity”, provides training for young indigenous women in Kukama and Shiwilu communities**

9 communities where the schools are operating

130 young Kukama and Shiwilu women enrolled

**1.2** **The basic training school is expanded to offer learning and knowledge sharing spaces to other community members, including children, young men and adult women and men, who are interested in learning about indigenous, women’s and environmental rights.**

4 playful, creative, culturally appropriate and gender-sensitive materials produced for indigenous children

150 children involved in relevant quality educational activities

90 young men and 90 older women participate in learning and exchange spaces

**1.3** **Young Kukama and Shiwilu indigenous women act as peer-to-peer multipliers, passing on their knowledge by reaching out and engaging with others in their schools and neighbouring communities**

36 young women participating in training of trainers

800 young people reached through training delivered by their peers

**1.4** **An *advanced* training school, “Active Participation and Leadership”, has been established to support young Kukama and Shiwilu indigenous women interested in continuing with their learning journey through a deeper understanding and commitment to defending of human rights**

30 young Kukama and Shiwilu women enrolled in advanced training schools

**2.1** **Young indigenous Kukama and Shiwilu women participating in the basic training school design local action plans which put their learning into practice, addressing critical rights issues affecting their communities.**

6 community action plans developed

6 campaigning and local advocacy actions developed

**2.2** **Young indigenous Kukama and Shiwilu women create a common policy agenda and undertake knowledge-based campaigning, advocacy and policy-dialogue at regional (and national) levels to defend their rights and their territories**   
2 public online and offline campaigns are successfully completed

50,000 people and communities are reached through public campaigns

15 requests for policy change presented to relevant authorities by indigenous women activists

**3.1** **ONAMIAP and their member organizations have strengthened their capacity to actively involve a new generation of young women leaders in organizational activities and spaces**

50 participants in ONAMIAP exchange and learning forum

30 participants in ONAMIAP’s national meeting of youth secretariats

4 learning and knowledge sharing events for ONAMIAP and their partners /bases with MANTHOC

**3.2** **Amnesty International and their partners in Peru, Brazil and Paraguay have shared, discussed and systematized relevant experiences at a regional level to identify and promote best practices in collaborating with indigenous communities in Latin America**

6 online regional webinars and seminars held

20 participants in regional level seminars and webinars from AI and relevant partner organizations

15 participants from AI and partner organizations in the regional forum

4 AI Sections participating in the development and application of principles for partnership development with indigenous communities

**Project activities:**

**1.1.1 Development of a community consultation plan covering all stages of the project to build trust and ensure support from community leaders and other stakeholders. (Q1)** An implementation plan and schedule for consultation and engagement activities with different project stakeholders will be developed, with the following objectives: (a) informing and educating community leaders, parents and other community members about the project, both at the start and at regular intervals during project implementation; (b) gathering their input and understanding local needs and issues from a range of perspectives; (c)securing ongoing authorization and engagement for the project from the wider community.

**1.1.2 Start-up meeting with communities and young women to present the Training School, recruit participants and establish calendar of activities.**  **(Q1)** Inception meetings will be held at the local level and in each of the selected communities with key project stakeholders (representatives of WKK and OCIDMUSHI, community leaders (“Apus”), young women, parents and other interested community members), to present AI and ONAMIAP, validate the project’s objectives and activities, respond to any queries or concerns, and strengthen community engagement. Young women interested in joining the Training School will be presented with additional information, and a schedule for the different project activities will be established, taking into account the women’s other commitments (school, childcare, work in the fields, community and sporting events etc.).

**1.1.3 Updating and adaptation of the curriculum for the basic school, “Defending My Rights and My Identity”, for Shiwilu and new Kukama communities, in collaboration with WKK, OCIDMUSHI, young women and other project stakeholders. (Q1)** The four modules from phases I and II of the project will be reviewed, updated and consolidated based on feedback from participants for use in the new Kukama communities. In the case of the Shiwilu communities, the modules will be adapted to fit the local and cultural context of this ethnic group and a workshop will be held in Jeberos with representatives of OCIDMUSHI and young indigenous women as part of this process.

**1.1.4 Implementation of 4 educational modules through a series of community-based workshops. (Q2-Q6)** The basic training school will be comprised of 4 modules: (1) Strengthening the identity of young indigenous Kukama women as defenders of land, territory and the environment; (2) Defending individual and collective rights as indigenous women; (3) Ending all forms of violence; (4) Introduction to community campaigning and advocacy. Each module will take 2 days and will be implemented on weekends. The workshops will apply participatory, reflective, and action-oriented methodologies which relate the lessons at hand to the participants’ own lives, developing critical thinking skills and reinforcing their identity and self-confidence as social change agents. The workshops will be held in 3 new Kukama communities and 3 Shiwilu communities, with 15-20 young women participating from each community. At the end of the last module, we will carry out an evaluation of the training school and gather feedback from participants.

**1.2.1 Playful and creative educational activities are developed and implemented with children from the communities around human rights and their local environment, based on their indigenous culture, history and traditions (Q2-Q6).** One of the lessons learned from previous projects has been that many young indigenous women attend trainings accompanied by children, who have demonstrated considerable interest in the project’s activities. In this intervention, we will organize specific parallel sessions for children, utilising creative, gender-sensitive human rights educational activities such as arts and crafts, games, storytelling, music and theatre. Nutritious meals will be provided as many of the children are malnourished. This activity will not only enable us to reach out to and engage children in issues of human rights and gender justice in their communities, but will also improve the quality of the young women’s engagement as they will be less distracted with childcare responsibilities. Activities with children will be held in all 9 project communities.

**1.2.2 Spaces for awareness raising and reflection on gender inequality and gender-based violence for young indigenous men are organized in the communities (Q2-Q6).** Based on previous learnings, the reach of the Training School will also be expanded to organize training sessions for young men, who may currently attend school with or be intimate partners of the young women, and in the future be husbands, fathers and leaders in the community. During adolescence and young adulthood, there is a critical period of opportunity to engage boys and young men on issues of gender equality, explore their role in supporting the empowerment of girls and young women, and challenge the dominant norms and ideas about gender and masculinity that drive inequality and gender-based violence. The training will comprise of 1 module delivered through 2 x 1-day sessions in each of the 9 communities.

**1.2.3 Young and older women are brought together in inter-generational co-learning and knowledge sharing spaces (Q2-Q6).** Intergenerational learning is a key element of indigenous pedagogy, which builds on traditional indigenous ways of learning from parents and grandparents through storytelling about history, language, place and culture. Spaces will be created for adult and elder women to interact with the younger women, acting as mentors and ensuring cultural and ancestral knowledge is passed on to new generations. Digital storytelling, whereby the young women use video to capture stories told by the elders, will be explored, preserving stories that are part of the Kukama and Shiwilu cultural heritage.

**1.3.1 Design and implementation of a training of trainers’ workshop for young indigenous women (Q9).** Amnesty’s experience in Peru and globally, is that using the multiplier approach in human rights education reaches and engages an exponentially greater number of people and so increases impact. To this end, 2 training workshops for peer training will be held, one for young Kukama women and one for Shiwilus. 4 women from each community will be selected to participate. This workshop consists of 2 sessions of 2 days each. During the sessions, the young women will learn the basics on how to train their peers, develop their own teaching strategies and devise their own content and resources for peer training. Once the women have been trained, a network will be created, providing opportunities for them to stay in touch, support each other and share experiences and resources.

**1.3.2 Roll out of peer-to-peer human rights education activities by young women in schools and neighbouring communities (Q9).** The contents for peer training will be designed based on the ideas and suggestions of the young indigenous women and with the support of the ONAMIAP and Amnesty team on the ground. Materials, infographics, posters, games, videos, audios and other materials and resources will be produced during this process. There will be the possibility of hiring a graphic designer for the resources required by young indigenous people. The peer-to-peer training will take place in two spaces: (1) the high schools where the young women study (5 Kukama, 3 Shiwilu); and (2) neighbouring communities (6 Kukama, 3 Shiwilu). We expect to reach over 800 people through peer-to-peer training on indigenous peoples’ rights.

**1.4.1 Needs assessment and participatory design of the curriculum, educational materials and content for the advanced school with partner organizations and young indigenous women. Definition of the implementation route, roles and responsibilities, and activity plan.** **(Q8)** An advanced training school, “Active Participation and Leadership”, will be designed to support a smaller number of young Kukama and Shiwilu indigenous women interested in continuing with their learning journey through a deeper understanding and commitment to defending of human rights. It will cover issues such as advocacy, campaigning, public speaking and leadership.

**1.4.2 Implementation of advanced training modules on issues such as advocacy, campaigning, public speaking and leadership (Q9-Q10)** Young indigenous women from the 6 Kukama and 3 Shiwilu communities who have completed the basic Training School will be invited to participate in the “Active Participation and Leadership” school. Two advanced schools will be held, one for young Kukama women and one for young Shiwilu women, each comprising 4 x 2-day workshops. The workshops will bring together and connect the most active young women from each ethnic group, providing them with advanced knowledge, skills and tools to conduct human rights and indigenous activism. In this way, the project aims to activate young women in their spaces within the roles they feel more comfortable assuming (either as a trainer, a campaigner, or engaging in participatory research or policy discussions with authorities), thus strengthening their agency, and decision- making capacities. The project will promote an indigenous leadership model based on a collective way of leading, where representation of, and service to, their communities, as well as a strong indigenous identity, are key. At the end of the advanced training modules, a final evaluation and learning meeting will be held with participants to share experiences, identify joint future advocacy agendas and provide recommendations to the facilitating team that help improve the action-learning experience within the advanced module.

**2.1.1 Kukama and Shiwilu women are supported to design and implement their own local campaigning or advocacy actions, responding to issues that are a priority in their communities (Q7).** Young indigenous women who have completed the basic Training School will begin to put their knowledge into practice, through the implementation of their own local campaigns or advocacy actions related to issues included in the training program, such as land, territory and gender, which are relevant in their day-to-day lives. Priority issues identified by the young women during in phases I and II of Rise Up! include: (a) the planned construction of the Amazon waterway project, (b) oil spills which pollute water sources and endanger indigenous communities and wildlife; (c) indigenous identity; (d) recognizing the Marañon and other Amazonian rivers as living entities with legal personhood[[18]](#footnote-19); (e) adoption of a law by the Peruvian Congress to recognize the rights of Mother Earth, ecosystems and species. (f) violence against women and girls; and (g) insecure tenure of their territories. Project partners will collaborate with the Kukama and Shiwilu youth in the design of their campaign products and their dissemination, such as in social networks and local media. These include radio spots on community radio stations, flyers and posters, or TikTok videos or other social media posts in communities with better internet access. We also envisage that the young women may choose to develop advocacy actions with local community leaders (“apus”) and mayors.

**2.1.2 Development seminars are organized at different stages to accompany Kukama and Shiwilu women in leading their own actions, while a final Learning Seminar will focus on collective learning and reflection (Q8).** Regular spaces will be established to check-in on and accompany the young women with their local action plans. At the completion of this activity, 2 weekend learning events will be held, 1 in Santa Rita and 1 in Jeberos, to close the full cycle of the basic Training School and local action plan implementation. Young women from each of the project communities will participate in this event, together with some adult women. Participatory methodologies will be used to create a safe space and to capture learnings.

**2.2.1 Joint dialogue spaces are held for young women representatives from the Kukama and Shiwilu territories for the creation of a common advocacy agenda and design of advocacy plans with local and regional authorities (Q10).** Selected young Kukama and Shiwilu women (20) who have completed the Advanced Training School will be invited to participate in a 3-day forum in Nauta. This will be an opportunity for the Kukama and Shiwilu women to connect directly for the first time in person, share ideas and analysis, articulate their demands, and create a joint advocacy agenda. The project partners will support the young women in establishing advocacy activities, deciding who they need to influence and how to engage people who can influence decision-makers. The young women will be responsible for determining the topics that they want to advocate for at the regional (Loreto) and possibly national level, however we anticipate that these will likely align with one or more of the priority issues set out in 2.1.1. An additional advocacy opportunity that may emerge, relates to implementation in Loreto of a General Recommendation for Indigenous women and girls that may be adopted by the CEDAW[[19]](#footnote-20) Committee in 2022 or 2023, which would strengthen legal protections against the multiple forms of discrimination they face. In this sense, there would be an opportunity to carry out advocacy actions at the community and district level for the adoption and implementation of the mandates provided by this complementary instrument.

**2.2.2 Development and implementation of online and offline campaigns led by young indigenous women, which will be amplified by Amnesty International and the other partners (Q10-Q11)** Project participants will design a joint campaign which will be launched on September 5th 2025 to coincide with the International Day of Indigenous Women. The campaign may include actions at the local, regional and national levels, based on the target audiences and interests identified by the young Kukama and Shiwilu women. Campaign materials will be created by the women with the support of a communications consultant and project staff that can be incorporated into online activism strategies, such as petitions, podcasts, interviews, infographics, memes, and other audiovisual content that will be shared through social media; and offline, such as photographic exhibitions, murals, radio spots, photo novels, poems, and so on. The campaign and the young women’s voices will be amplified by the project partners via their social media and other communication channels. The expected reach of the campaign is at least 50.000 people.

**2.2.3 Young indigenous women engage in policy dialogue with local, provincial and regional authorities based on the common agenda developed (Q10-Q11)** The Kukama and Shiwilu youth will continue on their journey to become powerful advocates and activists for indigenous people’s rights and gender justice, putting the knowledge they have learned over the previous 2 years into practice and carrying out advocacy actions at the local and regional levels. As described in 2.2.1, young women must develop their own plans of action for this, outlining the outcomes they want to see, the authorities or other important players they wish to work with, and the advocacy strategies to be used. They will conduct advocacy dialogue with community, provincial and regional authorities and other actors, with technical support and accompaniment from the project partners. At the regional level, depending on the advocacy plan developed, the young women may target authorities in Iquitos such as the departments for Social Development, Women and Vulnerable Populations, Environment, Original Peoples, Forest and Fauna, Health and Education. At the provincial level, targets will be the mayors of Parinari and Jeberos.

**2.2.4 Lessons learned event on the young indigenous women’s human rights learning journey (Q12).** 2 final learning events will be held, 1 in Santa Rita for the Kukama communities and 1 in Jeberos for the Shiwilu communities, as spaces to reflect on the young indigenous women’s both positive and negative experiences in terms of (a) knowledge and skills acquired; (b) values, attitudes and behaviours developed; and (c) informed action taken to defend and promote their rights. The aim will be to construct knowledge and understanding, and convert learning into actions to improve future initiatives. This event will also feed into the final project evaluation. 18 young women and 6 adult women from the 6 Kukama communities and WKK will participate in the event in Santa Rita, while 15 young women and 6 adult women will participate in the event in Jeberos.

**3.1.1 Creation / strengthening of the WKK and OCIDMUSHI Youth Secretariats (Q2-Q11).** Both WKK and OCIDMUSHI are in the process of amending their statutes to establish Youth Secretariats. The intervention will support the construction of structures for the participation of young indigenous women within both grassroots organizations in the following ways: (a) annual meetings for WKK and OCIDMUSHI youth representatives in their respective territories; and (b) exchange visits between WKK and OCIDMUSHI youth to promote learning from their different contexts and experiences, and to strengthen local youth networks.

**3.1.2 A forum is held for youth representatives of ONAMIAP and their grassroots member organizations from across the Peruvian Amazon and Andean regions on youth participation and generational renewal Q1-Q12).** Representatives of Kukama and Shiwilu youth will meet annually with young women from other regions of the Amazon and the Andes, as part of the annual ONAMIAP meeting of youth secretariats. These spaces will enable young indigenous women from diverse contexts to share experiences and dialogue about forms of youth participation and leadership in the context of their local organizations.

**3.1.3 Exchange of experiences between ONAMIAP and their bases with child and youth-led organizations such as MANTHOC, to gain new tools and skills to actively engage young people (Q1-Q10).** Connections will be built between MANTHOC and ONAMIAP both in Loreto and at the national level in Lima. Locally, representatives from MANTHOC Loreto will join the advocacy forum in Nauta (2.2.1), to share their extensive experience in carrying out child and youth-led advocacy with authorities in Loreto. At the national level, spaces will be organized annually between MANTHOC, ONAMIAP and the Amnesty teams in Lima to share experiences, knowledge and methodologies to strengthen the organization and participation of children and youth in the project.

**3.2.1 AI develops and implements a list of principles or agreements on how to be an ally of indigenous communities and organizations through human rights education in defense of their rights and territory in Latin America. (Q1-Q12)** At the start of the project, the project partners in Peru and Denmark will engage in a joint dialogue to develop a list of 10 proposed principles or agreements to guide the co-creation of positive, respectful and mutually beneficial partnerships between AI and indigenous organizations. The partners will also discuss practical actions that each can take to ensure these principles are operationalized, including periodic check-ins to monitor and adjust the principles based on lived experience. The agreements will be shared and discussed with other AI Sections and partners in Latin America through the regional learning events set out in 3.2.2. At the end of the project, a final set of principles and any supporting guidelines will be produced and disseminated.

**3.2.2 Regional online and in-person learning events for AI Sections in Latin America, AIDK and indigenous partner organizations (Q4-Q10).** A series of online regional workshops and webinars will be organized for AI Sections in Latin America working on indigenous people’s rights (Peru, Paraguay, Brazil, Venezuela, Chile, Argentina and Mexico), AIDK and indigenous and other local partner organizations. These online spaces will seek to develop a community of practice and enable Amnesty and its partners across the continent to promote learning and share experiences on specific topics of common interest in relation to Indigenous Peoples (e.g. land and territory, climate change, working with young people, gender and indigenous women’s rights, M&E). In Year 2, an in-person forum will be held in Peru for 15 participants from AI Sections and local partner organizations from across Latin America to exchange experiences and share lessons learned. All events will include interpretation in Spanish, Portuguese and English.

**3.2.3 Tools and methodologies have been compiled and disseminated, together with lessons learned and/or case studies, within the Amnesty International movement. (Q4-Q12)** The different tools, methodologies, case studies, lessons learned documents or evaluations produced from the Rise Up projects, the current indigenous people’s rights projects supported by CISU during 2022 in Brazil and Paraguay and any future projects, as well as any other resources from AI’s work to promote and defend indigenous people’s rights in Latin America will be compiled and shared within the AI movement.

**Establishing sustainable and lasting improvements for poor, marginalised and vulnerable target groups and strengthening the partners’ capacities after the intervention period:**

Rise-Up III actively and systematically pursues both dimensions outlined in the CISU Sustainability Model, social justice and responsible climate and environmental conduct. Through a three-pronged approach of strategic service delivery in the form of human rights education, partner capacity development at local, regional and national levels and targeted policy dialogue and advocacy, the project seeks to strengthen social justice and bring about lasting changes to the lives of indigenous communities in the project area by addressing causes of discrimination, marginalization and inequality. Such an ambition is closely intertwined with envisioned improvements in climate and environmental conduct. Because a conceptual separation of climate and the natural environment on the one hand, and social justice on the other does not adequately capture native notions of natural resource and ecosystems management among indigenous people of the Amazon, the proposed project is naturally situated in the intersection between social justice and improvements in environmental conduct, and thus likely to have lasting effects on the well-being of targeted communities as well as the natural environment in which they live. In terms of the three levels of the CISU Sustainability Model (CISU Guidelines for Civil Society Fund), the project will operate as follows:

**At level 1**, enhanced human assets in terms of empowerment and skills among young indigenous women in marginalised and vulnerable communities are the central focus of the suggested human rights education activities. These will equip them with knowledge, skills and capacity to a) analyse and better understand how their own situation is embedded in historical and political root causes, b) to document rights violations and injustice emerging from discrimination, racism and inequality, and thereby c) enabling them to advocate and campaign towards obtaining enhanced social and climate justice, and thus increased influence and participate in civil society.

**At level 2**, enhanced capacities among partners ONAMIAP (including their bases WKK and OCIDMUSHI), AIPE and other regional AI section as well as AIDK will remain beyond the project period. Implementing partner ONAMIAP and their member organizations will be further upskilled to actively involve young women leaders in organizational activities, and Amnesty International national sections and relevant partners in Peru, Brazil and Paraguay will jointly systematize relevant experiences at a regional level to identify and promote best practices in collaborating with indigenous communities in Latin America.

**At level 3**, the project will seek to address the key problem of exclusion and marginalization of indigenous peoples, and especially young indigenous women. The conditions of exclusion and marginalization faced by young indigenous women are deeply embedded in the political, cultural and economic context, and positive change is a long-term process that cannot be achieved by short-term interventions.

**If the intervention is an extension of a previous intervention, there needs to be an additional description of how relations with other actors, advocacy, and long-term sustainability will be strengthened:**

Rise-Up III will seek to sustain and further build on the positive results made during phases I and II, while also expanding to new communities, both Kukama and Shiwilu. Relations between AIDK, AIPE and the partners ONAMIAP and WKK, have continuously developed and reinforced, first through identification of common goals, and later through close collaboration, developing and implementing the first two phases of Rise Up. Phase III of the project will allow for this collaboration to be further strengthened and expanded through inclusion of an additional partner, OCIDMUSHI, and through the enhanced exchange and systematisation of experiences and practices with partners in two parallel projects with a similar focus in Brazil, Paraguay and through network connections to other indigenous networks in Latin America.

With the development of phase III, new opportunities have emerged in also linking with partners from other projects in Peru, especially MANTHOC, a Peruvian youth organisation with proven experience in sustainable youth engagement, including with indigenous youth. This provides an opportunity to further strengthen the youth engagement approaches of phase III with an eye to consolidate long-term impacts. MANTHOC is currently collaborating in partnership with AIDK and AIPE on another project supported by CISU and ODW (the Danish Operation Days Work), Safe Schools. Strengthened partnerships between AI Peru, ONAMIAP and WKK and other partners, further create a strong future platform for continued collaboration between AI, partners, authorities and communities. The development of strengthened partnerships between AI Peru, ONAMIAP and WKK and other partners, further creates a strong potential future platform for continued collaboration between AI, partners, authorities and communities.

**Possible conditions (risks) and possible solutions are available to mitigate these risks:**

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| **Type of risk** | **Risk** | **Mitigation** |
| **Contextual Risks** | Political instability at the national level affects overall project implementation. Regional and municipal elections will be held in October 2022. | Re-scheduling of activities if required |
| Inflation increases beyond current levels. Petrol prices increase further affecting the cost of transportation to reach the communities by air and river | Use of budget margin to cover increased costs  Reduction in number of visits to communities if needed |
| Climatic conditions prevent access to remote communities (due to heavy rains during the wet seasons, or low river levels during the dry season) | Close monitoring of local climatic conditions  Re-scheduling of activities if required |
| Epidemics (Covid, influenza, dengue) significantly affect the communities | Implementation of safety measures (e.g. vaccination, testing, PPE, outdoor activities, social distancing)  Rescheduling of activities if required |
| Major crisis in the project area, such as a natural disaster or oil spill | Adjust project activities to remain relevant to the crisis wherever possible |
| Transport strikes result in road closures (Iquitos-Nauta and Tarapoto-Yurimagua) or halts in river transportation | Regular monitoring of local events  Re-scheduling of activities if needed |
| Deterioration of the security situation. The project zone is affected by illegal coca cultivation, drug trafficking and human trafficking, as well as general crime and assaults | Regular monitoring of local security situation together with local partners  Security training and equipment for project team |
| **Programmatic Risks** | Lack of support to the project from community leaders and families, due to machismo and distrust of outsiders | Community consultation plan to build trust and buy-in throughout the project, and especially in cases of changes of leaders |
| Young women empowered through the project experience a “backlash” for challenging social norms, for example in terms of verbal or physical abuse from their intimate partners as well as family and community members | Preventing and reducing risks of gender-based violence, and information on access to GBV services is included in the curriculum of the training school  Create an enabling environment through outreach with community leaders and both men and women community members, including open spaces for dialogue with young men so that they can reflect on gender roles and relations in their territories |
| Young women experience cyberbullying and harassment on social media as a result of online activism | Digital safety and online protection of young women will be prioritized, ensuring that they are informed and educated about the risks of their online engagement and how to protect themselves from attacks |
| Young women are unwilling / unable to participate in the training school due to other responsibilities (studies, household chores, work in the fields) and interests (football matches and other community events) | The calendar for the training school will be established taking into account the other commitments of the young women in the communities |
| Adult-centeredness of indigenous organizations continues, with adult women unwilling to include young women as active participants in their organizations. Young women do not perceive the organizations as compelling spaces to develop their activism in | Creation of spaces for exchanges and reflection within indigenous partner organizations, and with youth-led organizations, to strengthen understanding of the importance of youth participation, and how to enable the active engagement and real influence of young people in adult organizations |
| Risk of non-embracement of key human rights messages among local communities, or parts hereof | All human rights messages integrated within project activities will be carefully discussed with relevant project stakeholders prior to kick-off |
| Risk that project activities face additional challenges when replicated in other locations because of different context | Location specific context assessments will be conducted prior to roll-out and replication activities are initiated |
| **Institutional Risks** | Challenges of financial management in informal and remote contexts | Establishment of appropriate financial management systems. |
| Unequal power relationships between project partners prevent true horizontal, non-hierarchical partnerships from being built | Decolonialisation and anti-racism will be at the centre of the partnership principles, and monitored regularly throughout the project |
| Disagreements and divergencies about project strategies and activities amongst different stakeholders | Building of relationship of mutual trust between project staff, partners, community leaders and all other project stakeholders is created and maintained  Regular spaces for communication and feedback are held at different levels of the project |

**Plans to monitor, collect and use experiences along the way and at the end of the intervention:**

Monitoring and evaluation (M&E) of the project will follow principles of AI’s standard mechanisms to assess and aggregate the impact of human rights education. AIPE and partners will adopt gender aware, conflict sensitive and participatory approaches to the monitoring and learning components of the project. The results framework defines clear milestones and targets against which progress will be assessed to ensure AIPE and partners capture the required data. However, monitoring evaluation and learning approaches must be adapted to a) the target group being young women who normally have not been exposed to monitoring exercises before, b) the fact that Kukama and Shiwilu communities are very sensitive to outsiders entering their territories and collecting data, and c) to the geographical remoteness making regular monitoring time-consuming, expensive and uncertain. Specific data collection methodologies and techniques that are used by AIPE and that are proposed for Rise-Up III include: (i) Activity output log; (ii) Training Evaluation; (iii) ‘Most significant change’ approach; (iv) Stop-start-continue (a simple tool to capture what is working well, what is not and suggest ‘ways forward’).

A kick-off workshop will be held during inception to bring key staff together to build a shared vision for the project, develop a shared understanding and agency over M&E instruments and expectations, create trust within the project team, set the course of the project and enable detailed project planning. Annual review meetings will bring partners together to discuss lessons from the project, and review how they can be integrated to improve project impact. Monthly meetings of the Project Management Team will be held to discuss project progress and identify any challenges. The Project Management Team will report quarterly to partner managers, who will have overall responsibility for the strategic direction of the project and keeping the project deliverables on track.

A **final external evaluation** will be conducted using a participatory approach at the end of the project to assess its impact, as part of AI’s commitment to accountability and learning and as per CISU’s requirement for external evaluations. Evaluation findings and recommendations will be shared with project stakeholders and CISU.

1. Project-related information work in Denmark

The overall purpose of the information work will be to broaden the understanding among the Danish population about the lives of indigenous communities in the Amazonas. AIDK seeks to promote messages around ESC rights, territorial rights, indigenous people’s rights and environmental rights by informing the public about the cultural, financial, and human rights issues the indigenous people in the Amazonas face. Materials will include articles, photos, case stories, and short videos for web and social media (Facebook: 121,205 followers, Instagram: 16,858 followers, in total 138,063 followers). Furthermore, AIDK plans to showcase visual materials (e.g. posters with short text) from the Amazonas at its yearly annual assembly which usually has around 250 guests.

The communication will be directed towards young people/activists, members as well as other relevant Danish stakeholders, who work with indigenous rights and land protection. The information work will link to the project’s focus on building strong identities around the individual women as well as the entire community’s work for change, and it will be developed into inspirational case stories that show how young women take lead in protecting their identities and communities.

The final content and format of the information work will be developed in dialogue with AIPE, ONAMIAP and the indigenous communities throughout the project. Furthermore, AIDK will continue to work on engaging Danish young people/activists through stories and virtual learning-exchanges between student activists in Peru and Denmark at our present virtual learning platform “Act for Rights” (funded by CISU).

1. Supplementary financing

AIDK are including supplementary financing from its own funds in the intervention. These have already been secured from AIDKs core budget and will supplement costs related to the budget post 6.2. DK International travel expenses. The total supplementary financing from AIDK amounts to 108,204 DKK.

1. Mother Nature is a concept which is used as a reference by the Kukama communities, who traditionally regard the surrunding nature and its parts, like the river, as living entities, entitled to rights and protection, and which humans are an inseparable part of. [↑](#footnote-ref-2)
2. [Situación de las mujeres indígenas en el Perú - IDEHPUCP PUCP](https://idehpucp.pucp.edu.pe/notas-informativas/situacion-las-mujeres-indigenas-peru/) [↑](#footnote-ref-3)
3. [AMR4670482017ENGLISH (1).pdf](file:///C:/Users/anna.helszajn/Downloads/AMR4670482017ENGLISH%20(1).pdf) [↑](#footnote-ref-4)
4. [Loreto analiza la problemática ambiental y su impacto en el Cambio Climático | MCLCP (mesadeconcertacion.org.pe)](https://mesadeconcertacion.org.pe/noticias/loreto/loreto-analiza-la-problematica-ambiental-y-su-impacto-en-el-cambio-climatico) [↑](#footnote-ref-5)
5. The planned Amazon Waterway is a river system that will allow the circulation of more and larger vessels on the Huallaga, Marañón, Ucayali and Amazon rivers. This waterway will have a direct effect on the livelihoods of the communities that inhabit the basins of these rivers, affecting biodiversity, the presence of fish and other animals that are part of the diet of the communities, and which in turn will generate changes in their ways of life and cultural patterns, affecting their identity as native Amazonian peoples. [↑](#footnote-ref-6)
6. [mujeresindigenas.pdf (oas.org)](http://www.oas.org/es/cidh/informes/pdfs/mujeresindigenas.pdf) [↑](#footnote-ref-7)
7. [La agenda que nos une](https://laagendaquenosune.pe/) [↑](#footnote-ref-8)
8. Adult-centrism is an assymetrical social relationship where adults hold power and privilege over children and young people, whose opinions and ideas are invalidated due to age [↑](#footnote-ref-9)
9. [Loreto: Economía, salud, educación, hogares, demografía, gobierno, industrias, I+D y red CITE | ITP Producción](https://data-peru.itp.gob.pe/profile/geo/loreto#salud) [↑](#footnote-ref-10)
10. [Análisis de Situación de Salud de Loreto (dge.gob.pe)](https://www.dge.gob.pe/portal/Asis/indreg/asis_loreto.pdf) [↑](#footnote-ref-11)
11. https://www.gob.pe/institucion/cultura/noticias/48701-el-shiwilu-es-la-primera-lengua-originaria-declarada-patrimonio-cultural-de-la-nacion [↑](#footnote-ref-12)
12. <http://www3.compareyourcountry.org/states-of-fragility/overview/0/> [↑](#footnote-ref-13)
13. <https://fragilestatesindex.org/country-data/> [↑](#footnote-ref-14)
14. See: https://www.scientificamerican.com/article/oil-spill-in-amazon-sickens-villagers-kills-fish/ [↑](#footnote-ref-15)
15. [(PDF) La biodiversidad de Loreto, Perú: El conocimiento actual de plantas y vertebrados terrestres (researchgate.net)](https://www.researchgate.net/publication/271505773_La_biodiversidad_de_Loreto_Peru_El_conocimiento_actual_de_plantas_y_vertebrados_terrestres) [↑](#footnote-ref-16)
16. See also: https://www.ohchr.org/en/indigenous-peoples/about-indigenous-peoples-and-human-rights [↑](#footnote-ref-17)
17. A separate full LFA document has been produced for the project, which can be provided. [↑](#footnote-ref-18)
18. The concept of elements of nature as living entities and their right to be protected, is deeply rooted in indigenous cosmovision. [↑](#footnote-ref-19)
19. Convention on the Elimination of All Forms of Discrimination Against Women (CEDAW) [↑](#footnote-ref-20)