

Indigenous Peoples and Local Communities Engagement Plan (IPLCEP)

for

Resilient Puna

**Ecosystem based
Adaptation for sustainable high
Andean communities and
ecosystems in Peru**

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Table of Content	
Abbreviations	5
Executive summary	6
1 Introduction	7
1.1 Generality	7
1.2 Methodology	7
2 Project description	8
2.1 Project objective and components	8
3 General project description	10
3.1 Project implementation areas	10
3.2 Implementation arrangements	12
3.3 Key entities, including Accredited and Executing Entities	13
4 Social context	14
4.1 Generality	14
4.2 Population density	15
4.3 Population structure	15
4.4 Land Tenure and Land Use	17
4.5 Indigenous Peoples of Peru	19
4.6 Gender	21
5 Legal and institutional E&S framework	23
5.1 International framework	23
5.2 United Nations guidance	23
5.3 GCF Indigenous Peoples Policy (2018)	24
5.4 Other relevant instruments	25
5.5 National Framework	26
5.6 Prior Consultation with Indigenous Peoples	28
5.7 Institutional framework	29
6 Organization of the Indigenous People	29
6.1 International organizations	29
6.2 National organizations	30
7 Potential impacts	31
7.1 Environmental and social risk screening	31
7.2 Specific risks regarding Indigenous Peoples and Local Communities	33
8 Specific provision regarding local communities planning	33
8.1 Community-based natural resource management	33
8.2 Free, prior and informed consultation	34
8.3 Results of Stakeholder consultations	34
8.4 Regional governments	34
8.5 Gender assessment and action plans	36
8.6 Benefit sharing plans	36
8.7 Tenure arrangements	36
9 Mitigation measures	38
Annex 1. Stakeholder's consultations – October 2022	44
Annex 2. Stakeholders' consultations – November 2022	44
Annex 3. Stakeholders' consultations – Minute May 2023	44

Figures

Figure 1: Project design.....	9
Figure 2: Legal arrangements	12
Figure 3: Project Governance Structure	13
Figure 4: Meeting held in Apurímac.....	36
Figure 5: Native potatoes in Apurímac department	37

Maps

Map 1: Prioritised areas for intervention and Map of Indigenous Peoples in Peru (Quechua in light pink)	11
Map 2: Percentage of the population of the prioritized districts living in urban and rural areas as defined by the INEI 2017 census	16
Map 3: Classification of the project regions' levels of immigration/emigration in the year 2017 (INEI 2019) ...	16

Tables

Table 1: List of eligible districts for the Puna Facility.....	11
Table 2: Urban and rural population in the study area	15
Table 3: Land tenure in the prioritized districts by department.....	17
Table 4: Formalization of landowners in the prioritized districts by department.....	18
Table 5: Communities' formalization in the project districts	18
Table 6: Summary of environmental and social impact assessment	31
Table 7: IPLCEP Measures	38

Abbreviations

AMA	Accredited Master Agreement
ANA	National Water Authority
ANP	National Protected Area
BSPI	Database of Indigenous Peoples
BMZ	German Federal Ministry for Economic Cooperation and Development
CGRA	Regional Committee for Agricultural Management
CRVC	Climate Resilient Value Chains
CSO	Civil Society Organization
EbA	Ecosystem based Adaptation
EE	Executing Entity
E&S	Environmental and Social
ESIA	Environmental and Social Impact Assessment
ESMP	Environmental and Social Management Plan
ESS	Environmental and Social Safeguards
EUR	Euro
FAA	Funded Activity Agreement
FPCI	Free, prior and informed consent
GA	Gender Analysis
GAP	Gender Action Plan
GCF	Green Climate Fund
GIZ	Deutsche Gesellschaft für Internationale Zusammenarbeit (GIZ) GmbH
GRM	Grievance Redress Mechanism
IdM	Instituto de Montaña
ILO	International Labour Organization
INEI	National Institute for Statistics and Information
IPLCEP	Indigenous Peoples and Local Communities Engagement Plan
IPP	Indigenous Peoples Plan
IWGIA	International Work (sic) Group for Indigenous Affairs
MERESE	Mechanisms of remuneration for ecosystem services
MIDAGRI	Ministry of Agricultural Development and Irrigation
MINAM	Ministry of Environment
NDA	National Designated Authority (for the GCF)
NPA	National Protected Areas
NYC	Nor Yauyos Cochas
RRG	Rights and Resources Initiative
PSC	Project Steering Committee
PS	Performance Standard
SEP	Stakeholder engagement plan
SERNANP	The National Service of Natural Protected Areas
SINANPE	National System of Natural Areas Protected
S+G	Safeguards+Gender (Management System of GIZ)
SHAP	Southern High Andes of Peru
TA	Technical Assistance
TIU	Territorial Implementation Unit
UNDRIP	United Nations Declaration on the Rights of Indigenous Peoples
UNFCC	The United Nations Framework Convention on Climate Change

Executive summary

The proposed GCF project “Resilient Puna: Ecosystem based Adaptation for sustainable high Andean communities and ecosystems in Peru” aims at improving the way Puna ecosystems are being managed to ensure that they continue to provide their ecosystems services. The approach consists of implementing EbA at scale via the alignment and leveraging of public and private financing. GCF funding will increase access to MIDAGRI programs through technical assistance and set the funding structure to sustain investments in the long term via payment for environmental services, private sector contributions and microfinancing. Local Communities will be trained on EbA implementation and sustainable business models to cement a change in behaviour and boost the local economy for the continued protection of Puna ecosystems.

91 districts in 5 regions (Aurimac, Arequipa, Cusco, Lima (Yauyos) and Puno) are prioritized, with an overall population of approximately 560,000 in the Southern High Andes of Peru (SHAP).

The "Resilient Puna" project is organised into three components: (i) Puna ecosystems are restored, conserved and better managed to support climate resilient livelihoods, through the implementation of EbAs measures; (ii) Public and private financing for EbA measures and climate resilient livelihoods are in place and accessible for vulnerable communities in the Puna Ecosystem; and (iii) EbA and climate resilience are mainstreamed into multilevel landscape governance instruments. The project will target as one of the main beneficiaries' Indigenous Peoples and Local Communities in the project area.

The Indigenous Peoples and Local Communities of Peru, comprise a large number of ethnic groups who inhabit territory in present-day Peru. To date, there is information on 55 Indigenous Peoples in Peru, 51 from the Amazon and 4 from the Andes¹, of which the Quechuas (Arequipa, Aurimac and Cusco) and the Aimaras (Puno). In the National Census of 2017, 5,500,000 Peruvians identified themselves as Indigenous Peoples and formed about 24% of the total population of Peru.

Based on the assessment made in the Environmental and Social Impact Assessment (please see Annex 6a) and the stakeholders' consultations (please see Annex 7) it was shown that as the main beneficiaries of the proposed project will be Indigenous Peoples and Local Communities. Considering this, an Indigenous Peoples and Local Communities Engagement Plan (IPLCEP) has been developed to ensure that Indigenous Peoples and Local Communities² are sufficiently and meaningfully consulted about the project design, its objectives planned interventions before and during project implementation, which will lead to their free, prior and informed consent (FPIC) and that they will have equal opportunities to guide and share project benefits, and that any potential negative impacts are properly mitigated.

As mentioned in the Environmental and Social Impact Assessment (ESIA), as the targeted beneficiaries of the project are Indigenous Peoples and Local Communities, they have been and will be consulted at all stages of the project. Main topics to be addressed in these consultations to avoid potential negative social impacts are:

- Conflicts over use and ownership of land overlapped to the project site, benefits 'sharing and related employment opportunities.
- Conflicts between upstream and downstream water users over interruption or alteration of water flows and water quality during and after the restoration works.
- Opposition of landowners, land users and residents over restrictions or lost access to productive areas.
- Lack of gender consideration and no opportunities proposed to and by women.

¹ <https://bdpi.cultura.gob.pe/pueblos-indigenas>

² The term Local Communities were included as people consulted declared they would prefer to be designated as Local Communities instead of Indigenous People.

1 Introduction

1.1 Generality

This document contributes to the Environmental and Social Safeguard (ESS) documents of the GCF project “Resilient Puna” proposed by the Accredited Entity (AE), Deutsche Gesellschaft für Internationale Zusammenarbeit (GIZ). The E&S management approach guarantees that the project will achieve overall environmental and social sustainability, taking into account Indigenous Peoples and Local Communities, in compliance with:

- GCF’s Environmental and Social Policy,
- GIZ’s Safeguards and Gender (S+G) management system,
- National legislations in the country of intervention and
- Good international practices.

The project is considered a medium-risk project (Category B) and the appropriate E&S management approach involves presenting an Environmental and Social Impact Assessment (ESIA, Annex 6a), developing an Environmental and Social Management Plan (ESMP, Annex 6b) and an Indigenous Peoples and Local Communities Engagement Plan (IPLCEP, Annex 6c).

A Stakeholder Consultation Summary and Engagement Plan (Annex 7), Gender Analysis (GA, Annex 8a) and Gender Action Plan (GAP, Annex 8b) were developed in parallel to the ESS documents.

The present document is an Indigenous Peoples and Local Community Engagement Plan (IPLCEP). The IPLCEP was developed to ensure that Indigenous Peoples and Local Communities are sufficiently and meaningfully consulted leading to their free, prior and informed consent (FPIC) regarding project design and interventions. This guarantees their equal opportunity to partake in project benefits and ensures the appropriate mitigation of any potential negative impacts.

The IPLCEP will form a basis for project implementation and monitoring and evaluation of how the project deals with Indigenous Peoples and local community issues.

1.2 Methodology

The basis of IPLCEP has been developed from secondary data mainly. The Puna area has been studied and a rich literature is available regarding its ecosystems and sociology (see ESIA, Annex 6a).

In parallel to the IPLCEP and the Environmental and Social Management Plan (ESMP, see Annex 6b), a Stakeholder Engagement Plan (see Annex 7) has been developed. Annex 7 also includes a summary of the conducted stakeholder consultations during the project development process and provides an extensive mapping of stakeholders and a preliminary assessment of their expectations. During the consultation process three missions were conducted to inform project proposal development:

- In October 2022 a joint mission of the Gender team and the GIZ was conducted, focusing on the department of Arequipa, particularly on natural protected areas. The minutes of the meetings are provided in Annex 1.
- In November 2022 a joint mission of the Gender team and the GIZ covered the departments of Arequipa, Cusco and Puno. The minutes of the meetings are provided in Annex 2.

- In May 2023 consultations were carried out by team project and covered the departments of Cusco, Apurímac and Arequipa. Minutes of meetings and synthesis of the main discussions are provided in Annex 3.

Those missions allowed the recollection of qualitative data that were used to better understand the challenges the project may meet to properly ensure the contribution of Local Communities and Indigenous Peoples to the project.

2 Project description

2.1 Project objective and components

Climate change and unsustainable management practices are degrading Puna ecosystems (peatlands, wetlands and grasslands) and the services they provide (provision and regulation of water; provision of fodder, food and fiber; nutrient and carbon regulation). Increased temperatures have already depleted 51% of Peru's glaciers³. Fewer rains and longer drought periods added to glacier melting threaten the livelihoods of approx. 560,000 people in the Southern High Andes of Peru (SHAP) and the water security of millions of people downstream. In addition, the huge stocks of carbon stored in Puna ecosystems could be released to the atmosphere as they become increasingly degraded.

Communities in the SHAP are characterized by low levels of development, focus on subsistence agriculture and husbandry practices, limited economic opportunities and overall high climate vulnerability. They lack the means and capacities to implement adaptation alternatives or adopt climate-resilient livelihoods. One of the few highly valued production chains available is alpaca fiber but besides provision of raw materials, participation by smallholders is low. The Peruvian Ministry of Agricultural Development and Irrigation (MIDAGRI) has set in place a series of programs to support these vulnerable populations for improved competitiveness and management of Puna ecosystems, but access is low and available budgets are not sufficient to address identified needs. Ancestral technologies, tools and practices related to Ecosystem-based Adaptation (EbA) have been applied in the SHAP since pre-Inca periods and they are currently being abandoned because of a decomposition of traditional structures.

The project aims to increase the resilience of Andean communities in the departments of Arequipa, Cusco, Puno, Lima (Yauyos) and Apurímac, through the management, conservation and restoration of high Andean ecosystems; to also promote an increased access to public and private financing and a stronger participatory territorial planning towards Ecosystem-based Adaptation (EbA). GCF funding will increase access to MIDAGRI programs through technical assistance and set the funding structure to sustain investments in the long term via payment for environmental services, private sector contributions and microfinancing. Local Communities will be trained on EbA design and implementation and Climate Resilient Value Chains to cement a change in behaviour and boost the local economy for the continued protection of Puna ecosystems. Experiences from the Nor Yauyos Cochas reserve will be transferred to the SHAP for lessons on EbA implementation and facilitation of participatory processes. The project will support MIDAGRI in incorporating the EbA approach and gender perspective into all its programs and improve coordination with other stakeholders on the territory. Community based, local and national monitoring systems to assess progress on adaptation will be integrated to existing information management and coordination platforms. Overall, the project will directly benefit 60,715 rural population and the conservation and restoration of 23,914 hectares of high Andean ecosystems.

³ MIDAGRI (2020). [Perú perdió el 51% de sus glaciares debido al cambio climático - Noticias - Ministerio de Desarrollo Agrario y Riego - Plataforma del Estado Peruano \(www.gob.pe\)](https://www.gob.pe/plataforma-del-estado-peruano)

The "Resilient Puna" project is organised into three components: (i) Puna ecosystems are restored, conserved and better managed to support climate resilient livelihoods, through the implementation of EbAs measures; (ii) Public and private financing for EbA measures and climate resilient livelihoods are in place and accessible for vulnerable communities in the Puna Ecosystem; and, (iii) EbA and climate resilience are mainstreamed into multilevel landscape governance instruments.

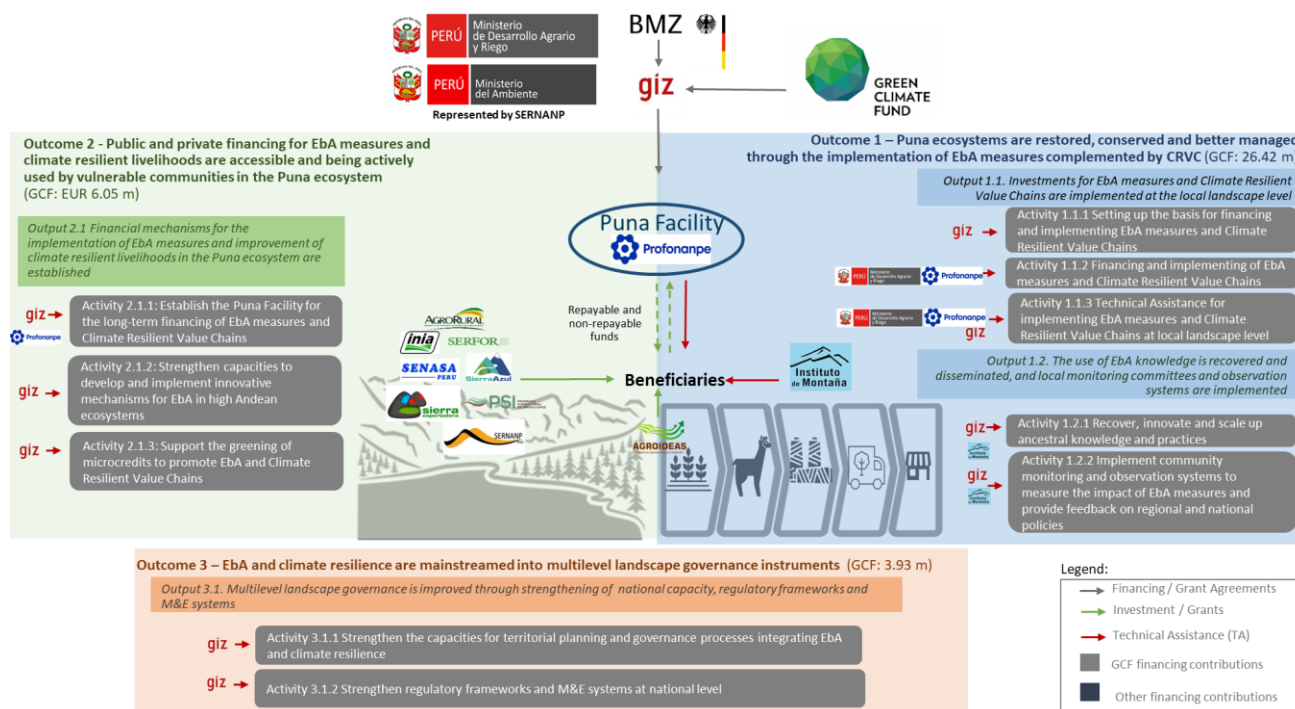


Figure 1: Project design

Component 1 will promote resilient Puna ecosystems and value chains by financing and co-financing climate-focused investments at local landscape level. By implementing investments on the ground, the aim is (i) to maintain or improve the provision of Puna ecosystem services for climate resilience of the high Andean population and (ii) to strengthening Climate Resilient Value Chains that are dependent on and impacting on those ecosystems. A series of structural interventions, technological packages, trainings, information materials and communities' exchanges to nurture dialogue will be implemented to co-produce knowledge and foster community monitoring to measure EbA impacts that then will result in investment on the ground.

Component 2 will align and leverage public and private financing for EbA measures and Climate Resilient Value Chains at different and coordinated levels. The focus of this component is on mobilizing finance at different scales and with different schemes, with impact beyond the specific landscape. The key feature of this component is the establishment of a Facility (Puna Facility) and its leverage potential financing and facilitate the mobilization of MIDAGRI investments, Payment for Ecosystem Services (PES), private and financial institutions resources.

Within Component 2 under Activity 2.1.1 the project will establish and manage through the Executing Entity Profonanpe⁴ a financial mechanism known as the "Puna Facility". The objective of the Facility is to channel GCF funds (through Sub-Activity 1.1.2.1) and provide technical assistance (TA) (through Sub-Activity 1.1.3.1.) to implement Local initiatives in the Southern High Andes of Peru (SHAP). Under Sub-Activity 1.1.2.1 the Facility will channel funds to final beneficiaries to enable the implementation

⁴ PROFONANPE is a non-profit institution under private law, whose purpose is to promote the scientific and technical management of the biological diversity of the country's protected areas, and for the fulfilment of this purpose, its objective is to capture, administer and channel resources that can be transferred to it; to contribute to the conservation of biodiversity, and the adaptation and mitigation of climate change.

of Ecosystem based Adaptation (EbA) and Climate Resilient Value Chain (CRVC) Local initiatives based on a list of eligible EbA measures and list of CRVC interventions.

Component 3 will promote integrated participatory as well as gender sensitive landscape planning, governance platforms and policy improvement and coordination, fostering dialogue and improving coordination among stakeholders that intervene in the landscape (local, regional and national governments, rural communities, producer organizations, watershed committees, and MIDAGRI extension services, among others). The most adequate processes through effective participatory approaches or platforms for knowledge exchange, dialogue, coordination and consensus-building will be fostered according to local needs, considering the different perspective of men, women, youth and the elderly.

3 General project description

3.1 Project implementation areas

Due to the extent of the Peruvian Andes (364,716 km²)⁵ and limited project funds, watersheds where interventions could have the greatest potential were prioritized according to climate and ecosystem criteria. The climate-related criteria included a) vulnerable communities: i) altitude higher than 3500 m.a.s.l., (including a buffer zone down to 2800 masl); b) ecosystems: i) presence of puna key ecosystems (peatlands, grasslands and wetlands) and ii) distance to degraded lands; c) climate: i) distance to areas that have undergone deglaciation and ii) presence high or very high risks to droughts for agricultural and livestock.

As a result of this exercise, 91 districts in 5 regions (Arequipa, Cusco, Apurimac, Lima (Yauyos) and Puno) were prioritized, with an overall population of approximately 560,000 in the SHAP. During the development of the funding proposal, a second phase has been carried out, focusing on enabling conditions to implement the project according to social, economic, and environmental factors. In this phase, 58 districts located in the departments mentioned above were prioritized and will be eligible for the Puna Facility. Other 33 districts will be only beneficiaries of capacity building activities. Map 1 portrays the prioritized areas for intervention.

Almost the entirety of the population in the project area belong to the Quechua Indigenous Peoples Group⁶. There is considerable uniformity in the cultural-socio-economic conditions within this area. As a general profile, the Quechua speaking people of the high Andes are subsistence level agriculturalists, living in poverty or extreme poverty reliant on livestock grazing and limited crop production⁷. While most children attend primary school only a minority continue and complete their secondary education instead withdrawing to support the family's subsistence activities⁸.

The Peruvian state has made an initial identification of the Indigenous Peoples Groups (peasant and native communities) and has formally recognised 55 Indigenous or Original Peoples in the whole Peruvian territory⁹. However, in the target area of the Resilient Puna project there is only one Indigenous Peoples Group present: the Quechua. The Quechua people are the long-standing largest Indigenous Group in Peru (5,179,774 people) and in the Andean territory, whose mother tongue is Quechua. Find in the following map the distribution of the Indigenous Peoples in Peru, highlighting in

⁵ The Peruvian Andes cover more than 60% of the extension of the territories of the South American Andean eco-region and 28% of the Peruvian territory.

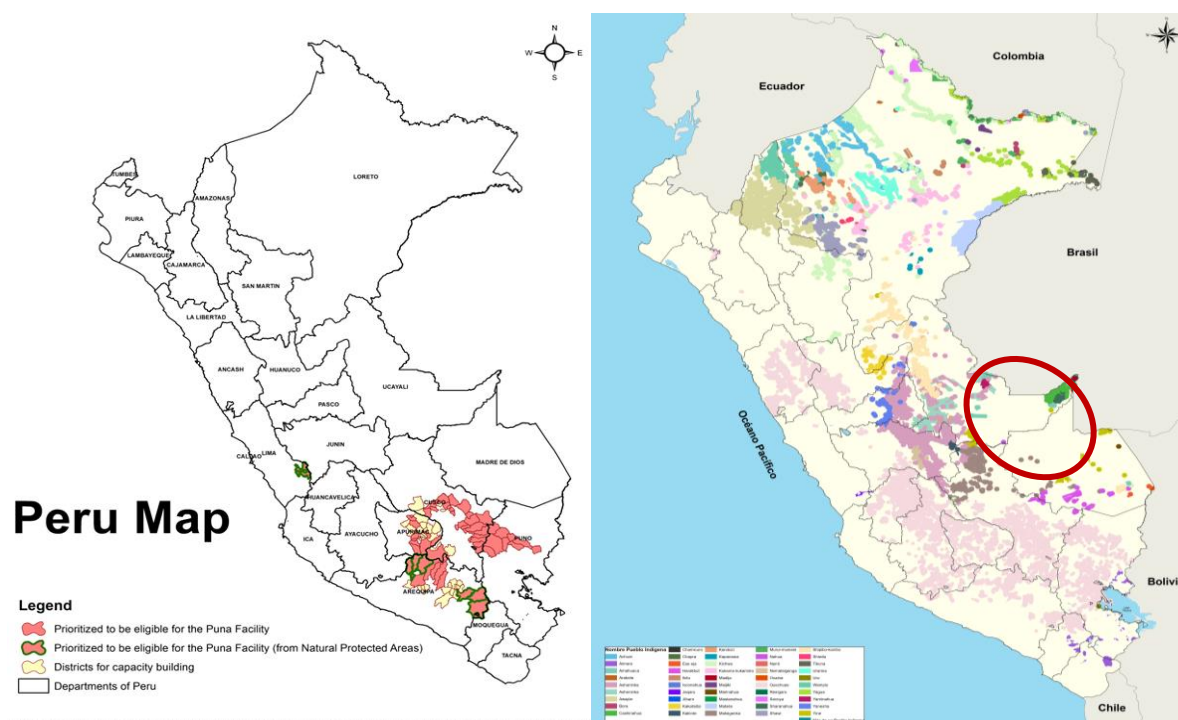
⁶ List of indigenous or native peoples

⁷ Sarapura S., Safeguarding the land to secure food in the highlands of Peru: The case of Andean peasant producers, 2022

⁸ World Pulse, PERU: Education Barriers in the Andes, 2022

⁹ Preguntas frecuentes | BDPI (cultura.gob.pe)

a red circle the Quechua people (pink) within the project intervention area (See Annex 16c for IPs detailed information).



Source: own

Source: Ministry of Culture (2023)

Map 1: Prioritised areas for intervention and Map of Indigenous Peoples in Peru (Quechua in light pink)

Table 1: List of eligible districts for the Puna Facility

Department	Project target area (districts)	Prioritized districts (Eligible for Puna Facility)	Basins
Apurímac	23	10	Intercuenca Alto Apurímac
Arequipa	26	12	Vitor Quilca Chili, Subcuenca Cotahuasi- Ocoña
Cusco	29	23	Vilcanota-Urubamba, Inambari
Lima (Yauyos)	4	4	Cañete
Puno	9	9	Azángaro, subcuenca Coata
Total	91	58	

Ample experience in implementing EbA and liaising with local stakeholders on the ground has already been gathered in the landscape reserve Nor Yauyos Cochas (NYC)¹⁰, which is located at the upper reaches of the Cañete watershed, in the Department of Lima. Knowledge, methods and experience on enhancing natural capital and maintaining ecosystem services through EbA measures will be transferred from NYC to support replication in other protected areas: Salinas y Aguada Blanca

¹⁰ See for example Global Mountain EbA project implemented by UNDP, UNEP and IUCN.

National Reserve, and Cotahuasi Sub Watershed Landscape Reserve in the Department of Arequipa, and Ampay National Sactuary in the Department of Apurímac.

3.2 Implementation arrangements

In order to implement the Project, GIZ will need to establish legal arrangements with MIDAGRI, SERNANP, Profonanpe and Instituto de Montaña - see Figure 2:

- The German Federal Ministry for Economic Cooperation and Development (BMZ) will commission GIZ with the implementation of the GCF project (amended commissioning agreement). The GCF will transfer funds based on the Funded Activity Agreement (FAA) to the Accredited Entity GIZ.
- GIZ (as EE) will receive an internal task assignment from the AE for the implementation of the project.
- GIZ (AE) will amend an existing implementation agreement (i.e., subsidiary agreement), based on GIZ standard operating procedures with the MIDAGRI as the political partner of the project and Executing Entity executing activities with own funds (related to the BMZ commission and signed between GIZ and MIDAGRI).
- SERNANP as an Executing Entity executing activities with own funds will sign a cooperation agreement (i.e., subsidiary agreement), based on GIZ standard operating procedures with GIZ (AE).
- Finally, GIZ (AE) will sign with Profonanpe and Instituto de Montaña grant agreements (i.e., subsidiary agreements), based on GIZ standard operating procedures. These subsidiary agreements establish the legal basis on which GIZ makes the GCF Proceeds available to Instituto de Montaña to implement project activities and Profonanpe to set up, manage and operate grant disbursement through the Puna Facility, in accordance with the AMA and FAA.

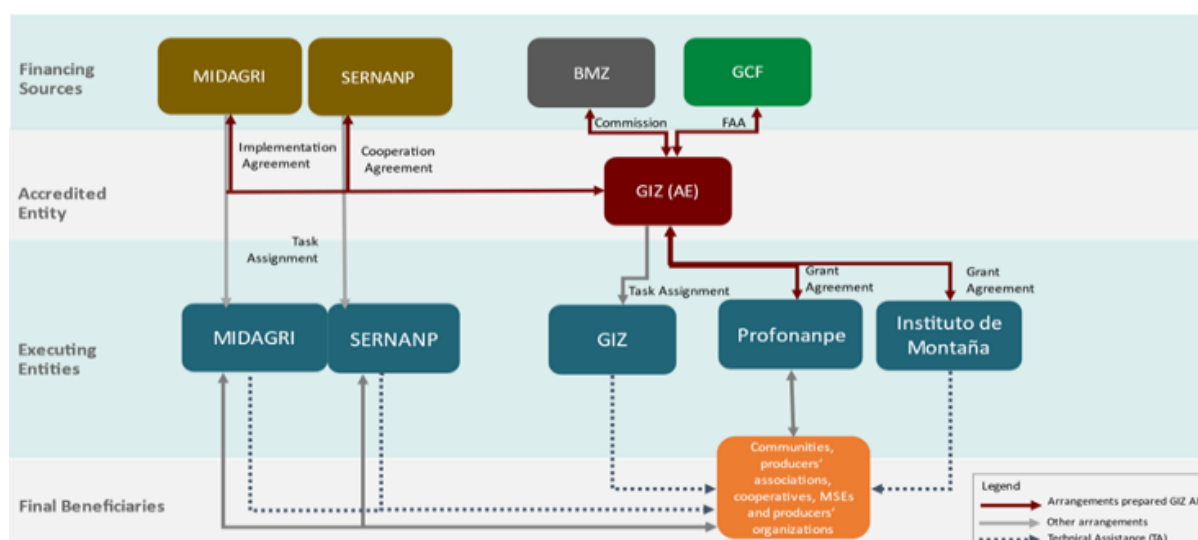


Figure 2: Legal arrangements

The governance of the project will be composed as shown in Figure 3 below by a Project Steering Committee (PSC) as the main governing body for the project. The PSC will provide strategic project implementation guidance to the project implementation structures whilst ensuring compliance with climate and national socio-economic development objectives. The GIZ with their oversight function as Accredited Entity along with the National Designated Authority (NDA) will ensure GCF-related compliance and guidance is provided during project implementation. In addition, the project will also have a Project Management Committee composed by the five Executing Entities of the project which

will ensure the management and coordination of the project among the Executing Entities and supervises the implementation in the project implementations area. Furthermore, the project government structure will include Territorial Implementation Units (TIU), which represent the level of project implementation by components and territories. These units will consist of teams from all the Executing Entities at their respective operational levels within the territories. The Project Implementation Unit (PIU) will execute the recommendations of the PMC and ensure that the recommendations of the Territorial Implementation Units (TIUs) are discussed and addressed.

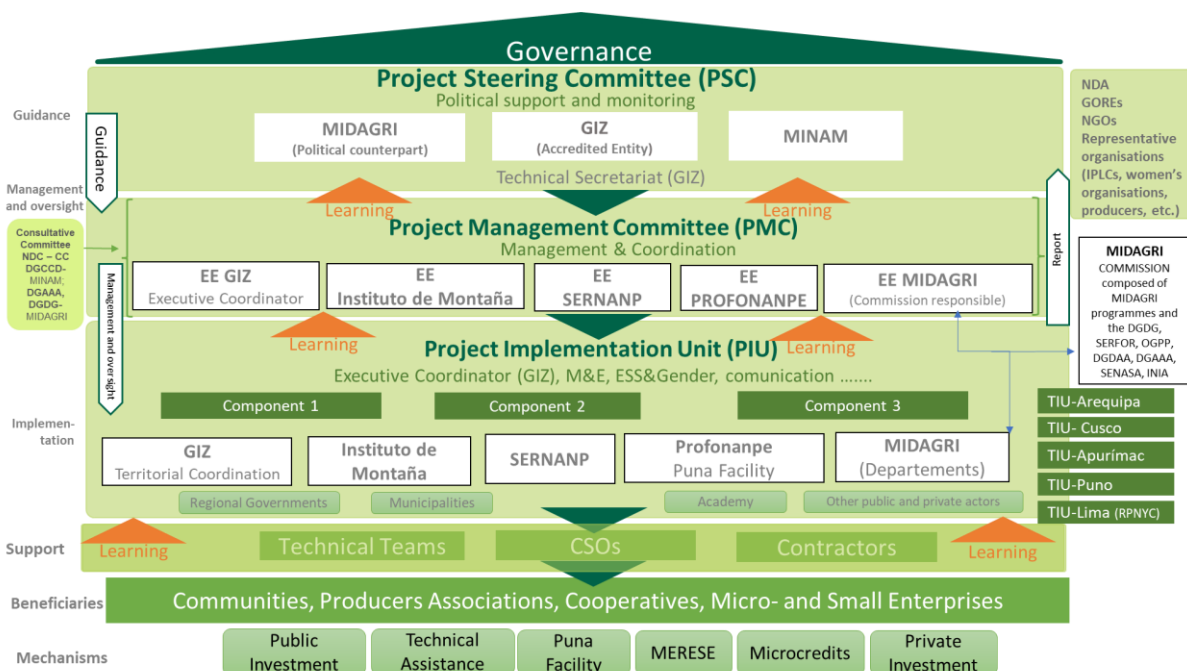


Figure 3: Project Governance Structure

3.3 Key entities, including Accredited and Executing Entities

The proposed project with GIZ as Accredited Entity has 5 Executing Entities including:

GIZ Peru as Executing Entity (EE): GIZ has been active in Peru since over 50 years and currently employs approximately 210 staff members, most of them Peruvian nationals. Specifically, GIZ Peru has been working on climate change and biodiversity issues in Peru since 2003 and current technical assistance in the sector amounts to approx. EUR 60 million.

The Ministry of Agricultural Development and Irrigation of Peru (MIDAGRI): Is the Peruvian government institution in charge of the agricultural sector. Its main function is to supervise and regulate the country's agricultural sector. Within the project MIDAGRI represents the political counterpart of the project, is an Executing Entity and chairs the PSC, in addition it participates in the PMC and in the project implementation in the project implementation area through the Territorial Implementation Units.

Profonanpe: Is a non-profit private law institution. It is the only environmental fund in Peru and a Direct Access Entity accredited before the GCF, with extensive experience in the management of environmental funds (Regional Water Fund in Piura, MERESE for Arequipa, etc.). Its mandate is to provide stable, long-term funding and to develop and implement innovative strategies for the conservation and management of protected areas. Within the project Profonanpe will be responsible

for the management of the “Puna Facility” a competitive fund, which will provide non-repayable and repayable grants, through calls for proposals aimed at promoting Local initiatives to implement Ecosystem-based Adaptation measures and Climate Resilient Value Chains.

The National Service of Natural Protected Areas (SERNANP): Is a specialized technical public agency attached to the Ministry of the Environment, in charge of directing and establishing technical and administrative criteria for the conservation of Natural Protected Areas (NPAs) and ensuring the maintenance of biological diversity. SERNANP is the governing entity of the National System of Natural Areas Protected by the state (SINANPE), and as the technical-normative authority, it carries out its work in coordination with regional and local governments and landowners recognized as private conservation areas. SERNANP will act as an Executing Entity and coordinate with the project partners to guarantee the integral fulfilment of the expected results of the project participating in both the PMC and TIUs. In particular, SERNANP will co-finance and participate in the execution of the activities implemented within the Natural Protected Areas that are part of the project.

Instituto de Montaña (IdM): Is a non-profit organization that works for the conservation of the natural, cultural and spiritual values of mountain peoples and ecosystems. It will act as Executing Entity, by contributing and scaling up its experience in the implementation of EbA measures in the Nor Yauyos Cochas Landscape Reserve to the other regions of the project. It will use participatory tools for participatory design, implementation and monitoring of EbA measures, which contribute to the ownership and sustainability of the Local initiatives supported by the project. IdM will participate in the Project Management Committee and in the territory as part of the Territorial Implementation Units and it will coordinate with other project partners to guarantee the integral fulfilment of the expected results of the project.

4 Social context

4.1 Generality

Peru is a country with high levels of inequality, in terms of income, property, access to basic social services and infrastructure. In 2020, monetary poverty increased by 9.9 percentage points and reached 30% of the Peruvian population. This affected 46% of people living in rural areas (3.1 million people) and 26% of people living in urban areas (6.8 million people) (INEI, 2021b).

The Local Communities in the project area, live around or over 3500 m.a.s.l. in the departments of Puno, Cusco, Arequipa, Apurímac and Lima (Yauyos) and almost the entirety of its human population is indigenous Quechua, speaking Quechua and Spanish¹¹. There is considerable uniformity in the socio-economic conditions within this area. As a general profile, the Quechua speaking people of the high Andes are subsistence level agriculturalists, living in poverty or extreme poverty reliant on livestock grazing and limited crop production¹². Access to health care, and other basic services are limited. In terms of education, while most children attend primary school, only a minority complete secondary education, withdrawing to support the family's subsistence activities¹³.

In addition, small and informal mining activities are also common above 3500 m.a.s.l. Mining is often highly damaging as a result of the land clearing, waste rock disposal, and contamination of waterways. Where a mining site is present, it does generally represent the main source of cash income for the community and attract the younger population.

¹¹ List of Indigenous Peoples

¹² Sarapura S., Safeguarding the land to secure food in the highlands of Peru: The case of Andean peasant producers, 2022

¹³ World Pulse, PERU: Education Barriers in the Andes, 2022

4.2 Population density

The prioritized districts are usually conformed by urban settings and dispersed in rural villages. The Government of Peru categorizes its districts by population density in a typology defined in table 1. According to the 2017 INEI census, 66% of the population of Arequipa live in rural population centres, compared to 55% in Cusco, 42% in Apurímac and 41% in Puno. In the case of Lima, all prioritized districts correspond to rural area; whilst the national average is 20.7% (INEI 2018). Note that population centres are considered rural if their population is under 2,000 inhabitants and that proximity to population hubs impacts access to basic services, which are discussed below.

Table 2: Urban and rural population in the study area

Prioritized districts in Resilient Puna project departments	Population (2017)	Urban area		Rural area	
		Population	%	Population	%
Apurímac	170,063	98,615	58%	71,448	42%
Arequipa	45,580	15,477	34%	30,103	66%
Cusco	292,830	131,008	45%	161,822	55%
Lima	1,457	0	0%	1,457	100%
Puno	57,119	33,843	59%	23,276	41%
Total	567,049	278,943	49%	288,106	51%

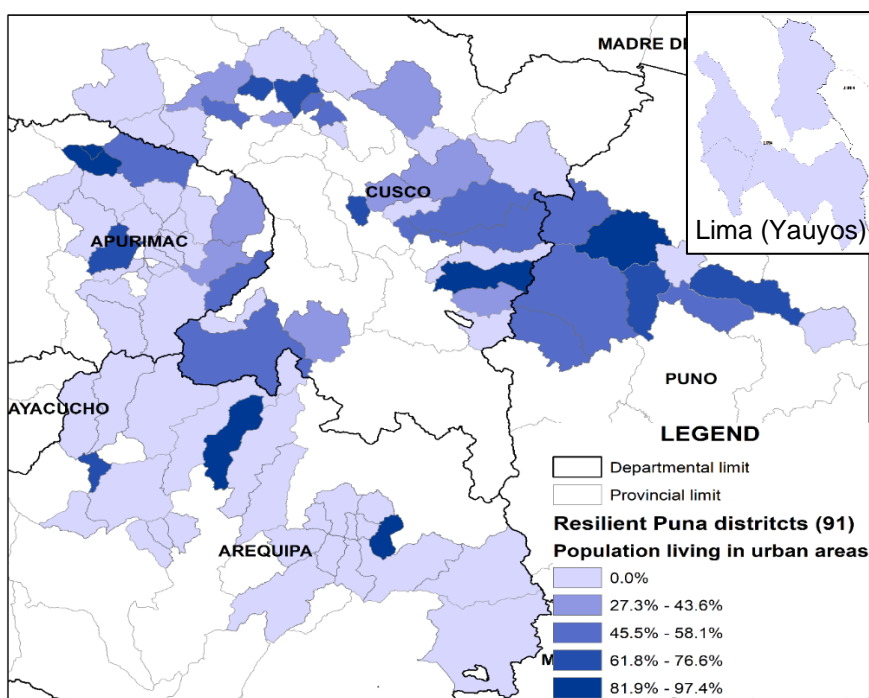
Source: Population and housing census, 2017. INEI.

In addition, in the last decades Peru has experienced a drop-in birth rate caused the average annual population growth rate to drop from 2.6% in the mid-20th century to 1.5% today (INEI 2020b).

4.3 Population structure

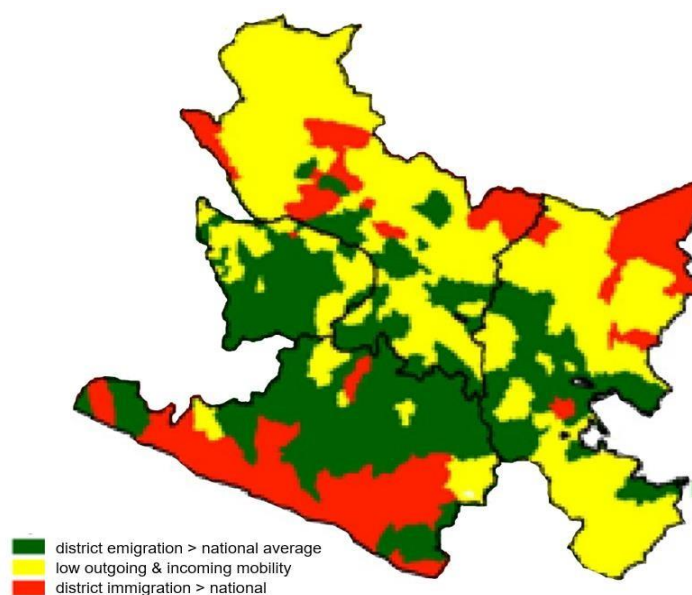
In the last decades, Peru has experienced a drop-in birth rate caused the average annual population growth rate to drop from 2.6% in the mid-20th century to 1.5% today (INEI 2020b).

The districts prioritized in the project intervention have experienced a decline in population in recent years: Cusco's population decreasing from 300,017 in 2007 to 292,830 in 2017. In the same time period, Arequipa's population decreased from 56,693 to 45,580, Puno's population decreased from 60,745 to 57,119 and Lima's population 3,896 to 3,341. Apurimac was the only department with population growth, from 151,222 to 170,063.



Map 2: Percentage of the population of the prioritized districts living in urban and rural areas as defined by the INEI 2017 census

Internal migration is another factor strongly impacting Peru's population structure. According to data from 2017¹⁴, highland areas, in which the prioritized project districts are located, have comparatively high emigration levels.



Map 3: Classification of the project regions' levels of immigration/emigration in the year 2017 (INEI 2019)

¹⁴ National census 2017, INEI

The alpaca breeding in the Puna region do not represent an attractive activity for young workers. Instead, the mining activity (both illegal and formal) offers more opportunities and attracts workers in those areas. According to the people met during the field mission in May 2023, mining is the main reason for young people to not remain or return to their communities.

4.4 Land Tenure and Land Use

GIZ supported land titling for indigenous community advising MIDAGRI on improving strategies and strengthening the participation of civil society¹⁵ through the global project “Responsible Land Policy”. That project was covering exclusively native communities in the Amazonia.

The Andean puna is comprised of marginally productive (subsistence) agricultural lands and small scattered human settlements characterized by extreme poverty, low education levels and literacy rates with significantly lower life expectancy and higher child mortality rates than the rest of Peru.

Analysing the 2012 National Agrarian Census, land tenure in the High Andes generally appears to be dominated by private regime, in average 48% of the agricultural units¹⁶ in the prioritized districts of the Resilient Puna project (varying from 24% to 86% depending on the region), followed by communal land regime, for 44% of agricultural units in average (variation from 1% to 70 % depending on the department). Tenant and Possessors regimes are less common in the target area of the project. Traditional herder communities living in the High Andes tend to combine private and collective regimes as an alternative form for strengthening land tenure, treating grasslands as common resources which are accessed, used and controlled collectively, usually under open access or communal land tenure regimes.¹⁷

Table 3: Land tenure in the prioritized districts by department

Department	Private Property	Communal Property	Tenant	Passessors ¹⁸	Other	Total Agricultural Units
Apurímac	73%	19%	4%	3%	1%	62,753
Arequipa	86%	1%	7%	2%	4%	58,592
Cusco	24%	70%	3%	1%	1%	168,961
Lima	73%	5%	10%	11%	1%	1,921
Puno	75%	15%	5%	1%	4%	12,691
Total	48%	44%	4%	2%	2%	304,918

¹⁵ https://www.giz.de/en/downloads/2020-05_Projektinfo_GV%20Land_Peru_EN.pdf

¹⁶ It is defined as the land or set of land used totally or partially for agricultural production including livestock, conducted as an economic unit, by an agricultural producer, regardless of size, tenure regime or legal status. (CENAGRO, 2012)

¹⁷ Damonte, G., M. Glave, S. Rodríguez and A. Ramos. 2016. ‘The evolution of collective land tenure regimes in pastoralist societies: lessons from Andean countries. IDS Working Paper No. 480. Brighton: Institute of Development Studies.

¹⁸ People who informally occupied land.

Source: National Agricultural Census, 2012. INEI.

The property formalization programs of the 1990s achieved some progress in the individual titling of land parcels, but also of some peasant communities. However, mainly due to the state's prioritization of individual land titling, large extensions of land of peasant communities have still not been titled, so there is still a large gap and sometimes source of social conflicts¹⁹.

Table 4: Formalization of landowners in the prioritized districts by department

Department	With title registered in public registers	With title not registered in public registers	Without title, but in the process of being titled	No title, no title process	Total area (ha)
Apurímac	30%	55%	0%	15%	598,013
Arequipa	43%	23%	13%	21%	849,533
Cusco	41%	50%	6%	3%	756,965
Lima	16%	0%	0%	84%	73,394
Puno	41%	37%	9%	13%	440,985
Total	38%	39%	7%	15%	2,718,891

Source: National Agricultural Census, 2012. INEI.

Regarding Local Communities in the project area, 700/755 have been recognised, of which only 610/700 are titled and share communal property. It is worth noting that during the field consultations, discussions were held with only 242 Local Communities/producer's associations/cooperatives.

Table 5: Communities' formalization in the project districts

Department	Number of communities	Total area (ha)
APURIMAC	233	248,941
Unrecognised	17	-
Untitled	17	-
Recognised	216	248,941
Untitled	22	44,815
Titled	194	204,126
AREQUIPA	52	660,716
Unrecognised	4	-
Untitled	4	-
Recognised	48	660,716
Untitled	4	9,930
Titled	44	650,786
CUSCO	395	462,124
Unrecognised	26	-
Untitled	26	-

¹⁹ Baldovino Silvana (2016). Una primera mirada: Situación de la tenencia de la tierra en el Peru. SPDA, Lima-Peru.

Recognised	369	462,124
Untitled	52	48,346
Titled	317	413,779
PUNO	75	215,020
Unrecognised	8	-
Untitled	8	-
Recognised	67	215,020
Untitled	12	-
Titled	55	215020
Total recognised and titled		
Recognised	700	1,586,801
Titled	610	1,483,711
Total general	755	1,586,801

Source: MIDAGRI

Some conflicts are caused by land tenure disputes between adjoining communities. these conflicts have not resulted in people injured. Nevertheless, some of these conflicts may eventually escalate into episodes of violence between police forces and protesters, mostly when key highways are blocked. Therefore, it is important to highlight the project will not support mining activities nor deal with land tenure issues (communities without title or with delimitation boundary conflicts).

The project envisages the elaboration of a risk plan to constantly map the types of problems and conflicts that will be encountered during implementation. It should also be noted that the project will identify at the beginning of implementation communities that have title and do not have territorial demarcation conflicts with other landowners.

4.5 Indigenous Peoples of Peru

The Indigenous Peoples of Peru, comprise a large number of ethnic groups who inhabit territory in present-day Peru. To date, there is information on 55 Indigenous Peoples in Peru, 51 from the Amazon and 4 from the Andes²⁰, of which the Quechuas (Arequipa, Apurimac and Cusco) and the Aimaras (Puno). In 2017, 5,500,000 Peruvians²¹ identified themselves as Indigenous Peoples and formed about 24% of the total population of Peru.

Many Indigenous groups work to uphold traditional cultural practices and identities. Although Peru had been a multi-ethnic, multicultural, and multilingual environment since ancient times, a marked power hierarchization between local peoples and foreign peoples emerged after the Conquista (the arrival of the Spaniards and their conquest of the Americas) and prevails to this day. Until 1975, the only official language in Peru was Spanish--the language spoken by 70 percent of the population--since the second language, which is Quechua, was not recognized as an official language until 1975. Aimara is the second indigenous language spoken in communities in the south of Peru and in Bolivia. Indigenous communities in the Amazon have up to 51 languages unique to them.

Since the 1980s, various indigenous groups have been demanding to be included in a national plan. Among their demands is recognition of their ancestral territory, territory that assures indigenous communities of the material base for their cultural reproduction. They also demanded recognition of

²⁰ <https://bdpi.cultura.gob.pe/pueblos-indigenas>

²¹ The Quechua people are the long-standing largest Indigenous Group in Peru (5,179,774 people) and in the Andean territory, whose mother tongue is Quechua.

diverse rights, such as the right to self-identification, to their forms of electing their authorities, to self-education, and to their own language. Those demands have, nowadays, been recognized by law.

Among the Local Communities targeted by the project the only ethnic group that can be met is the Quechua, direct descendants of the common people from the Inca Empire, who are the majority in the coastal and Andean regions.

The main known pre-Hispanic form of social organisation of Quechua populations is the ayllu, an institution originally founded on kinship. Similar forms of kinship-based organisation are still found in some areas of Cusco and Apurímac (Skar, 1997). At present, the most widespread form of organisation of contemporary Quechua peoples is the peasant community.

This form of collective and territorially based organisation has a leadership, democratically elected every two years in accordance with the law in force (General Law of Peasant Communities, 1987), which is responsible for governing collective affairs and intermediation with the state. The communal leadership is composed of between 8 and 14 or more positions, including a president, a secretary, a treasurer, a prosecutor and other minor positions, traditionally all positions are occupied by men. According to the 2017 census (INEI), 97% of community presidencies in our country are currently in the hands of men²². The communal leadership is accountable to a communal assembly, which is considered the highest organisational and decision-making body of the community.

A large part of this indigenous group is organised in peasant or local communities. However, they have other forms of organisation and live in other places such as villages, hamlets, among others. With regard to their political organisation, in many areas of the country, Quechua communities nowadays tend to form associations and organisations at various levels, from local to national, including one or two provincial or regional bodies. These have been organised by the need to manage local development, administer common resources, or provide services to each other. In any case, none of the other forms of organisation has the same level of representativeness as the peasant community.

Particularly in some areas of central and southern Peru, Quechua groups have a local system of traditional cargos, known as envarados or varayoqs. This is a form of organisation derived from the old Indian cabildos (councils) that governed the villages during colonial times. After several transformations, most of these varayoqs fulfil functions of care of the fields, as well as a series of ritual duties centred on the celebration of the liturgical calendar. In some communities, they also have the function of assisting the political authorities (lieutenants and governors) as well as the communal directives. The Varayoqs are characterised by wearing traditional clothing, but above all by carrying a rod of authority, usually carved from hardwood, sometimes adorned with metal rings, which is the symbol of their authority (Pérez-Galán, 2004; Rasnake, 1989).

Quechua Indigenous Peoples Cultural Expressions²³

The Quechua peoples have a wide range of traditional festivals and dances associated with them (Romero, 2008). The Catholic patron saint festivals stand out for their number and spatial coverage, which have been incorporated into the practices of Andean peoples since the 16th century and have given rise to a characteristic Andean Catholic ritual practice. Patron saint festivals celebrate a patron saint (a Christ, a virgin, a cross or a saint) and involve several days of celebration under a common structure: vespers, central days and a day of farewell, also called kacharpari.

²²<https://rpp.pe/politica/estado/al-menos-el-30-de-los-puestos-directivos-en-comunidades-campesinas-seran-ocupados-por-mujeres-noticia-1209667?ref=rpp>

²³ [Quechuas | BDPI \(cultura.gob.pe\)](#)

Patron saint festivals are occasions for the display of traditional costumes, the performance of traditional music and the preparation of food and dishes specific to the locality. Festivals are usually developed through organisations, brotherhoods, mayordomías or cargo systems, all of them under various forms of reciprocity and obligation between relatives and neighbours. Patron saint festivals provide a series of mechanisms for bonding, identity, status and prestige in Quechua villages (Cánepa, 2001).

Also, a series of festivals linked to productive activities, such as water sowing and harvesting, but above all the cleaning of irrigation ditches and blacksmithing. These two types of festivals are more "traditional", have more indigenous elements than the patron saint festivals, and are widespread in many highland regions (Cloudsley, 1988).

The ditch-cleaning festivals refer not only to collective work and generalised reciprocity (they include banquets where everyone shares) but also to the ancestors who provide the water, as well as extolling the goodness and the work done correctly. They include specialists, offices, and also propitiatory rituals. They are usually held in May or September, depending on the communities and regions. These festivals have both ritual and technical purposes, as they incorporate the work of cleaning and repairing traditional irrigation systems, reservoirs, and canals (Ráez, 2005).

For their part, the herranza festivities, the branding of cattle, take place in the middle of the year, between July and August. They are also called Santiago, rodeo, señalakuy or diachakuy, among other names. They combine collective and extended family celebrations, involving a series of propitiatory rites of payment to the land and the hills that guard the livestock, and the branding of the animals in different ways: burnt marks on cattle, cutting and taping the ears of camelids, and sewing coloured wicks on sheep. In the southern Andean areas, the wylanchas and tinkas of llamas and alpacas are also performed, propitiatory rites for the fertility of the animals that involve songs, dances, banquets, payments and animal sacrifice. In some areas of the central-southern highlands there is also the toropukllay, a ceremony, game and spectacle that combines a condor and a bull in a ritual act, as a propitiatory rite (Molinié, 2009).

4.6 Gender

A Gender Analysis (GA Annex 8a) has been developed for the proposed project. This chapter is extracted from those assessments.

Peru is a country with high levels of inequality, in terms of income, property, access to basic social services, infrastructure and gender. In 2020, monetary poverty increased by 9.9 percentage points and reached 30% of the Peruvian population. This affected 46% of people living in rural areas (3.1 million people) and 26% of people living in urban areas (6.8 million people) (INEI, 2021b). In terms of gender inequity, Peru has progressed launching different norms for the mainstreaming of a gender approach in public policy, but it is still insufficient.

In Peru, there are marked patterns of gender-based roles and/or behaviors, and historically established stereotypes and social expectations about women's and men's aspirations and opportunities persist and are clearly discriminatory in that they limit women's options for full development. Peru has progressed launching different norms for the mainstreaming of a gender approach in public policy, but it is still insufficient.

Below are shown indicators that illustrate gender gaps in Peru:

- Political participation: the percentage of women in the legislative branch has recently reached the quota percentage (30%) 38,8% in 2022. Women's access to political representation is much lower even in regional and local governments²⁴.
- Gender-based violence: 63.2 % of women between 15 and 49 years of age have been victims of domestic violence at some time in their lives by their husband or partner (INEI/ENDES, 2018).
- Reproductive health: In 2021 every day, four girls under the age of 15 gave birth and every hour 5 adolescents aged 15 to 19 became mothers. Generally, a product of pregnancy resulting from sexual violence (UNFPA, 2022).
- Education and employment: the percentage of young women between the ages of 15 and 29 who neither study nor work is more than double the percentage of young men. 24.2% and 11.3%, respectively.
- Poverty: Monetary poverty among young Peruvian women aged 20-39 years is higher than that of their male peers, in 2 to 3 percentage points more than the national average (INEI/ENAHU, 2016).

Women in the Andes, and specifically in Local Communities, due to their socially constructed roles and responsibilities, and the still existing conceptions of male superiority struggle with a position of inferiority regarding access and control over natural resources such as land, water, production and commercialization of agricultural products. Moreover, their responsibilities in the reproductive sphere, like domestic labour and family care limit their availability of time and opportunities for education, training, paid employment and participation in decision-making spaces. This translates into under-representation in different type of organizations. Despite this, women actively participate in the management of key natural resources such as water and land. While men concentrate their participation and decision making in agriculture and husbandry, women are responsible for water supply for subsistence farming, food preparation, cleaning and hygiene of family members, including the ill and disable (Carrillo & Remy, 2022).

There are several barriers that prevent women from playing a more active role in the economic development of the region. Many women have limited access to land ownership, financial loans, as well as limited opportunity for training and technical assistance (INEI, 2012). The low productivity of land and labor leads men to leave farming jobs, looking for better paid activities like mining, construction, transport. The high opportunity cost induces migration, as a temporary or permanent rural exodus. Women are left in charge of caring for children and the elderly, the household, and the farm, challenging their capacity to earn better income. From farming work, 38% of women in agricultural occupations are unpaid family workers.

If women in Peru suffer from gender inequity, in Local Communities they struggle additional barriers²⁵:

- **Language barrier:** Overall, Indigenous women in Peru struggle with economic and political inequality. This results from elevated rates of poverty, inaccessible services and language barriers. Spanish is the official language in Peru. However, Indigenous women tend to speak languages such as Quechua and Aymara, which are also official languages. Quechua is the most common indigenous language in Peru, with over three million speakers in 2007. However, the language barrier makes it hard for Indigenous women to access education, healthcare and employment. In Peru, more than half of the people without access to healthcare speak Quechua, according to The World Bank.

²⁴ <https://oig.cepal.org/en/indicators/legislative-power-percentage-women-national-legislative-body-0>

²⁵ <https://borgenproject.org/womens-rights-in-peru/>

- **Land ownership and management:** Many women in the Andes and historically Incan areas face higher rates of poverty and lower economic opportunity. As a result, they also experience limited land ownership and management. While Peru's constitution takes a gender-neutral approach to women in leadership and decision making, the government does not implement this in reality. Thus, women struggle to find a voice in how community forests and their land are managed, even in cases of inheritance. For Indigenous women, these forests are an important part of their culture and their ancestry.
- **Healthcare:** Quechua-speaking women often face language barriers in seeking healthcare, as most healthcare workers speak Spanish. Men go to school and learn Spanish, while women stay at home and focus on building a family from a young age. Consequently, women do not receive proper sex education. They rely instead on traditional practices and men. This has led to high rates of teen pregnancy, rape and domestic violence. In one survey, 44% of Quechua women reported having been raped. Similarly, researchers indicate that almost one-third of girls ages 15 to 19 have at least one child.
- **Forced sterilization:** One of the most infamous violations of Indigenous women's rights in Peru occurred under former president Alberto Fujimori. Between 1990 and 2000, the government forcibly sterilized close to 300,000 Indigenous women and a smaller number of men. This occurred under the cover of a poverty-reduction program. However, Indigenous women are the centre of their village, where family and the ability to bear children are paramount. Thus, this program has long-lasting effects on Indigenous villages, future generations and their cultures. A disproportionate number of older residents and a few younger people have also made villages financially unstable. Even though the government heard some cases, most made little progress. This deprives Indigenous women of justice.

5 Legal and institutional E&S frameworkInternational framework

5.2 United Nations guidance

Various international legal instruments and frameworks have been established to recognize and safeguard the rights, interests, and cultural identities of Indigenous Peoples including:

- **The United Nations Declaration on the Rights of Indigenous Peoples**, adopted by the General Assembly on September 13, 2007. The Declaration recognizes the basic rights of Indigenous Peoples in a series of areas of special interest to these peoples, within the framework of the general principle of the right to self-determination, including the right to equality and non-discrimination; the right to cultural integrity; the right to land, territory and natural resources; the right to self-government and autonomy; the right to prior, free and informed consent, and others.
- **The International Labor Organization Convention Concerning Indigenous and Tribal Peoples in Independent Countries, No. 169**, adopted by the International Labor Conference on June 27, 1989. The Convention is, to date, the most advanced international treaty specifically dedicated to the promotion of the rights of Indigenous Peoples. The Convention incorporates a series of provisions relating, among others, to the administration of justice and indigenous customary law; the right to consultation and participation; the right to land, territory and natural resources; social and labor rights; bilingual education, and cross-border cooperation.
- **UNESCO Convention on the Protection and Promotion of the Diversity of Cultural Expressions** (2005), recognizes the rights of Parties to take measures to protect and promote

the diversity of cultural expressions, with a particular focus on women, minorities and Indigenous Peoples.

5.3 GCF Indigenous Peoples Policy (2018)

The GCF Indigenous Peoples Policy (hereafter Policy) recognizes that Indigenous Peoples often have identities and aspirations that are distinct from mainstream groups in national societies and are disadvantaged by traditional models of mitigation, adaptation and development. In many instances, they are among the most economically marginalized and vulnerable segments of the population. The economic, social and legal status of Indigenous Peoples frequently limit their capacity to defend their rights to, and interests in, land, territories and natural and cultural resources, and may restrict their ability to participate in and benefit from development initiatives and climate change actions. In many cases, they do not receive equitable access to project benefits, or benefits are not devised or delivered in a form that is culturally appropriate, and they are not always adequately consulted about the design or implementation of activities that would profoundly affect their lives or communities.

According to the GCF, the “Indigenous Peoples plan (IPP)” outlines the actions to minimize and/or compensate for the adverse impacts and identify opportunities and actions to enhance the positive impacts of a project for Indigenous Peoples in a culturally appropriate manner. Depending on local circumstances, a free-standing IPP may be prepared, or it may be a component of a broader community development plan.

Eight specific guiding principles will apply for this Policy:

- Develop and implement free, prior and informed consent. GCF will ensure and require evidence of the effective consultation and application of free, prior and informed consent through appropriate procedures and in particular through their representative institutions whenever consideration is being given to GCF-financed activities that will affect Indigenous Peoples’ lands, territories, resources, livelihoods and cultures or require their relocation as described in section 7.2.
- Respect and enhance the rights of Indigenous Peoples to their lands, territories and resources. All GCF activities will fully respect and support Indigenous Peoples’ rights related to land, territories and resources, and rights related to cultural and spiritual heritage and values, traditional knowledge, resource management systems and practices, occupations and livelihoods, customary institutions, and overall well-being.
- Recognize key international human rights and principles. All GCF activities will respect the principles set forth in UNDRIP and other relevant international and regional instruments relating to the rights of Indigenous Peoples and individuals, including, where applicable but not limited to, ILO Convention No. 169, the International Covenant on Economic, Social and Cultural Rights, and the International Convention on the Elimination of All Forms of Racial Discrimination.
- Respect the right of Indigenous Peoples under voluntary isolation. GCF will respect the prerogative of Indigenous Peoples living in voluntary isolation, or remote groups with limited external contact, also known as peoples “in voluntary isolation”, “isolated peoples” or “in initial contact”, to remain isolated and to live freely according to their culture. Activities that may affect these peoples, their lands and territories, or their ways of life will include the appropriate measures to recognize, respect and protect their lands and territories, environment, health and culture, and to avoid contact with them as a consequence of the activity.
- Respect and recognize traditional knowledge and livelihood systems. GCF recognizes, respects and values Indigenous Peoples’ cultural heritage as well as traditional knowledge held by Indigenous Peoples and the indigenous ways of ownership and knowledge

transmission and will promote the participation and leadership of traditional knowledge holders in GCF-financed activities.

- Enhance the capacity for Indigenous Peoples' issues within GCF. GCF will develop its advisory and decision-making capacities to understand and properly address Indigenous Peoples' issues and rights, including developing the capacity of Board members and Secretariat management and staff.
- Facilitate access to GCF resources for Indigenous Peoples. GCF will encourage national designated authorities and accredited entities to engage with and be inclusive of Indigenous Peoples. GCF may consider taking actions to better meet the needs and priorities of Indigenous Peoples to support their initiatives and efforts for climate change mitigation and adaptation actions; and Indigenous Peoples Policy Page 7
- Respecting the system of self-government. GCF should promote respect for the right of indigenous communities to freely pursue their economic, social and cultural development and their right to autonomy or self-government in matters relating to their internal and local affairs, as well as ways and means for financing their autonomous functions.

5.4 Other relevant instruments

In addition to the aforementioned frameworks, there are other relevant international agreements and conventions that hold immense significance in advancing the rights and well-being of Indigenous Peoples across the globe which include:

- **The International Covenant on Civil and Political Rights**, adopted by the General Assembly on December 16, 1966. The Human Rights Committee, responsible for monitoring compliance with the Covenant, has applied several of its provisions in the specific context of Indigenous Peoples, including the right to self-determination (article 1), and the rights of national, ethnic and linguistic minorities (article 27).
- **The International Covenant on Economic, Social and Cultural Rights**, adopted by the General Assembly on December 16, 1966. The Committee on Economic, Social and Cultural Rights, responsible for overseeing the implementation of the Covenant, has also applied some of its provisions in the specific context of Indigenous Peoples, including the right to housing; The right to food; The right to education; The right to health; the right to water, and intellectual property rights.
- **The Convention for the Elimination of All Forms of Racial Discrimination**, adopted by the General Assembly on December 21, 1965. The Committee for the Elimination of Racial Discrimination (CERD), responsible for supervising the Convention, has given special attention to the situation of Indigenous Peoples through its different procedures. See General Comment No. 23 (Indigenous Peoples).
- The Convention on Biological Diversity, adopted in Rio de Janeiro on June 5, 1992. Article 8(j) of the Convention recognizes the right of "indigenous and Local Communities" to "knowledge, innovations and practices... that embody traditional lifestyles relevant to the conservation and sustainable use of biological diversity", as well as to participate in their wider application and in the benefits derived from them. The Conference of the Parties to the Convention has adopted a number of relevant decisions on these matters, and has developed Voluntary Guidelines for conducting cultural, environmental, and social impact assessments on indigenous communities. See the Akwé Guidelines: Kon).

- **The United Nations Framework Convention on Climate Change (UNFCCC) and the Paris Agreement**, adopted in 1992, the United Nations Framework Convention on Climate Change aims to stabilize greenhouse gas concentrations at a level that prevents dangerous human-induced interference with the climate system, based on a dual strategy of mitigation and adaptation measures. In 2016, states parties committed to strengthening their global response in the landmark Paris Agreement, the first agreement to explicitly recognize human rights and the rights of Indigenous Peoples. The preamble recognizes that climate change is a common concern of humanity and that parties, when taking action to address climate change, should respect, promote and consider their respective obligations in the area of human rights, the right to health and rights of Indigenous Peoples. These references constitute an important milestone and commitment, since in implementing the agreement, the parties must ensure that the rights of Indigenous Peoples are respected in their measures related to climate change.
- The Paris Agreement recognizes the need to strengthen the knowledge, technologies, practices and efforts of Local Communities and Indigenous Peoples in relation to addressing and responding to climate change (op. 135) and recognizes that adaptation measures should be based on and guided by the best available scientific knowledge and, as appropriate, traditional knowledge, Indigenous Peoples' knowledge and local knowledge systems, with a view to integrating adaptation into relevant socio-economic and environmental policies and measures (op5).
- **The Escazú Agreement** is a regional agreement on access to information, public participation and justice in environmental matters in Latin America and the Caribbean. Opened for signature in September 2018 at the United Nations headquarters, it calls on States to assist Indigenous Peoples in preparing their requests for environmental information and obtaining a response. (Art. 5.4), Requires States to guarantee compliance with their domestic legislation and their international obligations in relation to the rights of Indigenous Peoples (Art. 7). In addition, it establishes that States must guarantee a safe and favourable environment for people, groups and organizations that promote and defend human rights in environmental matters, so that they can act free of threats, restrictions and insecurity (Art.9).

5.5 National Framework

Although the Peruvian legal system recognizes the multiethnic, multicultural, and multilingual character of the Peruvian nation, historically such recognition is contradictory, because only the 1993 Constitution recognizes explicitly the legal existence of *campesino* and native communities and confers upon them status as legal entities and autonomy in how they organize themselves. In Chapter IV of the Constitution of Peru, not only are native and campesino communities guaranteed the right to own land privately and communally or by virtue of any form of association but they are also guaranteed autonomy to use and dispose of their land at their discretion. The right to ownership of land is imprescriptible, except in the case of abandonment.

The 1993 Constitution introduced the concept of respect for the cultural identity of *campesino* and native communities, and the right of all Peruvians to use their own language before any authority. It promotes bilingual and intercultural education and accepts Aymara and the other aboriginal languages as official languages, in addition to Quechua. The Constitution also confers on the authorities of *campesino* and native communities the authority to exercise jurisdictional powers within their territorial realm, in accordance with customary law.

In 1994, Peru signed and ratified the current international law concerning Indigenous People, the Indigenous and Tribal Peoples Convention, 1989.

The convention rules that governments are responsible for ensuring that Indigenous Peoples possess equal rights and opportunities under national law, for upholding the integrity of cultural and social

identity under these rights, and for working toward elimination of existing socio-economic gaps between Indigenous Peoples and the rest of the respective national community.

To ensure these aims, the convention additionally mandates that governments are to consult communities through their representative institutions regarding any legislature that openly affects their communities, provide modes through which Indigenous Peoples can participate in policy decision-making to the same extent as other divisions of the national community, and allocate support, resources, and any other necessary means to these communities for the complete development of their own institutions. The extent to which Peru upholds this legislation is debated, especially in regard to use of Indigenous territories for capital gain. Additionally, implementation of legislature has been protracted, with Indigenous Peoples only gaining the legal right to consultation as late as 2011.

One valuable contribution to the legal system was ILO Convention 169 concerning Indigenous and Tribal Peoples in Independent Countries, which was ratified by the State of Peru on December 2, 1993, through Legislative Resolution No. 26253.

The Law on Native Communities envisages the need to provide the time and space required by the Indigenous Peoples that were not contacted to decide whether they wish to have ongoing contact with national society and if so, when and how.

The most important legal provisions are listed below:

- ILO Convention 169 Concerning Indigenous and Tribal Peoples in Independent Countries (1989), which was approved through Legislative Resolution No. 26253, on December 2, 1993, and ratified on January 17, 1994; it entered into force on January 2, 1995, in accordance with the fourth Final and Transitory Disposition of the Political Constitution of 1993.
- 1984 Civil Code.
- Environmental Code.
- General Law on Campesino Communities, Law No. 24656.
- Regulations issued under the General Law on Campesino Communities, Supreme Decree No. 008-91-TR.
- Law on Native Communities and Development of the Selva and Ceja de Selva Regions, Decree Law No. 22175.
- Regulations issued under the Law on Native Communities and Development of the Selva and Ceja de Selva Regions, Decree Law No. 22175.
- Law for the Protection of the Knowledge of Indigenous Peoples and Communities, Law No. 28216.
- Law for the Conservation and Enhancement of Biological Diversity, Law No. 26839.
- Transfers the functions and activities comprised in Decree Law No. 22175, Law on Native Communities and Agrarian Development of the Regions of Selva and Ceja de Selva to the Regional and Sub-Regional Agricultural Directorates of Peru, Decree Law No. 25891.
- Specifies the operational framework for the regional agrarian authorities regarding the steps and procedures involved in titling and marking the boundaries of campesino and native communities, Supreme Decree No. 02-94-AG.

- Empower the Ministry of Agricultural Development and Irrigation to award rural lands to natural persons and communities located in areas where there are displaced communities; Legislative Decree No. 838.
- Supreme Decree No. 018-96-AG approves the Regulations issued under Legislative Decree No. 838.
- Organizational Law for the Sustainable Utilization of Natural Resources, Law No. 25821.
- Approves the Regulations for the Organization and Functions of the Special Land-Titling and Rural Land Registry Project (PETT), Supreme Decree No. 002-200-AG.
- Law for the Promotion of the Education of Young and Adolescent Rural Girls Law No. 27558.
- Law for the Recognition, Preservation, Promotion and Dissemination of Aboriginal Languages, Law No. 28106.
- Declare the delimitation and titling of the territory in campesino communities a national need and in the public interest, Law No. 24657.

5.6 Prior Consultation with Indigenous Peoples

The Act No. 29785 on the right to prior consultation with Indigenous Peoples, based on the International Labour Organization (ILO) Convention No. 169, establishes that the government must carry out a process of prior consultation before approving any administrative or legislative measure that may affect the collective rights of any Indigenous Peoples. This law regulates the stages of the consultation process, giving the government promoting entities (mainly ministries of the different sectors of the executive power) the duty to identify the administrative measure that should be the subject of the consultation, as it is directly linked to the impact on the collective rights of Indigenous Peoples. In addition, the State's promotional entities must identify the Indigenous Peoples to be consulted, publish information on the legislative or administrative measure, evaluate the organization of the Indigenous Peoples, carry out the processes of dialogue between representatives of the government and representatives of the Indigenous Peoples, and decide.

- Law No. 29785 on the right to prior consultation with Indigenous Peoples, recognized in Convention No. 169 of the ILO.
- Law No. 24656 Peasant Communities General Law
- Regulation of Law No. 29785, Law on the Right to Prior Consultation of Indigenous or Original Peoples recognized in Convention 169 of the ILO, approved by Supreme Decree No. 001-2012-MC.
- Ministerial Resolution No. 350-2012-MEM/DM, which approves the administrative procedures in which the prior consultation process must be carried out.
- Vice-Ministerial Resolution No. 010-2013-VMI-MC, which approves the procedure for Indigenous Peoples' requests for inclusion in a process of prior consultation or for the conduct of such a process.
- Forestry and Wild Fauna Law, Law No. 29763 Regulations for Forestry and Wildlife Management for Native Communities and Farmer Communities, approved by DS N° 021-2015-MINAGRI.

To date, several prior consultation processes have been carried out in Peru, the first being on the regulation of the climate change law²⁶.

5.7 Institutional framework

Within the broader context of advancing indigenous rights and promoting cultural diversity, Peru has established a comprehensive institutional framework that underscores the significance of intercultural dialogue, inclusion, and data including:

- **The Vice Ministry of Interculturality of Peru** is responsible for promoting intercultural issues and inclusion of indigenous and Afro-Peruvian populations in public policy. The vice ministry also promotes compliance with ILO Convention 169 on indigenous and tribal peoples and the United Nations Declaration on the Rights of Indigenous Peoples and proposes mechanisms to avoid ethnic and racial exclusion or discrimination.
- **Permanent Multisectoral Commission on Indigenous Peoples.** Under the leadership of the Vice Ministry of Interculturality, it is responsible for proposing, following up and supervising the implementation of strategic measures and actions for the integral development of Indigenous Peoples in the country.
- **The Database of Indigenous Peoples (BDPI)** is the national data base for Indigenous Peoples in Peru²⁷ and is part of the Vice-ministry of Interculturality. The BDPI is the official source of the Peruvian State in terms of sociodemographic, qualitative and geographic information of the Indigenous Peoples identified to date at the national level, in accordance with the identification criteria established in Convention 169 of the International Labour Organization (ILO).

6 Organization of the Indigenous People

6.1 International organizations

Next to the frameworks listed above a different international and national organizations have emerged including:

- The UNFCCC **Local Communities and Indigenous Peoples Platform (LCIPP)**²⁸. The platform promotes the exchange of experience and best practices with a view to applying, strengthening, protecting and preserving traditional knowledge, knowledge of Indigenous Peoples and local knowledge systems, as well as technologies, practices and efforts of Local Communities and Indigenous Peoples related to addressing and responding to climate change, taking into account the free, prior and informed consent of the holders of such knowledge, innovations and practices. The platform facilitates the integration of diverse knowledge systems, practices and innovations in designing and implementing international and national actions, programs and policies in a manner that respects and promotes the rights and interests of Local Communities and Indigenous Peoples. The platform also facilitates the undertaking of stronger and more ambitious climate action by Indigenous Peoples and Local

²⁶ <https://consultaprevia.cultura.gob.pe/proceso>

²⁷ <https://bdpi.cultura.gob.pe/>

²⁸ <https://lcipp.unfccc.int/>

Communities that could contribute to the achievement of the nationally determined contribution of the Parties concerned.

- The **International Work Group for Indigenous Affairs (IWGIA)**. It is a global human rights organization dedicated to promoting, protecting and defending Indigenous Peoples' rights. Since 1968, IWGIA has cooperated with Indigenous Peoples' organizations and international institutions to promote recognition and implementation of the rights of Indigenous Peoples. IWGIA works to empower Indigenous Peoples through documentation, capacity development and advocacy on a local, regional and international level. To achieve its mission IWGIA provide documentation, support advocacy and empower Indigenous Peoples' organizations and institutions via global partnerships. IWGIA was founded in 1968 by anthropologists alarmed about the ongoing genocide of Indigenous Peoples taking place in the Amazon. The aim was to establish a network of researchers and human right activists to document the situation of Indigenous Peoples and advocate for an improvement of their rights. Today Indigenous Peoples from all over the world are involved in IWGIA's global network. Still, the key drivers for change in the IWGIA work are documentation, empowerment and advocacy.²⁹
- **The Tenure Facility**. The International Land and Forest Tenure Facility focuses on securing land and forest rights for Indigenous Peoples and Local Communities. They are the first financial mechanism to exclusively fund projects working towards this goal while driving development, reducing conflict, improving global human rights, and mitigating the impacts of climate change. The Tenure Facility is a result of deep consultations with Indigenous Peoples, Local Communities, other financial mechanisms and civil society since 2012. The organization was launched in 2014 by the Rights and Resources Group (RRG), the coordinating mechanism of the Rights and Resources Initiative (RRI). In late 2016 the Tenure Facility began its transition from an initiative under RRG to an independent legal entity. An international Board of Directors was established prior to the formal registration of the Tenure Facility as a Swedish Collecting Foundation (Insamlingstiftelse) in January 2017. They provide funding directly to communities and their partners; build relationships with key government actors and the private sector, providing technical expertise required to implement tenure rights within existing laws and policy. The goal is to work with Indigenous Peoples and Local Communities across the developing world so they can thrive and expand the sustainable management and protection of their forests and lands³⁰.

6.2 National organizations

Some of the most prominent and representative organizations of Indigenous Peoples of Peru with High Andes focus are listed below. All of them contribute to the GTPI (Working Group on Indigenous Policies), form the Ministry of Culture:

- **Confederations Campesina del Perú CCP (Peasant Confederation of Peru)**: Peasant and indigenous organization founded on April 11, 1947, by representatives of peasant communities (ayllus), braceros, yanaconas and Indigenous Peoples.
- **Organización Nacional de Mujeres Indígenas Andinas y Amazónicas del Perú ONAMIAP (National Organization of Andean and Amazonian Indigenous Women of Peru)**. Organization that promotes the participation of indigenous women and the fulfilment of their individual and collective rights. It develops actions aimed at strengthening its grassroots

²⁹ <https://www.iwgia.org/en/about.html>

³⁰ <https://thetenurefacility.org/about-us/>

organizations, making its proposals and demands visible, influencing the public agenda and gaining representative spaces at the local, regional, national and international level based on the principles of respect and recognition of diversity.

- **Federación Nacional de Mujeres Campesinas, Artesanas, Indígenas, Nativas y Asalariadas del Perú (National Federation of Peasant, Artisan, Indigenous, Native and Salaried Women of Peru).** Organization that emerged as an initiative promoted by a group of women who, for the most part, belonged to different mixed social organizations of which they were leaders. Its objective is to organize, represent, empower and provide legal coverage to women in rural areas of all regions of Peru.
- **Confederación Nacional Agraria CNA (National Agrarian Confederation).** National agrarian union of peasants, Indigenous Peoples and small producers that promote sustainable agriculture, food security and sovereignty, local markets, security of lands and territories, in addition to the leadership of men and women for the full exercise of their collective rights and incidence in public policies.
- **Comite Nacional de Mujeres y Cambio Climatico - CONAMUCC (National Committee for Women and Climate Change).** National Committee for Climate change and Women: Climate change affects -to a greater degree- the lives of women and their ability to carry out their daily tasks. Prolonged droughts, floods, and environmental degradation will continue to put agriculture, access to water, and the well-being of rural women and their families at risk. For this reason, the installation of the National Committee for Women and Climate Change (CONAMUCC), which took place today, is essential, because it will mark a historic milestone in terms of women's participation and climate governance.

7 Potential impacts Environmental and social risk screening

Based on the Environmental and Social Impact Assessment (Annex 6a) and the stakeholders' consultations (see Annex 7), the table below provides a screening of potential negative risks and impacts to be expected from the different project activities.

Table 6: Summary of environmental and social impact assessment

Environmental & Social Safeguards	Risk Level (B-Medium / C-Low)	Explanation on Risk Level Determination
Overall Project / Programme ESS Category	<input checked="" type="checkbox"/> B or I-2 <input type="checkbox"/> C or I-3	In general, the project will have a positive environmental and social impact on the beneficiaries in the South High Andes of Peru. Nevertheless, potential adverse environmental and social impacts of the project will mostly site-specific, but due to the nature of the interventions these impacts will not be irreversible or complex in nature and will be easily remediable through preventive and mitigation measures.
ESS 1: Assessment and management of environmental and social risks and impacts	<input checked="" type="checkbox"/> B or I-2 <input type="checkbox"/> C or I-3	No major risk has been identified regarding greenhouse emission and climate change aspects. Nevertheless, due to the competitive nature of the proposed Puna Facility, financial mechanism to finance Local initiatives proposed by project beneficiaries, potential social risks (e.g., competition, conflicts) between communities and/or groups of beneficiaries could arise.

Environmental & Social Safeguards	Risk Level (B-Medium / C-Low)	Explanation on Risk Level Determination
ESS 2: Labour and working conditions	<input type="checkbox"/> B or I-2 <input checked="" type="checkbox"/> C or I-3	No major risk has been identified regarding labour and working conditions.
ESS 3: Resource efficiency and pollution prevention	<input type="checkbox"/> B or I-2 <input checked="" type="checkbox"/> C or I-3	The project aims at improving resource efficiency. None of the components present an important risk in terms of pollution.
ESS 4: Community health, safety and security	<input type="checkbox"/> B or I-2 <input checked="" type="checkbox"/> C or I-3	Low risks might arise during the works related to the implementation of the local initiatives in relation to community health and safety.
ESS 5: Land acquisition and involuntary resettlement	<input type="checkbox"/> B or I-2 <input checked="" type="checkbox"/> C or I-3	No land acquisition is foreseen. A special attention must be paid to land status when selecting Local initiatives site.
ESS 6: Biodiversity conservation and sustainable management of living natural resources	<input type="checkbox"/> B or I-2 <input checked="" type="checkbox"/> C or I-3	No risk has been identified regarding biodiversity.
ESS 7: Indigenous Peoples	<input checked="" type="checkbox"/> B or I-2 <input type="checkbox"/> C or I-3	While the project primarily targets Indigenous Peoples and Local Communities, their diversity means that their unique needs and involvement in project implementation must be carefully considered. In addition, the competitive nature of the Puna Facility could potentially lead to conflicts.
ESS 8: Cultural heritage	<input type="checkbox"/> B or I-2 <input checked="" type="checkbox"/> C or I-3	Proper consultation process and a chance find procedure ay need to be put in place. No major risk has been identified.
ESS 9: Stakeholder engagement and information disclosure	<input checked="" type="checkbox"/> B or I-2 <input type="checkbox"/> C or I-3	There is a risk of rising too many expectations and generating frustration by organizing to many consultations in places where the project may not have any direct interventions. Therefore, stakeholders need to be informed continuously during project implementation.

According to the assessment in the ESIA the project is classified at this stage as a Category B (medium risk). A systematic environmental and social baseline is not necessary. For each type of identified impact, in chapter 5 of the ESIA ESS management measures for the mitigation of negative impacts and enhancement of possible co-benefits were described. The measures were integrated in the Environmental and Social Management Plan (ESMP, Annex 6b) and in this document and will be operationalized during project implementation.

A Stakeholder Consultation Summary and Engagement Plan (Annex 7), Gender Analysis (GA, Annex 8a) and Gender Action Plan (GAP, Annex 8b) were developed in parallel to the ESS documents.

7.2 Specific risks regarding Indigenous Peoples and Local Communities

Indigenous Peoples and Local Communities are the targeted beneficiaries of the project. Therefore, no specific or distinct impact from the risk already screened earlier have been identified.

The main aspects that may be highlighted here would be the following:

- Conflicts may arise concerning the ownership and usage rights of the project site, along with the distribution of resulting benefits and employment opportunities. Tensions within communities could stem from the choice of the project's location. Therefore, it is imperative for the project to ascertain the land tenure status during the selection of the Local initiatives supported through the Puna Facility and identify the ultimate long-term beneficiary post-project completion. Similarly, the project needs to oversee the beneficiaries to prevent any individual from monopolizing the advantages accrued, ensuring equitable distribution.
- Conflicts between upstream and downstream water users over interruption or alteration of water flows and water quality during and after the restoration works. Any intervention on the watershed must be carefully planned and all water users associated to the decision in a transparent manner. Even if the project does not impact downstream users, a communication must be channelled to the people downstream to explain the project, and its benefit.
- Opposition of landowners, land users and residents over restrictions or lost access to productive, grasslands and other natural resources collection areas. The protection of pasture areas or steeply sloping areas to fight against erosion may rise some frustration among the users. The project must make sure the investments through the Puna Facility are properly understood and accepted by all the users and the community members.
- Lack or poor gender considerations and no opportunities proposed to women, the elderly and the youth. Most vulnerable people must be associated to the project development and the different investments selection to ensure their contribution to the process and a good distribution of the benefit among members of a community, so called 'comuneros'.

8 Specific provision regarding local communities planningCommunity-based natural resource management

Despite the existing normative on participatory involvement of communities in budget and territorial planning, Indigenous Peoples and Local Communities' involvement remains limited due to the lack of awareness, weak capacities to dialogue from whom, negotiate and put their needs in the territorial agenda. Some platforms have been established at landscape levels to increase the coordination with indigenous representatives and to improve the dialogue among stakeholders for the planning and management of interventions in local watersheds. However, these governance platforms seldom integrate the experiences, practices, and knowledge from Local Communities that could foster additional knowledge and innovation, the development of appropriate technologies, and support effective participatory planning and decision-making. This is also reflected in sub-optimal project implementation and provision of extension services, preventing ownership and sustainability of the implemented measures.

MIDAGRI's programs Sierra Azul, Agrorural, and Agroideas exemplify the weak alignment and coordination of projects in the territory. These programs promote similar activities targeted to only slightly different beneficiaries. Operating units establish goals on a demand basis and according to the available budget without taking the goals and prioritized regions of the other programs into account. However, this situation is not unique to those programs. Other stakeholders, such as SERFOR (the Peruvian National Forest and Wildlife Service), SERNANP (the Peruvian National Service of Natural Protected Areas), and ANA (the National Water Authority of Peru) carry out activities that are implemented in the territory with inefficient or no coordination among these

programs and with local and regional governments. Moreover, also the different monitoring systems of these entities do not reinforce and complement each other.

Actions planned by the project and EbA proposed must come from Local Communities and be based on their own diagnostic of the situation what situation. Local Communities will be supported by the project implementation team to analyze options and adapt the EbA to their specific context and resources. Mechanisms will be developed to ensure the proper communication among stakeholders and their engagement on the project based on existing platform and strategies.

8.2 Free, prior and informed consultation

Participation is a process through which stakeholders influence and share control over development initiatives and the decisions and resources that impacts them. The decision to participate is the start of the whole participatory process in the project cycle. Participation is an active and continuous process of interaction among the key stakeholders, including the communities directly targeted, technical agencies and line ministries, the project, civil society and international donor agencies. Participation as a generic term usually encompasses two distinct dimensions: information exchange (i.e., dissemination and consultation) and varying forms of joint decision-making (i.e., collaboration or participation).

A Stakeholders' Engagement Plan (see Annex 7) has been developed and is used as a reference to the present document. A large number of stakeholders have been consulted in addition to the two specifics field visit and consultation process carried out in November 2022 and April 2023. Minutes of meeting and the consultation planning provided in annexes.

8.3 Results of Stakeholder consultations

In the framework of a unitary and decentralized state, the Peruvian government is structured on three levels:

- The national level: with powers of national scope, it comprises the three branches of government and the constitutionally autonomous bodies.
- The regional level: whose sphere of government is the departments, under the responsibility of the regional governments.
- The local level: whose sphere of government is the provinces, districts and population centers, in charge of the provincial, district and population center municipalities.

Stakeholders' engagement has been considered as a key element during the project development. The design of the project builds on extensive consultations and multi-stakeholder engagement conducted during the Concept Note and Funding Proposal development stages. The Summary of consultations and stakeholders' engagement plan (Annex 7) provides a detailed overview of the different stakeholders' engagement processes conducted. Stakeholder feedback provided during the consultations included:

8.4 Regional governments

Newly elected regional governments were willing to welcome initiatives focused on mitigating climate change effects and support adaptation. Therefore, the Resilient Puna project proposal was also well received. The regional governments of Arequipa, Apurímac, Cusco and Puno have planned and are implementing similar activities to the Resilient Puna project, such as small green houses, small irrigation, pasture protections, etc.), in coordination with MIDAGRI's decentralized programs.

MIDAGRI, as the leading agency in agriculture and irrigation, has put in place different platforms and dialogue mechanisms, at national and subnational level, with different degree of success. This includes MIDAGRI's Agroclimatic Management Platform, Committees for Agricultural Management, governance platforms for initiatives of retribution for ecosystem services mechanisms and Watershed councils. Despite these articulation efforts, there are still significant needs in terms of consolidating joint mapping, planning and coordination, especially to attend communities' needs. Most Some communities still do not have a proper land delimitation, mapping and zoning of their territories.

Local governments (province and district municipalities)

The district municipalities represent the closer public administration entity for Local Communities. They generally implement local projects to support Local Communities. District municipalities operate through district Development Plans. Unfortunately, their budgets tend to be limited and depend on additional support from subnational governments to implement productive projects (e.g., green houses, small irrigation). Some municipalities have conformed District Development Committees (e.g., Lamay district in Cusco) to ensure the proper coordination between the local government and communities.

During fieldwork consultations, most of municipalities' staff were recently put in place. As in the case of subnational governments, they were also willing to welcome and support the Puna Resilient project initiative. District authorities highlighted their concerns about increasing effects of climate change, mainly drought and frost.

Communities and producers' associations

Communities met during fieldwork mentioned to have suffered the consequences of climate change, such as drought, unpredictability variation of temperatures and rainfalls, and changes in the seasonal patterns. They also mentioned confronting social challenges, including an aging population, particularly among alpaca producers (as young people tend to migrate to urban settings), conflicts over land tenure, and competition between mining activities and other agricultural endeavours.

During fieldwork, communities and producers' associations highlighted their demand for water, both in the form of small and large-scale reservoirs and irrigation systems. Communities and producers acknowledged the potential value of the assistance the Puna Resilient project could provide. They recognized the need of combining larger scale actions like the construction of "qochas" (traditional Andean water reservoirs) and irrigation investments with individual support to families that work agriculture in their own plots. Of note, women are particularly interested in the transformation and commercialization of locally sourced raw materials.



Figure 4: Meeting held in Apurímac

8.5 Gender assessment and action plans

A Gender Analysis and Action Plan (see Annex 8a and b) has been prepared in parallel to this present document. The GAP reflects the specificity of Local Communities and Indigenous Peoples concerned by the project and will address the specific context on gender gaps.

8.6 Benefit sharing plans

As stipulated above, the project aims at improving the Puna ecosystems management to ensure the continuous provision of their services to the Local Communities. The planned approach consists in implementing ecosystem-based adaptation (EbA) measures at local scale via the alignment and leveraging of public and private financing. Overall, the project will promote the sustainable management of 23,914 hectares of Puna ecosystems, benefiting directly 60,715 and indirectly another 2,011,856 people, all of them issued from Local Communities. The promoted EbA measures (i.e., qochas, amunas, peatlands and grasslands restoration and conservation) will not recompensate the water from rainfall or glacial melting in the same magnitude but they will capture water during the rainy season or during glacier melting and store it to recharge aquifers, expanding water availability during the dry season for agriculture and drinking water. All the project output will benefit Local Communities in priority.

8.7 Tenure arrangements

Tenure issues have been identified since the environmental and social risk assessment. The project must ensure each of the Local initiatives selected (EbA or value chain component) will be carefully screened from land and tenure context.



Figure 5: Native potatoes in Apurimac department

The association between landholders, known as '*posesionarios*,' and the Local initiative grant applicant will be subject to analysis, potentially necessitating formal agreements to establish mutual understanding concerning land utilization, equitable sharing of benefits, and the long-term viability of the investment. Essential inquiries must be addressed to gain deeper insights into the dynamics among stakeholders regarding land tenure and the potential project benefits including:

- Who exploits the land?
- Who are the users for the different resources (water, grass, forest, soil, minerals, other resources)
- What are the main conditions to access those resources?
- To whom should I speak to access those resources?
- To whom (group individual) belong the land? Who is in charge of administrating the land?
- Are involved stakeholders aware of the proposal/the project details?
- To whom will the project immediate benefit?
- On a longer term, who will benefit from the investment?
- Is the investment considered as sustainable?

9 Mitigation measures

According to the assessment described below, following measures will be considered during project implementation:

Table 7: IPLCEP Measures

ID	IPLCEP measures	Description of measures	Indicators	Timeline	Budget (EUR)	Responsibility
1	<p>Project capacity to implement IPLCEP - Hiring of staff to implement IPLCEP, including:</p> <ol style="list-style-type: none"> 1. GIZ- ESS specialist with knowledge of Indigenous Peoples/Local Communities 2. M&E Expert to assist in developing target indicators and monitoring of indigenous and Local Communities' engagement. 3. Promoters who can speak Quechua 4. Social safeguard specialist for the Puna Facility with knowledge on Indigenous Peoples and Local Communities 	<p>Hiring of safeguard staff to support project implementation. Indigenous groups/social safeguards specialist and expert are required to ensure the local knowledge, especially in the context of ethnic culture diversity in Peru and have a balanced knowledge between economic development, social/culture integrity, and land/national resources preservation.</p> <p>Quechua speaking local promoters will be hired to address language barriers and support capacity building and facilitate knowledge dissemination in local languages. Wherever Spanish skills of the Local Communities are low, Quechua speaking local promoters will be involved in consultation and communication with indigenous groups and Local Communities regardless of where the communities are located to ensure that all communities understand information provided by the project.</p>	Social safeguards specialists recruited upon project start and assist in project implementation.	Y:1	<p>Integrated into Safeguard's team's</p> <p>Profonanpe - Environmental Safeguard specialist 197,813</p> <p>GIZ- Safeguard and Gender advisor 144,000</p>	<p>GIZ- Project Management and Gender and Safeguard advisor; Profonanpe</p> <p>GIZ hired local promoters</p>

Table 7: IPLCEP Measures

ID	IPLCEP measures	Description of measures	Indicators	Timeline	Budget (EUR)	Responsibility
2	<p>Ensure Indigenous Peoples and Local Communities representation in the following:</p> <ol style="list-style-type: none"> 1. Communication and engagement strategy under activity 1.1.1. 2. Activities on recover, innovative and scale up ancestral knowledge and practices. 3. Activities related to the community monitoring including community monitoring guidelines under activity 1.2.2. 4. Improved guidelines for accessing public financing under activity 2.1.1. 	<ul style="list-style-type: none"> • For all guidelines developed and revised, special attention will be paid to social inclusion and safeguarding the rights of Indigenous Peoples and Local Communities . Indigenous People, Local Communities and social safeguards specialist should revise in coordination with the communication specialist newly revised guidelines to ensure they are sensitive and responsive to Indigenous Peoples and Local Communities to strengthen their participation and consultation rights. • Representatives of Indigenous Peoples and Local Communities will be given opportunity to participate in activities related to recover, innovative and scale up ancestral knowledge and practices to safeguard respect and recognize traditional knowledge, livelihood systems and use of land including ways of ownership and knowledge transmission. • The project will ensure that representatives of Indigenous Peoples and Local Communities participate actively in the community monitoring by being part of the community monitoring committees. 	<ol style="list-style-type: none"> a) GIZ- ESS and Profonanpe social specialist revise all revised guidelines with communication specialist to ensure Indigenous Peoples and Local Communities related consideration are mainstreamed. b) Number of Indigenous People, Local Communities men and women, take part in activity 1.2.1 c) Number of Indigenous People, Local Communities men and women, participating in the local community monitoring committees. 	Y:1-6	<p>Integrated into Safeguard's and communication team's and IdM tasks</p> <p>Profonanpe-Environmental Safeguard specialist (see #1)</p> <p>GIZ- Safeguard and Gender advisor (see #1)</p> <p>IdM- 1 Participatory process specialist 29,291</p> <p>GIZ- Communication advisor 315,900</p> <p>Profonanpe-Communication and knowledge management Assistant 165,225</p>	GIZ- Safeguards and Gender and communication advisors; IdM; Profonanpe

Table 7: IPLCEP Measures

ID	IPLCEP measures	Description of measures	Indicators	Timeline	Budget (EUR)	Responsibility
3	Ensure meaningful consultation and quality of engagement at all levels during preparatory activities (1.1.1.) and implementation of Local initiatives (sub-activity 1.1.2.1)	<ul style="list-style-type: none"> • Set up a consultation register. • Conduct meaningful consultation (e.g. decision-making body (e.g., producers' association, cooperative and community assembly)) and ensure transparent processes throughout project implementation to ensure a free, prior and informed consent before engaging in project activities. • Provide adequate information as well as engage with and seek the support of those who could be affected by conflicts through Local initiative planning (activity 1.1.1.), prior to decisions being taken, and response to their contributions; and ensuring active, free, effective, meaningful, and informed participation of individuals and groups throughout these processes, with due consideration of gender equality, social inclusion and safeguarding the rights of Indigenous Peoples and Local Communities. • Ensure equal rights for all different Indigenous Peoples and Local Communities, women, and men, while acknowledging differences between women and men and taking specific measures aimed at accelerating equality when necessary. 	a) Evidence of consultation with Indigenous Peoples and Local Communities (women and men) demonstrating their support prior to project activities (within activity 1.1.1.) and for Local initiative implementation (within sub-activity 1.1.2.1.) including approval from the respective decision-making body (e.g. association /cooperative /community assembly) which agrees to participate in the Puna Facility, and clearly establishes the commitments of the participating members.	Y:1-6	<p>Integrated into Safeguard's team's and Profonanpe' tasks</p> <p>Profonanpe - Environmental Safeguard specialist (see #1)</p> <p>GIZ- Safeguard and Gender advisor (see #1)</p> <p>Profonanpe-Social and Gender specialist 197,813</p>	GIZ- Safeguards and Gender advisor; Profonanpe

Table 7: IPLCEP Measures

ID	IPLCEP measures	Description of measures	Indicators	Timeline	Budget (EUR)	Responsibility
			b) Records of Indigenous Peoples and Local Communities concerns and how the projects addressed the issues through established GRMs.			
4	Promote the participation of Indigenous Peoples and Local Communities in regional platforms	<ul style="list-style-type: none"> • Verify and confirm that there are quotas for the participation of Indigenous Peoples and Local Communities and increase the number within the regulations of regional platforms. • Raise awareness among participants about the significance of community involvement • Prepare Indigenous Peoples and Local Communities for the participation in regional platforms. 	Number of persons representing Indigenous Peoples and Local Communities participating in regional platforms	Y: 5	Integrated in sub-activity 3.1.1.2 GIZ- Team leader component 3 398,520	GIZ
5	Promote inclusion of Indigenous Peoples and Local Communities in territorial planning, dissemination and monitoring process, and technical capacity building.	<ul style="list-style-type: none"> • Social safeguards specialist to ensure that communication and engagement strategy considers gender sensitivity, cultural responsiveness and social inclusion. • Provide training to project staff and Promoters and CSOs on the above-mentioned strategy. • The project will pay special attention to culturally and gender sensitivity, taking into account indigenous groups and gender 	a) Culturally appropriate gender sensitive communication and engagement strategy developed. b) Evidence of training conducted. c) Evidence of Indigenous Peoples and Local	Y:1-4	Integrated into Safeguards Team Profonanpe-Environmental Safeguard specialist (see #1) GIZ- Safeguard and Gender	GIZ- Safeguards and Gender advisor; Profonanpe

Table 7: IPLCEP Measures

ID	IPLCEP measures	Description of measures	Indicators	Timeline	Budget (EUR)	Responsibility
		<p>perspectives in the policy development process by engaging indigenous representatives and including women and men viewpoints.</p> <ul style="list-style-type: none"> Active engagement of traditional organizations' leaders, in capacity building, and development of territorial plans and other project supported measures. 	Communities engaged territorial planning.		<p>advisor (see #1)</p> <p>Profonanpe-Social and Gender specialist (see #3)</p>	
6	Ensure access and rights to agricultural, bofedales and grasslands in a culturally respectful manner.	<ul style="list-style-type: none"> Where agricultural, bofedales, grasslands and other natural resources, which are used by comuneros, are proposed to include for restoration and/or protection, the project will make sure alternative access and livelihoods options are discussed and provided for, and that similar areas are identified for livelihoods of the poorer and landless households to have access to and rely on. The project will use participatory practices, and project staff, Promoters and CSOs will be trained on gender equality and social inclusion. 	<p>a) Evidence of continued access to land</p> <p>b) Evidence of alternative land, and livelihoods options provided where there is a proposal for restoration and/or protection</p>	Y:1-4	<p>Integrated into GIZ-Safeguards and Monitoring Team</p> <p>GIZ- Safeguard and Gender advisor (see #1)</p> <p>GIZ- M&E specialist 954,940</p>	GIZ- Safeguards and M&E Team, GIZ- Project Management and advisors
7	Respect customary use of lands, territories and resources and rights related to cultural and spiritual heritage and values, traditional knowledge, resource management systems and practices, and livelihoods.	<ul style="list-style-type: none"> Identify and respect Indigenous Peoples and Local Communities' spiritual/holy land sites and practices. Respect customary land tenure rights and institutions. 	a) Evidence of customary land rights protection	Y: 1-4		

Table 7: IPLCEP Measures

ID	IPLCEP measures	Description of measures	Indicators	Timeline	Budget (EUR)	Responsibility
8	Ensure Indigenous Peoples and Local Communities, especially women, youth and the elderly, have easy access to project grievance redress mechanism (GRM) and that their concerns are addressed properly.	<ul style="list-style-type: none"> The GRM focal points under the PMC must receive training on GRM. GRM will be communicated through culturally appropriate easy access channels and media to all relevant stakeholders, including the Indigenous Peoples and Local Communities as part of project engagement. Ensure GRM considers culturally appropriate ways of handling the concerns Indigenous Peoples and Local Communities in the project areas. Use Indigenous Peoples and Local Communities' interpreter for all Indigenous Peoples and Local Communities with low Spanish language skills. Processing of complaints and documentation must include specific timeframe and commitments to resolve issues. All complaint must be recorded (letter, email, record of conversation) and confidentially and safely stored together, electronically or in hard copy. The safeguards team is also responsible for oversight of the GRM and provide regular reporting of the grievance status in regular project reports. 	a) Evidence shows that Indigenous Peoples and Local Communities have not been systematically excluded from the introduction of the GRM mechanism	Y: 1-6	<p>Integrated into Safeguards Team's budget.</p> <p>GIZ- Safeguard and Gender advisor (see #1)</p>	GIZ- Safeguard and Gender advisor

Annex 1. Stakeholder's consultations – October 2022



Consultas octubre
2022.pdf

Annex 2. Stakeholders' consultations – November 2022



Consultas noviembre
22

Annex 3. Stakeholders' consultations – Minute May 2023



Consultas mayo
2023