

ALLIN KAWSAY



A Regenerative Vision for the Indigenous
Communities of the Sacred Valley of the Andes

AMISTAD SAGRADA

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*A Regenerative Vision for the Indigenous Communities
of the Sacred Valley of the Andes*

Presented by Amistad Sagrada

Pisac, Sacred Valley, Peru · 2026–2030

Allin Kawsay — The Good Life, Lived Well Together

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MOVEMENT ONE

The Vision



Amistad Sagrada marching through the Písaq plaza — seventeen years woven into the life of the valley.

What we are building, why now, and the soil it grows from

PREAMBLE

A Vision for the Regeneration of Písaq and the Sacred Valley

An invitation to imagine what is possible

Imagine walking through the village of Písaq in the year 2030. There is a buzz in the air — not the noise of commerce or performance, but something older and more alive. Children move between classrooms and gardens. Elders are honored and cared for. The Quechua language rises in conversation, in song, in laughter. The mountain communities above the valley are no longer forgotten. And everywhere, in faces and in daily life, there is a sense that something real has taken root.

This is not a dream. It is a plan.

Allin Kawsay — in the Quechua language of the Andes, it means the good life: life lived well, together, in right relationship with the land, the community, the ancestors, and the generations still to come. Not comfort acquired at the expense of others. Not individual success extracted from a struggling whole. But the deep, rooted, joyful flourishing that arises when a people know who they are, care for one another, and tend the living world they inhabit. That is the name of this vision. That is its promise.

What follows is a comprehensive regenerative vision for one of the most spiritually significant and culturally alive places remaining on Earth. It is grounded in nearly two decades of lived relationship, continuous service, and deep community trust — built through Amistad Sagrada, the nonprofit organization that has served the indigenous Quechua communities of this valley since 2009.

This vision does not come from the outside in. It rises from within — from someone who is known here, who is loved here, and who has spent seventeen years in service to these people and this land.

SECTION I

The Moment We Are In

What is at stake, and what we are building

What is at stake

Pisac stands at a crossroads. It is one of the last remaining places on Earth where an indigenous Andean culture still breathes — where ancient ceremony, traditional agriculture, natural medicine, and community life persist in living form. But the forces pressing against this continuity are real and accelerating.

The Quechua language is fading from the mouths of children. Young people leave for cities, chasing degrees that promise money but often deliver disconnection. The twelve indigenous mountain communities above the valley are losing their youth. Traditional knowledge — of plants, of land, of ceremony — is passing away with each elder who is not heard in time. And the culture that remains risks becoming performative: a living museum staged for the millions of tourists who pass through each year, its soul quietly hollowed out.

Meanwhile, the world beyond Pisac grows more uncertain. No one can predict what the coming years will bring. But everyone can sense it: the need to build something real, something rooted, something that can sustain a community through whatever arrives.

The plan

This vision is not an attempt to freeze the past. It is not a museum project. It is an intervention — conscious, comprehensive, and deeply loving — that asks a radical question:

"Instead of spending years pursuing money to buy a better life, what if we simply built that better life — together, collectively, for everyone?"

Food security. Clean water. Natural healing. World-class education rooted in Andean culture. Elder care. Youth empowerment. Skill training. Community sovereignty. These are not distant aspirations — they are the infrastructure we intend to build, pillar by pillar, by the year 2030.

We begin in Pisac. We expand to the twelve mountain communities. And from there, we offer what we have learned — and the young people we have trained — to the hundreds of forgotten high Andean communities throughout the Sacred Valley and beyond.

Pisac becomes the model. Not as an idea. As a living reality.

SECTION II

The Fertile Soil

Amistad Sagrada and the roots of this vision

Every vision needs roots. The deeper the roots, the stronger what grows above them.

Allin Kawsay does not arrive as an outside plan brought into a community that does not know its author. It emerges from within — from seventeen years of daily, lived relationship with the people of Písaq and the twelve indigenous mountain communities of this valley. It is the fruit of hundreds upon hundreds of friendships, of trust built slowly and honestly, of love grown through shared laughter and shared loss, through joys, tragedies, and hope, together.

Amistad Sagrada — Sacred Friendship — was founded in 2009 as a nonprofit organization dedicated to the service and upliftment of the Quechua communities of the Sacred Valley. Its founder has lived in Písaq since that year, and in the time since, has become something rare: an outsider who was adopted in. Woven, over years of quiet presence and continuous service, into the very fabric of village life — into the daily greetings that pass between neighbors on the street, into the anniversaries and ceremonies of the mountain communities, into the trust of mothers and fathers and elders who have watched, and waited, and eventually opened their doors.

Yachay Wasicha — The Little House of Learning

In 2011, Yachay Wasicha was born — not from a grant proposal or a strategic plan, but from a moment of profound inner clarity and an act of simple love: colored pencils, paper, and a big bowl of fruit salad shared with the children who began arriving, as if on their own, the very next morning.

From that beginning, the school grew organically — through challenges, through changes of location, through years of persistence that never once wavered. Today, Yachay Wasicha welcomes up to 70 children daily, with new teachers, evolving classes, and a vitality that reflects the depth of trust now present between Amistad Sagrada and the families of Písaq.

Beyond Písaq, weekly classes run every Saturday in the mountain community of Paru Paru, and every Sunday in Pampallacta — bringing the same spirit of learning, belonging, and care into the high communities above the valley.

A service that goes beyond programs

What Amistad Sagrada has built over seventeen years is not easily captured in a list of programs. It is better understood as a presence — consistent, humble, and unconditional — that has shown up in the full range of human experience this community has lived through.

Food distribution through the isolation of a pandemic. Blankets carried into the cold of the high mountain winters. Quiet counsel offered to families in crisis. Medical and legal situations supported without fanfare. Thousands of bags of school supplies carried to children across the communities, year after year. Christmas programs held for more than a decade in every community — hot chocolate and tens of thousands of panetones shared in celebration. Soccer and volleyball teams sponsored for years, so children had a reason to gather and play. The anniversaries of communities attended, celebrated, and at times sponsored — arriving with gifts of food, with cookies and fruit for the children, with genuine participation in the life of each community. A weaving cooperative that honored the artistry of the mountain mothers. A daily hot meal, cooked at home and carried to an elderly woman who lives alone and nearly blind — a quiet pilot project that asks a larger question: what does a community that truly cares for its elders look like?

Most of this has never been posted. It has simply been done.

"I have been woven into my village — like the weavings the mothers make in the mountain communities. I am part of the tapestry of life here. Not as an observer, but as a thread."

The voice in those words belongs to David Reid — known commonly as Sanan — founder of Amistad Sagrada, and the person at the center of this seventeen-year arc. Born in New York City, he lived in Vermont, Massachusetts, Virginia, Hawaii, and across the Pacific Northwest, in California and Oregon, before coming to Písaq in 2009, where he has remained ever since, in continuous service to this valley and its people.



Sanan in the community — seventeen years of laughter, loss, and love in this valley.

This is the soil from which Allin Kawsay grows. Not a concept developed in a conference room. Not an intervention designed from the outside. But a vision that has been quietly taking shape for seventeen years, in the daily fabric of village life — waiting for the moment when the roots were deep enough, and the trust strong enough, to hold something truly transformative.

That moment is now.

SECTION III

The Crossroads

Pisac today — beauty, challenge, and the turning point

Every day, thousands of visitors arrive in Pisac. They come from every corner of the world — from cities where community has dissolved, where the earth has been paved over, where neighbors do not know each other's names. They come looking for something they have lost, or perhaps never had. And when they arrive, they find it.

They find color. They find the baby llamas and the ancient mountains and the traditional dress and the quiet rhythm of village life. They find handwoven textiles made with knowledge passed down across generations. They find ceremony, and markets, and the sound of Quechua in the air. They find what the modern world has largely forgotten — a people still connected to their land, to their ancestors, to each other.

And they are right to be enchanted. Because it is real. The spirit of this place — the warmth, the beauty, the groundedness of the Quechua people of the Sacred Valley — is not a performance. It is the genuine fruit of a way of life that has endured for centuries. That shining human essence, unconditioned by the disconnection and materialism that has swept so much of the modern world, remains beautifully, unmistakably intact.

But beneath the surface, something else is unfolding.

A slow turning

It is not spoken aloud. It is not written on any wall. But those who have lived here long enough — the elders above all — feel it. A weariness. A sense that things are at a turning point. The kind of change that is invisible in any single moment, but unmistakable across years and decades.

The Quechua language — one of the great living languages of the Americas, the tongue of an entire civilization — is fading from the mouths of children. The current generation of young people in Pisac and the surrounding communities largely does not speak it. If this continues, within a generation it will become a relic. And with it, the worldview, the stories, the relationship with the land and the cosmos that the language carries — all of it will follow.

The elders who hold the old knowledge — of plants, of water, of ceremony, of the agricultural wisdom that sustained these communities for centuries — are passing. Each one who leaves carries with them something that has not been fully transmitted.

The paradox of departure

The youth of Písaq and the twelve mountain communities above the valley are being pulled toward the cities. Toward universities. Toward degrees and professions and the promise of modern economic life. It is understandable — the pressure is real, and the desire for a better life is universal and worthy of respect.

But there is a deep paradox at the heart of this migration. The life that young Andeans are leaving — rooted in land, in community, in family, in generations of accumulated wisdom about how to live well on this earth — is precisely the life that millions of people in the so-called first world are now desperately longing for. People fly thousands of miles to Písaq to touch something they have lost. Meanwhile, the people of Písaq are leaving to chase the very dream that those visitors are fleeing.

This paradox is not incidental. It is the central revelation of our time. The modern global search for meaning, belonging, health, and rootedness has converged on places like Písaq — places that still hold what the dominant culture has lost. To allow these places to dissolve themselves in pursuit of what the rest of the world is leaving behind would be a tragedy not only for them, but for everyone.

"What, exactly, is all that striving for money actually trying to buy? And what if we built that — the security, the health, the dignity, the belonging — directly, together, for everyone?"

Health, nourishment, and the quiet erosion

The influx of modern processed foods, pharmaceutical medicines, and mass media is taking its toll — slowly, quietly, but measurably. The extraordinary traditional food system of the Andes — thousands of native potato varieties, ancient high-protein grains, traditional plant medicines developed over millennia — is being quietly displaced by processed foods, refined sugars, and pharmaceutical dependency. Diabetes, dental decay in children, and metabolic illness are rising in communities where these conditions were virtually unknown a generation ago. The knowledge of how to heal with plants, how to nourish with ancestral foods, how to maintain health through ceremony and right relationship with the land — this too is thinning, carried by fewer and fewer hands with each passing year.

Alcohol use is a growing reality. The elders who once anchored the social and spiritual fabric of community life are aging without adequate care. And the mountain communities — already the most isolated and under-resourced — feel all of this most acutely, with the least support to respond to it.

The risk of becoming a museum

As the economy of Písaq grows increasingly dependent on tourism, the culture that draws tourists here risks becoming performative — staged, preserved in amber, offered as spectacle for the outside world while the living reality beneath it quietly empties out. The traditional dress is worn for the market. The ceremonies happen on schedule. The music plays. But if the inner life that gives all of this its meaning is no longer transmitted to the next generation — if the youth are learning to perform their culture rather than live it — then what remains is a beautiful shell.

Písaq becomes a destination. And the people become its curators.

This is the trajectory if nothing changes. Not a sudden collapse, but a slow hollowing — imperceptible from year to year, undeniable across a generation.

*The window is open. The spirit of this place is still alive, still whole, still radiant.
The people are still here. The knowledge has not yet been lost. The elders have
not yet all gone. The youth have not yet all left. This is the moment — not in ten
years, not after more study or more planning — now.*

This is our response to that moment. A conscious, loving, comprehensive intervention — not to freeze the past, but to ensure that what is most alive and most precious here is carried forward, strengthened, and given new roots strong enough to last.

SECTION IV

The Vision

The nine pillars of Allin Kawsay



A gathering in Paru Paru, one of the twelve mountain communities — the vision is, in the end, about people in a place.

This vision is built on a simple but radical premise: that the things a community truly needs to thrive — health, nourishment, education, belonging, dignity, purpose, and care for its most vulnerable — do not have to be chased individually through decades of economic striving. They can be built together, deliberately, with love and intelligence, for everyone.

What follows are the nine pillars of Allin Kawsay. Each one is a living commitment — not a program to be administered, but a dimension of community life to be restored, expanded, and made permanently whole. Together, they form an integrated ecosystem of regeneration, rooted in Písaq, reaching outward across the Sacred Valley, and ultimately offering itself as a model for indigenous communities around the world.

By 2030, all nine pillars are not merely begun — they are functioning, alive, and thriving.

The Nine Pillars at a Glance

I Education — Yachay Wasicha, a fully accredited nursery-through-secondary school grounded in Andean culture and language

II Natural Healing — Sumaq Kawsay, an Andean Natural Healing and Educational Center reclaiming health sovereignty

III Food and Water — Food sovereignty, water security, and the revival of ancient Andean agroecology

IV Cultural Regeneration — The Quechua language, traditional arts, and intergenerational transmission as living daily reality

V Youth Empowerment — A Skills Training Academy that makes staying the most exciting choice a young person can make

VI Elder Care — A comprehensive network honoring the living libraries who carry the roots of everything

VII Community Economy — Cooperative enterprise that circulates value within the community itself

VIII The Mountain Communities — All twelve indigenous communities supported, connected, and thriving

IX The Expansion — A model offered to indigenous communities throughout the Sacred Valley and beyond



The nine pillars are not nine separate programs but one integrated ecosystem of regeneration, each strengthening the others, rooted in Písaq and reaching outward.

Each of these is summarized below. Each is treated in depth in Movement Two.

Pillar I Education — Yachay Wasicha, fully realized

What began in 2011 with colored pencils and a bowl of fruit salad grows, by 2030, into a fully accredited, state-licensed educational institution — one unlike any other in Peru. Yachay Wasicha expands from its current thriving daily classes into a complete nursery, primary, and secondary school system. Its curriculum operates in full compliance with Peruvian law — and reaches far beyond it. Drawing from Waldorf and Montessori philosophies, it centers creativity, critical thinking, emotional intelligence, and deep relationship with the natural world. Art, music, and movement are not extracurricular — they are foundational.

Above all, Yachay Wasicha is a school where Andean culture is not a subject — it is the living context in which all learning takes place. The Quechua language is spoken, celebrated, and transmitted. Traditional knowledge of plants, land, ceremony, and cosmology is honored alongside modern disciplines. Children graduate not only educated, but rooted — knowing who they are, where they come from, and why that matters.

Pillar II Natural Healing — Sumaq Kawsay

Sumaq Kawsay — meaning *Beautiful Life* in Quechua — is the Andean Natural Healing and Educational Center at the heart of Allin Kawsay. It is a living expression of the principle that health is not the absence of illness, but the presence of wholeness.

Drawing on the extraordinary depth of Andean healing tradition — plant medicines, energy medicine, traditional nutrition, ceremonial practice — and integrating it with the best of modern integrative health approaches, Sumaq Kawsay serves the entire community and the region. At its heart is a living Natural Medicine Pharmacy — a community apothecary growing, preparing, and dispensing plant-based medicines from its own land, making natural healing accessible to every family at low or no cost by 2030, and serving as a living classroom where the traditional pharmacopoeia of the Andes is preserved, practiced, and passed on.

Pillar III Food and Water — sovereignty and abundance

The Sacred Valley is one of the most agriculturally gifted places on Earth. For centuries, the Quechua people developed sophisticated systems of terracing, irrigation, seed preservation, and polyculture farming that fed entire civilizations. That knowledge and that capacity still exist — and Allin Kawsay calls them back into full expression.

Through expanded food production, permaculture design, traditional agricultural revival, and community growing programs, Písaq and the mountain communities build genuine food sovereignty. Ancient terracing systems — the *anden*es that once fed entire civilizations — are restored on the hillsides above the valley. A community seed library preserves the extraordinary genetic heritage of Andean crops. And the ancient practice of water sowing and harvesting —

capturing seasonal rainfall and directing it underground to recharge the aquifers that feed dry-season springs — is revived as both ecological intelligence and cultural transmission.

Pillar IV Cultural Regeneration — the living tradition

Culture is not a museum exhibit. It is a living river — and rivers must flow to stay alive. Allin Kawsay dedicates itself to the full regeneration of Andean cultural life — not as performance for tourists, but as genuine daily reality for the people themselves. The Quechua language is revived through immersive education, intergenerational transmission, and community celebration. Traditional music, dance, textile arts, ceremony, and cosmology are honored, taught, and actively practiced. The knowledge carried by elders is documented, preserved, and passed on before it is lost.

Pillar V Youth Empowerment — a reason to stay

The greatest risk to Písaq's future is not any external force — it is the quiet departure of its young people, drawn away by a dream of economic success that requires them to leave everything they are. Allin Kawsay creates a compelling alternative: a world-class skills training center where older youth are equipped with the practical, creative, and leadership capacities needed to build and sustain a regenerative community. The goal is a generation of young people who choose to remain, to build, and in time, to carry what they have learned outward to communities throughout the Sacred Valley and beyond.

Pillar VI Elder Care — honoring those who carry the roots

A community that does not care for its elders has forgotten who it is. Today, Amistad Sagrada delivers a daily hot meal to an elderly woman living alone and nearly blind — quietly, without announcement, as a simple act of love. This is the seed of something larger. By 2030, a comprehensive elder care program ensures that no elder in Písaq or the mountain communities is forgotten, isolated, or without dignified support. Elders are not only cared for — they are honored as the living libraries of the community, invited to teach, to share, to transmit what they carry before it passes with them.

Pillar VII Community Economy — building what matters, together

Allin Kawsay does not oppose economic development. It reframes it — asking not how to generate more money, but how to build directly the quality of life that money is supposed to provide. Through cooperative models, local enterprise development, artisan and agricultural markets, and the growing draw of a genuinely regenerative community, Písaq develops an economy that circulates value within itself — one that rewards participation, honors craftsmanship, and ensures that the rising tide of investment and visitor interest lifts the lives of the people who actually live here.

Pillar VIII The Mountain Communities — no one left behind

The twelve indigenous mountain communities above Písaq are among the most culturally rich and resource-vulnerable places in the Sacred Valley. They hold much of what remains of the deepest Andean traditions — and they face the sharpest pressures of youth migration, infrastructure deficit, and isolation. Allin Kawsay engages each community individually — listening before proposing, building what is needed and wanted, supporting infrastructure, health access, educational programs, and cultural initiatives on terms that serve each community's own identity and aspirations. The weekly classes already running in Paru Paru and Pampallacta are the beginning of this. By 2030, all twelve communities are actively engaged.

Pillar IX The Expansion — a model for the world

Písaq is the beginning. Not the end. As the nine pillars take root and the model demonstrates its vitality, the young people trained in Písaq become the carriers of this vision outward — into the hundreds of high Andean communities throughout the Sacred Valley and the ranges above it. And beyond Peru, Allin Kawsay offers itself as a living demonstration: proof that indigenous communities facing the pressures of modernity can not only survive, but genuinely thrive.

Nine pillars. One community. One valley. And from here — the world watches, learns, and begins to build its own version of what Písaq has shown is possible.

SECTION V

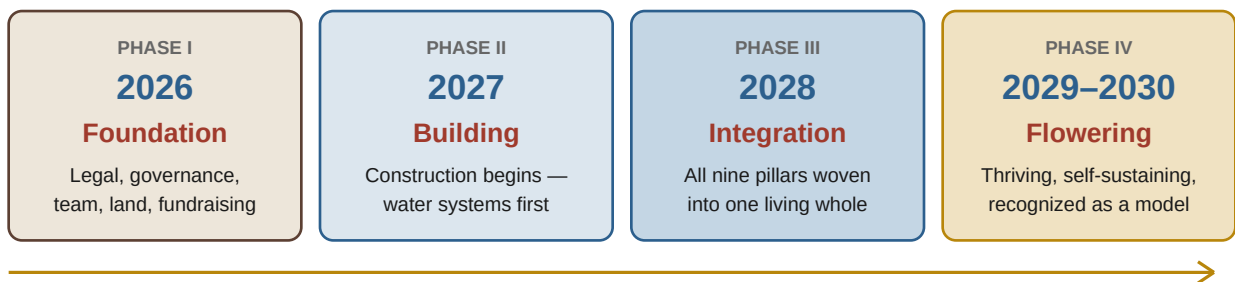
The Strategic Roadmap

The shape of the journey from vision to living reality

A vision of this scale needs more than enthusiasm. It needs structure — a clear, sequenced understanding of how this unfolds, year by year, with the intelligence to build foundations before structures, structures before systems, systems before expansion.

What follows is the strategic shape of the five-year journey from this moment to 2030. The detailed operational plan — specific deliverables, milestones, action steps, and funding architecture — is presented in full in Movement Three. This section describes the philosophy and arc of how Allin Kawsay grows from launch to a fully thriving model.

The five-year arc — roots before branches



The shape of the journey, 2026 to 2030 — four phases moving from foundation to flowering. The detailed, operational version of this arc is laid out in Movement Three.

The principle: roots before branches

Every regenerative project that has succeeded over time has honored a single principle: that the visible growth above the ground is sustained only by the unseen depth of the roots beneath it. This vision is structured the same way. The first year is not about buildings or programs — it is about establishing the legal, relational, financial, and governance foundations on which everything else will rest. Without these foundations, no amount of funding or enthusiasm produces lasting results. With them, even modest resources flower into transformation.

Phase One — 2026 — The Year of Foundation

Everything that will be built in the years ahead depends on what is established now. This is the year of laying groundwork — completing the transition of Amistad Sagrada from nonprofit to NGO, forming the Community Steering Council, initiating accreditation pathways, launching media and fundraising, identifying and securing land, and continuing every existing program without interruption. By the end of 2026, the legal architecture is complete, the team is assembled, the governance is active, the funding is moving, and the world is beginning to hear about Allin Kawsay.

Phase Two — 2027 — The Year of Building

Foundations become structures. Plans become places. With funding secured, land acquired, team assembled, and alliances active, this is the year that shovels meet soil. The physical infrastructure of Allin Kawsay begins to take form. Water systems come first — always. The expanded Yachay Wasicha campus and the Sumaq Kawsay center break ground. The demonstration farm is established. The first infrastructure projects launch in priority mountain communities. Programs begin to deepen and expand under their formal Allin Kawsay frameworks.

Phase Three — 2028 — The Year of Integration

All nine pillars active. The ecosystem begins to breathe as one living whole. The focus shifts from constructing individual programs to weaving them into a coherent, self-reinforcing system where each pillar strengthens the others — where the school feeds the healing center, the healing center serves the elders, the elders teach in the school, the youth academy produces teachers and healers and farmers, and the mountain communities both contribute to and benefit from every dimension.

Phase Four — 2029–2030 — The Year of Flowering

The model is alive. The world takes notice. Walking through Písaq feels different. By the end of 2030, all nine pillars are fully functioning, financially sustainable, and recognized — by government, by international organizations, and by the global network of aligned initiatives — as a living model of what indigenous community regeneration can be. The open-source Allin Kawsay framework is made available to communities worldwide. The first cohort of trained youth begins carrying the model outward to the hundreds of forgotten high Andean communities of the Sacred Valley and beyond.

By 2030, PISAQ will not be asking the world to believe that a regenerative, sovereign, culturally alive indigenous community is possible. It will simply invite the world to come and see for itself.



CLOSING OF MOVEMENT ONE

A Brief Word Before the Deeper Dive

What you have read so far is the heart of the vision: what we are building, why now, and the ground from which it grows. The full declaration — the call to those ready to join — is reserved for the close of this document.

Movement Two takes you, chapter by chapter, into the depth of each pillar — how it works, what it requires, what it produces, and how it weaves into the whole. Movement Three lays out the operational plan in detail — every phase, every funding requirement, every risk honestly named, every path to sustainability beyond 2030, and every way you can participate.

For readers who need the executive overview, Movement One contains it. For readers who want to understand the substance and the architecture, what follows is for you.

MOVEMENT TWO

The Pillars in Depth

Each pillar explored in full — its philosophy, its structure, and what it produces

CHAPTER ONE

Amistad Sagrada

The organization, its structure, its soul, and why it is the foundation for everything



A shared meal in Pampallacta — one expression of Amistad Sagrada's care for the community.

Every great undertaking needs a home. A legal structure, a governing body, a name that carries meaning and history and trust. For Allin Kawsay, that home is Amistad Sagrada — Sacred Friendship — the nonprofit organization founded in 2009 that has quietly, consistently, and lovingly served the indigenous Quechua communities of the Sacred Valley for nearly two decades.

Amistad Sagrada is not a vehicle created for this vision. It is the living root system from which this vision has grown. Everything that Allin Kawsay proposes to build — the school, the healing center, the training academy, the elder care programs, the mountain community projects — emerges from an organization that has already demonstrated, over years and years of daily presence, that it knows how to serve with integrity, earn trust across cultural difference, and build something real in a place it genuinely loves.

Four phases of becoming

Phase One · 2009–2011 · Presence and Connection

Establishing presence in Písaq and beginning to build relationships across all levels of village life — with families, elders, local authorities, and the children themselves. Learning the rhythms of the community. Being seen. Being consistent. Earning the right to serve.

Phase Two · 2011–2020 · Programs and Expansion

Yachay Wasicha founded in 2011 and growing year by year. Programs expanding into the mountain communities of Pampallacta and Paru Paru. Infrastructure built in Pampallacta — a large maloka, a communal oven, gathering spaces — on land given freely by the community itself. Food distribution during the pandemic. Blankets in the cold mountain winters. School supplies, Christmas panetón programs, and sponsored sports teams reaching the children year after year. Quiet, consistent presence through everything.

Phase Three · 2020–2026 · Deepening and Maturing

Yachay Wasicha growing to serve up to 70 children daily with new teachers and evolving programs. The elder care pilot program launching. Relationships with all twelve mountain communities active and deepening. The organization becoming, in the fullest sense, part of the fabric of Písaq.

Phase Four · 2026–2030 · Allin Kawsay

The vision described in this document. Everything that has been built becomes the foundation for something larger — a comprehensive, community-led regeneration of Písaq and the Sacred Valley, with Amistad Sagrada as its organizational home.

Not charity. Sacred reciprocity.

The Andean principle of *Ayni* — sacred reciprocity, the understanding that giving and receiving are not opposites but a single flow — is the philosophical foundation of everything Amistad Sagrada does. This is not charity in the traditional sense, where one party holds power and the other receives it. It is a relationship of mutual respect, mutual learning, and mutual transformation.

Amistad Sagrada does not arrive with answers. It arrives with presence, with care, and with a genuine willingness to listen before proposing, to learn before teaching, to be changed by the community it serves as much as it hopes to contribute to it. This philosophy is not incidental to the organization's success. It is the reason for it. Communities that have been approached by well-meaning but culturally disconnected outside organizations for decades have opened their doors to Amistad Sagrada because they recognized something genuine. A presence that was

not passing through. A commitment that did not have an expiry date. A friendship that was, in the truest sense of the word, sacred.

From nonprofit to NGO

In 2026, Amistad Sagrada completes its transition from a registered nonprofit organization to a fully recognized Non-Governmental Organization — a designation that significantly expands its legal capacity to access international funding, enter formal partnerships with government bodies and multilateral institutions, and take on the expanded infrastructure and programming that Allin Kawsay requires.

Under the NGO structure, Amistad Sagrada establishes a Board of Directors comprising local Quechua community leaders, national Peruvian professionals in education, health, and law, and international allies with relevant expertise. Transparent financial reporting, impact measurement systems, and clear governance structures ensure that every funder, partner, and community member can trust that resources are used with integrity and accountability.

The team behind the work

Allin Kawsay is built not by a single founder or by Amistad Sagrada alone, but by a team of deeply committed individuals who have chosen Písaq as their home and the regeneration of this valley as their life's work. The core work on the ground — managing, teaching, healing, and building — is led primarily by local people. Alongside them stands Ancient Apus, an intentional community whose members, drawn largely from the valley's international community, have come together around a shared dedication to service in the Sacred Valley. Ancient Apus contributes a distinct kind of capacity — service, volunteers, global connection, and the aligned enterprise that helps sustain the work. Its role is detailed further in Movement Three under *The Allied Ecosystems*.

Why it works — the five foundations of credibility

Long-term presence

Seventeen years in the same place, with the same commitment. In a field where organizations come and go, this alone is extraordinary. Communities trust what stays.

Cultural integration

Not operating on the periphery of community life but at its center — in the market, at the ceremonies, in the daily greetings on the street. Known by everyone. Part of the fabric.

Proven track record

Fifteen years of Yachay Wasicha. Programs in multiple mountain communities. Infrastructure that stands. An elder being fed every single day. These are not intentions — they are facts.

Relationships at every level

With elders and traditional authorities. With parents and families. With children and youth. With municipal government and local institutions. With the wider network of allies and individuals who have come to know and trust this work over many years.

Integrity of approach

The work has never been about recognition, profile, or organizational growth for its own sake. It has been about service — quiet, consistent, unconditional service that has earned the kind of trust that cannot be manufactured or purchased.

Amistad Sagrada is not the vehicle for Allin Kawsay. It is its root system. Deep, wide, and alive — already holding the soil in place, already feeding what grows above it, already trusted by every living thing in the ecosystem it has tended for seventeen years.

CHAPTER TWO

Yachay Wasicha

Education rooted in the earth — a school unlike any other



A child at work in the classroom at Yachay Wasicha — where learning takes root.

There is a school in Písaq where children learn mathematics in the morning and tend medicinal gardens in the afternoon. Where the Quechua language is not a subject on a timetable but the living air of the classroom. Where the mountains visible through every window are not backdrop but teacher — the Apus, present and alive, part of every day's learning.

This is Yachay Wasicha — the Little House of Learning. It exists today, welcoming up to 70 children daily, because of fifteen years of love, persistence, and an unshakeable refusal to give up. By 2030, it will exist as something the Sacred Valley has never seen: a fully accredited, state-licensed school system — nursery through secondary — that is at once world-class in its educational standards and completely, unapologetically Andean in its soul.

Education that does not uproot

The dominant model of education in Peru — and across the developing world — is built on a quiet assumption: that to succeed, a child must leave behind who they are and where they come from. Yachay Wasicha is built on the opposite conviction. That the deepest education empowers without uprooting. Drawing from the wisdom of Waldorf and Montessori educational philosophies, the curriculum is adapted and grounded in the specific reality of the Andean world. It meets Peruvian national educational standards fully, and goes far beyond them.

The building itself will teach. Oriented toward the sacred mountains, incorporating the Chakana — the stepped Andean cross — as its organizing geometric principle, built from natural materials with walls that carry the textile patterns and symbols of the twelve communities it serves. Children will learn by breathing the space they are in.

The four dimensions of a whole education

Academic foundation

Mathematics, literacy, science, history, and natural studies — taught with rigor and joy, meeting and exceeding Peruvian national standards. English language instruction prepares students for the wider world without disconnecting them from their own. Critical thinking, inquiry, and creativity are treated as core competencies, not extracurriculars.

Cultural immersion

Quechua is not a single class on a timetable. It is woven through the entire school day — in instruction, in storytelling, in song, in daily greeting and ceremony. Children grow up knowing that their language is not a relic but a living system of knowledge about the world. Traditional music, visual arts, dance, weaving, and oral history are central, not peripheral. Andean cosmovision, the relationship with Pachamama, the significance of ceremony and the agricultural calendar — these are taught not as folklore but as living knowledge systems.

Practical life skills

Gardening and agriculture — including the school's own demonstration garden — teach children to grow food, understand soil, save seeds, and relate to the land as partners rather than consumers. Cooking and nutrition, drawing on the extraordinary diversity of traditional Andean foods, build lifelong health. Medicinal plant identification connects the classroom to the hillside. Every child receives fresh fruit and healthy snacks each day — a small act of nourishment that carries a clear message: you are cared for here, and what you put in your body matters.

Personal development

Self-esteem, emotional intelligence, communication, conflict resolution, and leadership are taught as seriously as mathematics. Children graduate from Yachay Wasicha not just educated, but known — by their teachers, their community, and themselves.

From program to accredited institution

The transition of Yachay Wasicha into a fully state-licensed educational institution requires engagement with Peru's IPEBA — the Institute for Evaluation, Accreditation, and Certification of Basic Education. This process begins in 2026 and unfolds in phases — nursery accreditation first, primary school following, secondary and skills training academy by 2029. Yachay Wasicha will not ask permission to be excellent. It will demonstrate excellence, and invite the system to recognize it.

The school belongs to the community

A formal community steering council — comprising elders, parents, youth representatives, teachers, and local leaders — guides all significant decisions about the school's direction, curriculum, and growth. This is not an advisory body in name only. It is the living governance of the school, ensuring that Yachay Wasicha remains, always, of the community and not merely for it.

By 2030, a child who began in Yachay Wasicha's nursery program will graduate from its secondary school fluent in three languages, rooted in Andean culture and cosmovision, skilled in the practical arts of growing food and maintaining health, and prepared to build a life of meaning and contribution — right here, in this valley, among these mountains, among their own people.



Yachay Wasicha children celebrate — the sign held high with pride.

CHAPTER THREE

Sumaq Kawsay

The Andean Natural Healing and Educational Center — reclaiming health sovereignty, rooted in Quechua wisdom

In Quechua, *Sumaq Kawsay* means beautiful life — life lived in fullness. It speaks not to the absence of illness but to the presence of wholeness: physical vitality, spiritual alignment, harmony in relationships, and deep reverence for the living earth. It is a philosophy of health that the Andean people have carried for millennia, encoded in their plants, their ceremonies, their relationship with water and soil and sky.

Sumaq Kawsay — the center — is where that philosophy becomes a daily, accessible, community reality. It is the Andean Natural Healing and Educational Center at the heart of Allin Kawsay.

What is happening to health in the Sacred Valley

The Quechua people of the Sacred Valley sustained themselves for centuries on one of the most nutritionally rich and ecologically sophisticated food systems ever developed by any culture on Earth. That diet is being replaced. The consequences are visible and growing: rising rates of diabetes, obesity, and metabolic disease in a population that had virtually none of these conditions a generation ago. Epidemic dental decay in children. Chronic digestive illness. A profound disconnection from food as a relationship with the living earth.

Alongside this, the pharmaceutical model is displacing traditional healing knowledge. *Curanderos*, *yatiris*, *paqos*, and *Kallawayas* — the healers, earth priests, and traditional medicine keepers who have been the health guardians of these communities for centuries — are aging without adequate transmission of their knowledge. All of this is at risk of being lost within a generation.

A center built on a different premise

Sumaq Kawsay is not a clinic in the conventional sense. It begins with the recognition that this community carries within it one of the most sophisticated healing traditions on the planet, and that the work of Sumaq Kawsay is to honor, protect, revitalize, and make accessible that tradition — while integrating thoughtfully with modern natural medicine where it genuinely adds value.

Traditional healers and modern natural medicine practitioners work alongside each other — not in hierarchy, but in genuine partnership, each learning from the other in a continuous exchange that enriches both traditions.

Crucially, the center is governed by a Healers' Council of elders and traditional practitioners — *yatiris*, *paqos*, *curanderos*, *parteras*, and *Kallawayas* — who hold ultimate authority over the healing philosophy and practices of the center.

The full spectrum of care

Traditional healing

Guided by the community's own healers, the center offers traditional diagnostics alongside ceremonial healing through *despachos*, *limpias*, and plant-based ritual. These are genuine, primary care options for community members who understand and trust them. Herbal medicines are prepared and dispensed on site.

Nutrition and food sovereignty

Education programs led by Quechua-speaking elders and grandmothers teach families to return to traditional foods. Cooking classes, garden-to-table programs, and community agreements protecting children from processed food are all part of a comprehensive approach to nutrition as cultural revitalization. Empowering women as the leaders of household nutrition is central to this work.

Maternal and family health

Prenatal care, maternal health, and support for women through all stages of reproductive life — rooted in Andean tradition. Traditional midwives — *parteras* — are honored as the primary practitioners in this domain.

Mental and emotional wellness

Addressing alcohol dependency, family stress, and the psychological impacts of cultural disorientation — through both traditional ceremonial approaches and community-based counseling.

Education and knowledge transmission

Workshops in plant medicine identification and preparation. Apprenticeships connecting youth directly with elder healers. Sacred plant gardens — *chakras* — cultivating key medicinal species including muña, chuca, matico, and coca, serving as living classrooms.

The Natural Medicine Pharmacy

At the physical heart of Sumaq Kawsay is its Natural Medicine Pharmacy — not a supply closet, but a living hub of holistic care, community learning, and cultural transmission. This is where plant medicines are grown, harvested, prepared, and made available to every member of the community, regardless of their economic means.

The pharmacy maintains a comprehensive range of natural medicines: tinctures and herbal extracts, seasonal teas and infusions, salves and healing balms, infused oils, essential oils, dried medicinal herbs, specialty formulations for women's health, children's preparations, elder care, and adaptogenic tonics. Community members are welcomed into medicine-making — in the gardens, in the preparation spaces, in the workshops that teach tincture-making and plant identification.

Access follows a simple principle: no one is turned away. Medicines are available at cost to those who can pay. Barter and exchange honor the broader community economy. By 2030, the goal is zero cost for community members — the pharmacy sustained by the center's broader funding model and its own productive capacity.

A wider supply network for the pharmacy

Sumaq Kawsay's Natural Medicine Pharmacy is supported by a wider network of cultivation and preparation that extends beyond its own gardens. Among the most significant of these is the natural medicine laboratory of The Mountain Sanctuary — an aligned healing retreat center whose contribution to Allin Kawsay is described in detail in Movement Three. The Mountain Sanctuary cultivates medicinal herbs and prepares formulations specifically to supply the Sumaq Kawsay pharmacy, deepening the diversity and capacity of what the pharmacy can offer to the community without increasing its cost. This is one practical expression of the integrated ecosystem of allied initiatives that surrounds and sustains Allin Kawsay.

Health is not purchased here. It is cultivated — in gardens, in kitchens, in ceremony, in community, in the simple daily act of remembering what the body already knows how to do when it is given what it needs. Sumaq Kawsay is the place where beautiful life becomes not an aspiration but a practice.

CHAPTER FOUR

Food Sovereignty & Andean Agroecology

Feeding the valley from within — reviving the most sophisticated food system on Earth



The terraced hillsides above the Sacred Valley — Andean agriculture written into the landscape for thousands of years.

The Sacred Valley of the Andes is one of the most extraordinarily gifted agricultural landscapes on the planet. For thousands of years, the Quechua people developed here a food system of breathtaking sophistication — terraced hillsides that prevented erosion and created microclimates, irrigation networks that moved water with precision across dramatic altitude variations, and a biodiversity of cultivated crops that fed entire civilizations and still has no equal anywhere on Earth.

Over three thousand varieties of native potato. Ancient grains — quinoa, kiwicha, cañiwa — of extraordinary nutritional density. Native tubers like oca, mashua, and olluco. Giant white maize of the Cusco region. Tarwi, the high-protein Andean lupin. Freeze-dried chuño and moraya that could be stored for years.

That system is still here. The knowledge has not entirely vanished. The seeds still exist. The terraces still mark the hillsides. And the people who know how to work with this land — who carry

in their hands and memories the accumulated wisdom of generations — are still alive, still present, still willing to teach.

And yet, today, families in these same communities go hungry. Children in the mountain villages eat processed food from plastic packets because the traditional food system has been interrupted and the alternatives are cheap and available. Nutritional poverty — hidden inside a landscape of extraordinary agricultural potential — is one of the quiet crises of the Sacred Valley. Elderly people living alone on the high slopes have no reliable access to nutritious food. Mothers feeding young children reach for what is fastest and most affordable, not what is most nourishing. The gap between what this land can produce and what its people actually eat is not a natural condition. It is the result of decades of cultural disruption, economic pressure, and the systematic displacement of ancestral food knowledge by industrial alternatives. It can be closed. That is precisely what this pillar sets out to do.

The demonstration farm — where learning meets the land

At or adjacent to the Yachay Wasicha campus, a working demonstration farm serves as the living classroom for everything the food sovereignty pillar teaches. Led by a respected local campesino family whose knowledge of Andean agriculture is deep and proven, this farm trains community members in organic growing practices, soil health and composting, pest management, seed saving, and the full cycle of food from planting to harvest to table to soil.

Women farmers are centered in this work. Across the Sacred Valley and the mountain communities, it is women — mothers, grandmothers, daughters — who most directly manage household nutrition and have historically been the guardians of seed diversity and traditional food knowledge.

The fertility of this farm — and of every garden and growing space across the Allin Kawsay ecosystem — is fed, in part, by what the community returns to the earth. Community composting programs transform organic material from households, kitchens, and markets into the living soil amendments that sustain these growing systems. The cycle closes: food feeds the community, and what remains feeds the land that will grow food again. This is the circular logic, described in full in Chapter Twelve, that turns waste into regeneration.

What the farm produces does not stay at the farm. Surplus harvest flows directly to the people who need it most. Children at Yachay Wasicha eat meals grown here — traditional Andean foods, prepared by community mothers, served daily as both nourishment and cultural continuity. Elders receiving care in Písaq and the mountain communities receive food from these same growing systems, prepared with the knowledge of what aging bodies in this altitude need. The weekly classes in Pampallacta and Paru Paru — where this work is already rooted — are anchored by a shared meal: home-cooked, communal, and grown as close to home as possible.

As Allin Kawsay expands its presence into each of the twelve mountain communities, that shared meal travels with it — one of the simplest and most powerful expressions of what food sovereignty actually looks like when it reaches the people it is for. Food sovereignty, in this vision, is not only about what a community can grow. It is about ensuring that what is grown actually reaches every member of the community — especially those least able to reach it themselves.

Family greenhouses — year-round nutrition at the household level

The food sovereignty program partners with local families to design and construct passive solar greenhouses — oriented to capture maximum solar gain, built from adobe, stone, and locally available materials, requiring minimal maintenance and no external energy input. Inside, families grow nutrient-dense vegetables year-round. This program begins with Písaq families and extends progressively into the mountain communities.

Reviving the andenes — Andean terracing

The hillsides above Písaq are marked with the remnants of ancient *andenes* — the stepped agricultural terraces that the Quechua people engineered to transform steep slopes into productive, stable farmland. Working with community members, local farmers, and permaculture professionals, Allin Kawsay undertakes their systematic restoration — beginning with the most productive and accessible sites and expanding outward.

Permaculture design — ancient principles, modern synthesis

This approach brings together deep ancestral knowledge of this specific landscape combined with the best contemporary permaculture design principles. Agroforestry systems, multi-story food forests, composting and fertility cycles, and integrated animal systems are all deployed. The full vertical range of the Sacred Valley's altitude zones is engaged — reviving the ancient trade relationships of *Chhalanaku* and *Yanki* that connected mountain and valley communities in webs of mutual abundance.

Woven through all of this is the deliberate restoration of native tree species into productive landscapes. *Queñoal*, *aliso*, *chachacomo*, and other Andean natives are integrated as living windbreaks, shade canopies, and soil anchors within food-producing systems. These are not ornamental additions. Native trees in the right places deepen topsoil, shelter crops from frost and wind, and feed the underground water systems that sustain agriculture through the dry season. Food sovereignty and ecological restoration are, in the Andean understanding, the same work — the land fed well feeds the people well in return. The full vision of native reforestation across the valley's watersheds is described in Chapter Five.

Seed sovereignty — protecting the genetic heritage of the Andes

The plan establishes a community seed library — collecting, cataloguing, storing, and sharing native varieties of potatoes, maize, quinoa, and other traditional crops. Seeds are saved annually. Varieties at risk of disappearing are prioritized. Children learn seed saving as a fundamental life skill — understanding that the diversity in their hands is one of the most valuable things their ancestors have left them.

The Sacred Valley fed an empire. It can feed its own communities. All it requires is the restoration of what was already here — the knowledge, the seeds, the relationships with the land — and the collective will to build a food system worthy of the people and the place.

CHAPTER FIVE

Water

Sacred, sovereign, and secured — the foundation beneath everything



Water falling from the high country above Písaq — the source beneath everything.

In the Andean worldview, water is not a resource. It is not infrastructure. It is not a utility to be managed and metered and monetized. Water is life itself — the blood of Pachamama, the living thread that connects the glaciers above to the springs below, the rains that arrive to the soil that receives them, the mountain streams that feed the fields that feed the people.

The glaciers above the valley are retreating. Rainfall patterns are shifting. The dry season is growing longer and more severe. Springs that once ran year-round are becoming seasonal. The urgency of water sovereignty has never been greater. And the knowledge of how to achieve it has never been more available to those willing to look.

Sowing and harvesting water — reviving the amunas

Among the most remarkable achievements of pre-Inca Andean civilization is a water management practice that modern hydrology is only beginning to fully appreciate: the deliberate recharge of underground aquifers through surface water diversion. Known as Water Sowing and Harvesting, this millenary practice uses carefully designed channels called *amunas* to capture rainfall and seasonal runoff during the wet season and direct it toward fractured rock zones in the hillsides. The water percolates slowly through the geological matrix — and emerges months later, during the dry season, in springs at lower altitudes. Water sown in February is harvested in August.

The water program, working with community water councils and traditional knowledge holders, undertakes the systematic mapping and restoration of these ancient systems. This is not nostalgia. It is climate adaptation of the most practical and proven kind.

A multi-layered approach to water security

Active rainwater harvesting

Rainwater collection systems installed on all Amistad Sagrada buildings — capturing rainfall directly from rooftops into cisterns and tanks. This provides reliable water for irrigation and non-potable uses throughout the year.

Passive landscape water harvesting

Swales, berms, bioswales, and check dams intercept runoff and allow it to infiltrate the soil. The land becomes a sponge rather than a slope.

Waru waru — raised beds with water channels

The ancient Andean raised-bed system is revived on appropriate sites — water in the surrounding channels absorbs heat during the day and releases it slowly at night, protecting crops from devastating frosts.

Spring protection and community water governance

The natural springs — *pukios* — in and around the mountain communities are mapped, protected, and carefully managed. Fencing off spring sources from livestock contamination, clearing encroaching vegetation, and establishing community agreements about equitable water access — ensuring clean, protected spring water for every community in this valley.

The next generation of water guardians

In the Skills Training Academy, older youth receive technical training in water conservation, watershed management, and the restoration of traditional water infrastructure. They become the water guardians their communities need — equipped to map deteriorating ancient channels, design micro-reservoirs, restore *amunas*, and manage springs with both technical competence and the deep cultural understanding that water stewardship in the Andes has always required.

Reforestation the watershed — trees as water infrastructure

One of the least visible and most consequential losses in the Sacred Valley over the past century has been the gradual disappearance of native tree cover from the hillsides and quebradas above the communities. Trees are not ornamental here. They are hydrological infrastructure. Native species — *queñoal*, *chachacomo*, *aliso*, *quishuar*, and others adapted over millennia to the specific conditions of Andean altitude — slow rainfall runoff, anchor topsoil against erosion, and feed the underground systems that sustain springs and streams through the dry months. Where tree cover is lost, water follows. The hillsides harden. The springs diminish. The *amunas* have less to sow because there is less to capture.

Allin Kawsay's reforestation work begins where the water work begins — in the watersheds above the communities, guided by the same principle of listening before proposing. Each community knows its own land. The elders remember where the trees once stood, where the springs ran strongest, where the hillsides have lost their holding. Native species nurseries — grown and tended by youth trained in the Skills Training Academy — supply the seedlings that go back into the ground in the spirit of *Minka*: collective planting days that are as much cultural event as ecological work. Families, elders, children, and visiting allies plant together. The land receives what was taken from it.

Reforestation is also inseparable from the broader agroforestry vision of the food sovereignty work — native trees integrated into food-producing landscapes, providing shade, windbreak, habitat, and the deep root systems that hold hillsides and water alike. By 2030, measurable increases in native tree cover across engaged watersheds are among the ecological indicators by which the health of this vision is assessed.



A native tree holding its ground in the high Andean hillside — the beginning of what a reforested watershed can become.

Water is not a problem to be solved. It is a relationship to be honored. When the communities of the Sacred Valley remember how their ancestors related to water — with reverence, with intelligence, with the patient wisdom of those who understood that the land and the sky and the underground world are one continuous system — water security follows naturally.

CHAPTER SIX

Cultural Regeneration & the Living Language

Not preservation. Not performance. Resurrection — culture as daily, living, breathing reality



Spinning and weaving together — culture carried in the hands that practice it.

There is a difference between a culture that is preserved and a culture that is alive. Preserved cultures exist in museums, in academic papers, in carefully staged performances for tourists who arrive seeking something they cannot quite name. Alive cultures are messy and evolving and present — spoken in the street, sung at weddings, argued over at community meetings, laughed about between friends, passed from grandparent to grandchild in the ordinary moments of daily life.

The Andean culture of Písaq and the Sacred Valley is still alive. But it is moving, slowly and without fanfare, from the second category toward the first. Cultural regeneration — as this vision understands and practices it — is the work of reversing that thinning. Not by freezing anything in

place, not by performing for outside audiences, but by creating the conditions in which Andean culture chooses itself.

Quechua — the living tongue of a civilization

Quechua is not simply a language. It is an entire way of perceiving and relating to the world — a cognitive architecture that encodes a relationship with the natural world, with time, with community and reciprocity, that has no equivalent in Spanish or English. When Quechua fades from the mouths of children, it is not only words that are lost. It is a way of knowing.

Allin Kawsay's approach to Quechua revitalization is total immersion rather than instruction. At Yachay Wasicha, Quechua moves through daily greeting and ceremony, through the names of plants in the garden, through songs and stories and the telling of history. After-school immersion programs — conducted entirely in Quechua — gather children around traditional crafts, music, storytelling, and oral history. The youth training academy offers vocational programs taught in Quechua, demonstrating that cultural pride and professional competence are not opposites but allies.

Documentation as transmission

Alongside the work of immersion, a parallel effort of documentation is essential — not to preserve culture in static form, but to ensure that the knowledge held by the oldest among us is captured before it passes. Audio recordings of elders telling stories, singing songs, and naming the places, plants, and ceremonies of this valley in Quechua are produced with the elder's full participation and ownership. Photo and video archives capture traditional practices — weaving, planting, ceremony, healing — in the hands of those who still know them. A digital and physical archive is built and held by the community itself, with clear protocols protecting sacred knowledge that is not meant for public dissemination. The archive serves the community first; researchers and outside parties access it only with community consent.

Music, arts, and expression — beauty as the carrier of culture

Culture is transmitted through beauty. Through the songs that children learn before they can read. Through the rhythms their bodies absorb at festivals. Through the colors and patterns of weavings that encode cosmological knowledge in every thread. Music — traditional Andean instruments, song, composition — is central to all Allin Kawsay programs. Not as performance for outsiders, but as daily practice for the community itself. The ancient textile tradition is honored, taught, and actively practiced, with master weavers from the mountain communities serving as teachers.

The elders as teachers

Elders are welcomed into Yachay Wasicha as teachers and storytellers — bringing plant knowledge to the garden, telling the oral histories of the valley, demonstrating traditional crafts and food preparation, leading ceremony and song. Storytelling circles create structured opportunities for intergenerational exchange. Apprenticeship programs connect young people directly with master practitioners — healers, weavers, farmers, musicians — for extended periods of deep learning.

Adaptation without surrender

Cultural regeneration in this work does not ask anyone to pretend that modernity has not arrived. What it asks is that this adaptation happens on the community's own terms, from a place of rootedness and pride rather than from shame or economic desperation. That the Quechua language be spoken by people who are proud to speak it. That traditional knowledge be honored as the sophisticated, practical, beautiful intelligence it is.

A culture that is truly alive does not need to be preserved. It needs to be lived. Allin Kawsay creates the conditions — in schools, in homes, in community spaces, in ceremony and song and daily greeting — for the living culture of the Sacred Valley to choose itself, generation after generation, with pride and joy and full knowledge of what it is and why it matters.



CHAPTER SEVEN

Youth Empowerment & the Skills Training Academy

A reason to stay — building the generation that will carry this forward

Every morning in Písaq and the mountain communities above it, young people wake up and face a question that their grandparents never had to ask: do I stay, or do I go? Many are leaving. Not because they want to abandon their communities, but because staying does not yet offer what they need: meaningful work, economic viability, a sense of contribution and purpose, and the excitement of building something real.

Allin Kawsay's answer is not to appeal to sentiment or to romanticize rural life. It is to build something genuinely compelling — a Skills Training Academy that makes staying the most exciting, most meaningful, and most economically viable choice a young person in this valley can make.

Six training tracks for a regenerative community

Regenerative agriculture and permaculture

Comprehensive training in organic growing, permaculture design, terrace restoration, water harvesting, soil building, seed saving, and the full cycle of food production. Graduates become the farmers, land designers, and food sovereignty leaders that the mountain communities urgently need.

Natural healing and plant medicine

Training in medicinal plant identification, cultivation, and preparation. Apprenticeship with elder healers and traditional practitioners. Graduates support the work of Sumaq Kawsay and carry the living tradition of Andean plant medicine into the next generation.

Natural building and construction

Training in adobe, stone, and natural material construction — the building traditions of the Andes, refined and expanded with contemporary natural building techniques. Students learn by building what the community actually needs.

Education and cultural transmission

Training in teaching, facilitation, and the specific arts of intergenerational cultural transmission — how to teach Quechua, how to lead ceremony, how to bring traditional knowledge alive for children and young people.

Regenerative tourism and cultural guiding

Bilingual and trilingual training in cultural guiding and experiential tourism design — ensuring that the millions of people who visit this valley each year encounter something real and leave having contributed meaningfully to the community they visited.

Community leadership and communications

Training in community organizing, project management, communications, and digital literacy — the practical skills of running programs and telling the story of a community's transformation to the outside world.

Circular economy, reuse, and ecological stewardship

Training in the practical arts of zero waste — waste separation systems, composting, artisan upcycling, and the management of community-scale recycling enterprises. Graduates become the technicians, educators, and cooperative leaders of the recycling and zero waste work described in Chapter Twelve — demonstrating that caring for the earth is not a burden but a vocation, a livelihood, and a source of deep pride.

Training ambassadors for the entire Sacred Valley

As graduates of the academy build their skills and confidence within the Allin Kawsay model, they become the carriers of this vision outward — into communities that have no school, no health program, no food sovereignty initiative. These are not outsiders arriving with plans. They are young people from this valley, returning to their wider family — speaking the language, knowing the culture, carrying skills that are genuinely useful, and offering them in the spirit of *Ayni*.

The greatest investment Allin Kawsay makes is not in buildings or programs. It is in young people — in the belief that when a young person from this valley is given the right conditions, the right skills, the right sense of who they are and what they carry, they will not only stay. They will lead. And they will change everything.

CHAPTER EIGHT

Elder Care

The living libraries — honoring those who carry the roots of everything



A daily meal, carried by hand.

Every day, a hot meal is cooked and carried by hand to an elderly woman who lives alone in Paru Paru. She is nearly blind. She has no family nearby. This has been happening quietly, without announcement, for some time now. It is not a program. It is simply love — expressed in the most direct and practical way available. A meal. A visit. A presence that says: you are not alone.

This is the seed. By 2030, it becomes a forest.

Why elders matter — living libraries of an irreplaceable world

In the Andean world, an elder is a repository — of botanical knowledge accumulated across a lifetime of intimate relationship with a specific landscape. Of the names and locations of springs that have been flowing since before anyone alive can remember. Of the ceremonial traditions, the songs, the stories, the agricultural wisdom that has been passed from generation to generation through an unbroken chain of living transmission. None of this is written down. When an elder of this valley dies without having transmitted what they know, something is lost that cannot be recovered.

Caring for elders in this context is therefore not only an act of compassion. It is an act of cultural and ecological intelligence. Protecting the elders is protecting the knowledge they carry.

The program — from one meal to a comprehensive network of care

Daily nourishment

Hot, home-cooked meals prepared from traditional Andean foods — nutritious, familiar, and prepared with the care that food as medicine requires. Delivered daily to elders who cannot easily cook for themselves, by community members who are paid for this work and trained to offer it with dignity and warmth. By 2030, the goal is comprehensive coverage: no elder in Písaq or the twelve mountain communities goes hungry, isolated from nutrition that suits their body and culture.

Health support

Regular health visits from Sumaq Kawsay practitioners — both traditional healers and natural medicine practitioners — providing preventive care, chronic condition management, and the simple attentiveness that catches problems before they become crises. Health workers are trained in both Andean traditional medicine and modern integrative approaches, and visits are conducted in Quechua where appropriate.

Companionship and connection

Regular visits from youth volunteers and academy students — not as a service transaction but as genuine relationship. Sitting with elders. Listening to their stories. Learning their songs. Creating the conditions for transmission — not through formal recording sessions but through the natural flow of human connection across generations.

Emergency and legal support

Access to emergency assistance — medical referral, legal support, financial help in crisis situations — ensuring that no elder faces a sudden difficulty alone and without recourse. A small emergency fund within the elder care program provides immediate response capacity.

Elder care as a profession

One of the most important and overlooked aspects of this work is that elder care is treated as a paid profession — not a volunteer activity, not a charitable favor, but real work that deserves real compensation. Caregivers are recruited from within the community, paid fairly, and trained through a curriculum that combines practical caregiving skills with deep respect for Andean tradition. This creates dignified livelihoods within the community itself, and ensures that the quality of care is consistent, sustained, and accountable. It is also a training track within the Skills Training Academy — one of the meaningful paths young people can pursue while remaining rooted at home.

Reversing the flow — wisdom moving forward

The elder care program is not a one-way flow of support from the young to the old. It is a reciprocal relationship — *Ayni* in its most literal expression. As elders receive care and companionship, they give back something equally valuable: their knowledge, their stories, their living connection to the traditions and ecological wisdom that the entire Allin Kawsay vision depends upon.

This reciprocity is structured deliberately. Elders are invited into Yachay Wasicha as teachers, into Sumaq Kawsay as practitioners and consultants, into the Skills Training Academy as master instructors in their domains of expertise. Their wisdom is documented (as described in the Cultural Regeneration chapter) with their full consent and ownership, ensuring that what they carry has a home not just in their own memory but in the living memory of the community.

A community that honors its elders knows who it is. It has not forgotten where it came from. It understands that the oldest among it are not burdens to be managed but treasures to be protected — and that in protecting them, it protects something of itself that cannot be replaced once it is gone.

CHAPTER NINE

The Mountain Communities

Each one, one by one — no community left behind



The maloka Amistad Sagrada helped build in Pampallacta, on land the community itself donated.

Above Písaq, the land rises steeply into the ranges of the high Andes. Twelve indigenous mountain communities surround and rise above Písaq. They are among the most culturally intact places in the entire Sacred Valley — holding traditions, knowledge, and ways of life that the lower valley has already partially lost. They are also among the most vulnerable — facing youth migration, infrastructure deficit, health challenges, and the particular isolation of communities that the modern world largely passes by without noticing.

Amistad Sagrada has been present in these communities for years. The weekly classes in Pampallacta and Paru Paru. The maloka and communal oven built in Pampallacta on land the community itself donated. The elder care pilot in Paru Paru. The relationships are real. The trust is earned. The foundation is already there.

Listening before proposing — always

Allin Kawsay's engagement with the twelve mountain communities begins — always, without exception — with listening. With sitting with the community council, with the elders, with the mothers and fathers and young people, and asking: what do you need? What do you want? What would make life better here, on your terms, in your way?

The answers are different in every community. Each one has its own character, its own strengths, its own specific challenges, its own vision of what it wants to become. Allin Kawsay responds to each community individually — building what is needed and wanted in each specific place. A community that needs water infrastructure first gets water infrastructure first. A community that wants a youth program before any construction gets a youth program. The model does not impose a sequence; it follows the community's own.

The engagement process

Each community moves through a recognizable but flexible engagement arc — first relationship (years of presence, friendship, mutual familiarity), then formal consultation (community-led needs assessment and priority mapping), then collaborative design (programs and infrastructure co-designed with community input at every stage), then implementation (building together, in the spirit of *Minka* — the Andean tradition of collective labor for the common good), then ongoing partnership (continued support, evaluation, and deepening, with the community always holding decision-making authority over what happens on its land).

The full scope of support across the twelve communities

Education

Regular weekly classes continuing and expanding the model already running in Pampallacta and Paru Paru. Every class includes a home-cooked lunch prepared by community mothers — a meal that is itself an act of cultural continuity, drawing on traditional Andean foods and recipes. Elders are always welcome to join. As the Yachay Wasicha model matures and the Skills Training Academy produces graduates, educational programming in the mountain communities deepens and diversifies.

Health and natural medicine

Mobile health education programs bringing Sumaq Kawsay's nutrition revitalization work, plant medicine knowledge, and maternal health support into the mountain communities. Regular visits from trained health educators and traditional healers. Access to the Natural Medicine Pharmacy's preparations.

Water and food sovereignty

Spring protection and water governance support in each community. Passive solar greenhouse programs. Seed exchange. Terrace restoration. And the revival of traditional inter-altitude trading relationships — the ancient *Chhalanaku* and *Yanki* systems of food exchange.

The mountain communities are also the frontline of the valley's reforestation work. Native tree species — *queñoal*, *quishuar*, *chachacomo*, and other altitude-adapted Andean natives — are planted in the quebradas and hillside watersheds above the communities, restoring the tree cover that once protected springs, anchored topsoil, and slowed the runoff that now carries soil away. Community nurseries — tended by youth and guided by elders who remember the land before it was cleared — supply the seedlings. Collective planting days bring entire communities together in the spirit of *Minka*, turning ecological restoration into shared cultural practice.

Infrastructure

Community spaces built using natural building techniques on community-held land. Water infrastructure — cisterns, spring protection, rainwater harvesting systems. Built in the spirit of *Minka* — the Andean tradition of collective labor for the common good. Construction decisions are community-led; outside partners contribute resources and technical support.

Elder care

The elder care program expanding from its Paru Paru prototype into every community — with caregivers recruited and trained from within each community itself.

Cultural celebration and support

Active participation in the ceremonial and cultural life of each community — the anniversaries, the festivals, the ceremonies that mark the Andean year. Arriving with gifts of food, with music, with presence. Not as a benefactor delivering charity, but as a neighbor showing up.

The twelve communities as a living network

By 2030, the twelve communities are not twelve separate isolated villages each struggling alone. They are nodes in a living network — connected to each other and to Písaq through relationships, through trade, through shared programs and shared resources, through the young people trained in Písaq who move between communities carrying skills and knowledge and the energy of something that is genuinely working. Inter-community gatherings, knowledge exchanges, and joint cultural celebrations strengthen the bonds among them. Each community remains autonomous and self-governing; what changes is that none of them stands alone.



The community of Pampallacta gathered outside the maloka — built together, celebrated together, the relationship made visible.

The mountains above Písaq are not the periphery of this vision. They are its heart. The most intact, the most culturally alive, the most deeply rooted communities in this entire valley live up there — and they deserve not to be forgotten, not to be a footnote, but to be fully, lovingly, practically embraced by everything that Allin Kawsay is building. No one left behind. Not one community. Not one elder. Not one child.

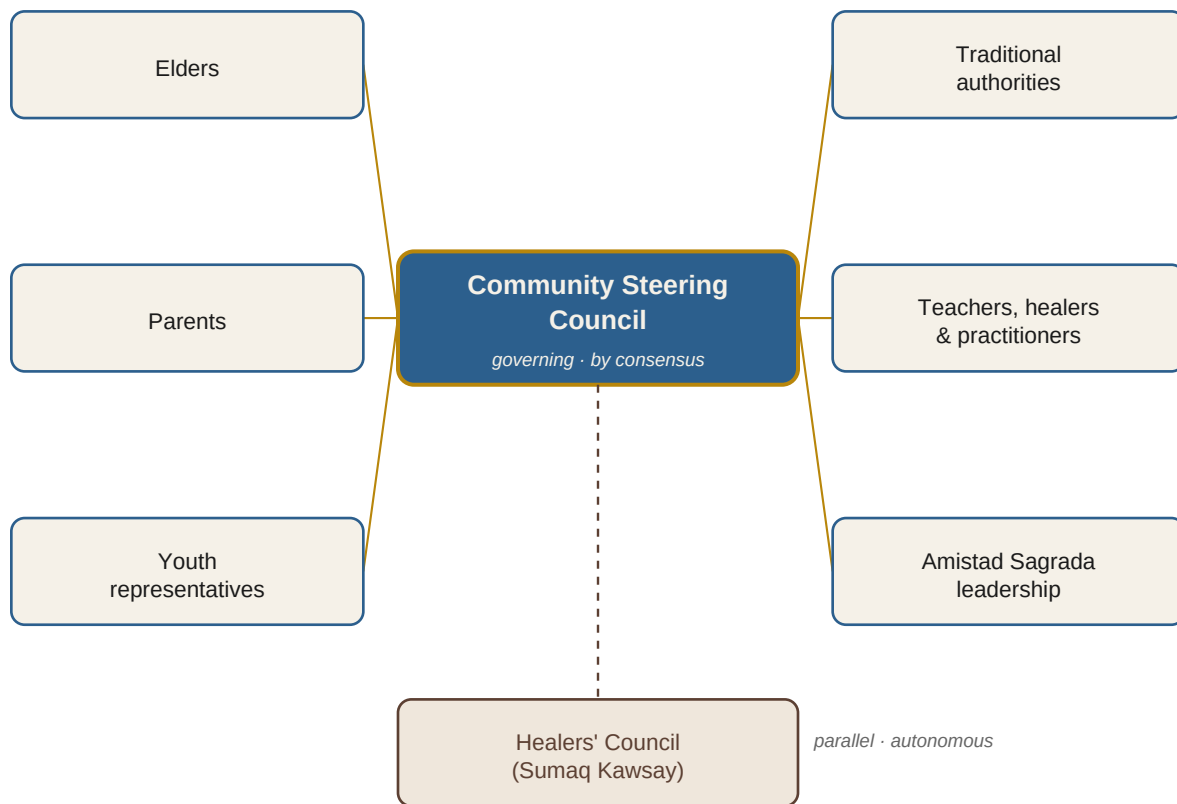
CHAPTER TEN

Community Governance & Indigenous Leadership

Of the community, not for it — sovereignty from the inside out

The most common failure mode of well-intentioned development work is not lack of funding or lack of expertise. It is lack of genuine community ownership. This work is built to avoid that failure entirely — not through policy or procedure, but through the seventeen-year reality of Amistad Sagrada's relationship with this community.

But genuine community ownership requires more than good intentions and deep relationships. It requires structure — formal, functional, transparent governance that places decision-making authority in the hands of the community itself, and keeps it there as the vision grows and the resources that support it increase.



Composition of the Community Steering Council. Quechua community members lead it, and decisions are reached by consensus. The Healers' Council operates in parallel, autonomous within its own sphere.

The Community Steering Council — the governing voice of Allin Kawsay

At the heart of Allin Kawsay's governance structure is a Community Steering Council — comprising elders who carry the deep wisdom and historical memory of the valley; parents whose children attend Yachay Wasicha; youth representatives from Písac and the mountain communities; traditional authorities and community leaders from all twelve communities; teachers, healers, and practitioners working within the programs; and the leadership of Amistad Sagrada itself.

This council is not advisory. It is governing. It makes the significant decisions about the direction, priorities, and evolution of Allin Kawsay — guided by the Andean principles of *Ayni*, *Minka*, and consensus-based decision-making that have organized community life in this valley for centuries. Quechua community members lead this council. Their voices are not consulted — they are central.

How the council operates

The Community Steering Council meets in formal session quarterly, with additional gatherings as significant decisions require. Meetings are conducted in Quechua and Spanish, with full translation provided. Decisions follow the consensus-based process that has organized Andean community life for centuries — discussion continues until alignment is reached, with the patience and respect that genuine consensus requires. Where time-sensitive decisions arise between formal sessions, a smaller standing committee — itself representative of the council's diversity — holds authority to act, with full accountability to the next full council meeting.

Council members serve staggered three-year terms, with new members selected through processes appropriate to their role — elders and traditional authorities through community recognition; parent and youth representatives through community gathering; and so on. No member is paid for council service; reasonable expenses (transportation, meals, child care during meetings) are covered by Amistad Sagrada to ensure that participation is not constrained by economic means.

Youth and women's voices

Two voices that development work most often sidelines are, by intention, central here rather than incidental. Women carry much of the daily fabric of life in the Sacred Valley — household nutrition, seed knowledge, maternal health, the raising of children — and their participation in the Council is treated as essential to governing wisely, not as a courtesy extended after the fact. Youth representatives from Písaq and the mountain communities sit as full members with genuine weight in decisions, so that the generation this vision is ultimately for has a real hand in shaping it. The standing committee that acts between formal sessions is drawn to preserve this same balance, ensuring these voices are not lost in the spaces between gatherings.

The Healers' Council

Operating in parallel with the Community Steering Council, the Healers' Council — described in the Sumaq Kawsay chapter — holds specific authority over the healing philosophy, practices, and policies of the natural medicine center. The two councils communicate regularly and coordinate on matters that bridge their domains, but each retains autonomy within its sphere.

Andean governance principles

Ayni — sacred reciprocity

Every relationship within the governance structure is understood as reciprocal. No one holds power over another. Everyone gives and receives. Authority flows from genuine service, not from position.

Minka — collective work for the common good

Decisions are made for the benefit of the whole community, not for any individual or faction within it. Resources are stewarded collectively.

Ayllu — extended community belonging

Governance extends outward — to include the mountain communities, the wider network of allies, and ultimately the global community of people who care about what is being built here.

Consensus and dialogue

Significant decisions are not made unilaterally. They emerge from genuine dialogue — from the patient, sometimes slow, always respectful process of hearing every perspective and finding the path that honors the community's deepest values and most pressing needs.

Financial transparency and accountability

Every funder, every partner, and every community member can see how resources are used. Audited annual financial statements are produced and made available to council members, major funders, and any community member who requests them. A quarterly community-facing financial summary — written in plain Spanish and Quechua — reports on income, expenditure, and impact for the period. An independent audit by a recognized Peruvian accounting firm is conducted annually beginning in 2027. Major funder commitments above a threshold defined by the Council require Council approval before acceptance, ensuring that no source of funding can quietly shape the work beyond what the community itself endorses.

Government relationships — engaging the municipality and national bodies

Allin Kawsay positions itself as a model that government can recognize, support, and eventually replicate. From 2026 onward, formal engagement with the municipality of Písaq and the regional government of Cusco builds the political relationships and official recognition that amplify the impact of everything being built on the ground. Educational accreditation through IPEBA. Health clinic registration with Peru's Ministry of Health and the National Institute of Traditional Medicine. Municipal support for cultural programs and community infrastructure.

These relationships are pursued with respect and care, but also with clear-eyed understanding: government partnership is sought where it strengthens the work, never at the cost of the community's own sovereignty over what is built.

Sovereignty is not a slogan. It is a daily practice — of making decisions together, of holding resources with integrity, of ensuring that the people most affected by a vision are the ones most empowered to shape it. This vision is governed by the community it serves. That is not an aspiration. It is the non-negotiable foundation on which everything else is built.



A community council in circle — the Andean way of making decisions together, where every voice has a place.

Technology in Service of the Vision

A tool held by the community, never a master of it

A vision rooted this deeply in land, language, and the body could be tempted to keep technology at arm's length. Allin Kawsay does not. The internet and the tools that travel with it are already part of the world the children of this valley are growing into, and a community that refuses to engage them does not stay pure — it simply loses the ability to shape how they arrive. The question is never whether technology enters the Sacred Valley. It is who governs it, and whom it serves.

So technology here is treated the way water and seed are treated: as something to be stewarded, not surrendered to. It is a tool in service of the nine pillars, never a tenth thing standing beside them. It earns its place only where it strengthens the embodied, relational knowledge that is the actual point — and it is held, like everything else in this vision, by the community itself.

Knowledge held by the community

The archive described in the work of cultural regeneration — the recordings of elders, the documentation of weaving, planting, ceremony, and healing — is a digital undertaking as much as a physical one. What matters is not the technology but the ownership: the archive is built and held by the community, with clear protocols protecting the sacred knowledge that is not meant for open circulation, reachable by outsiders only with consent. The same principle governs everything digital that Allin Kawsay touches. The community owns its own data, its own stories, its own images. Nothing is given away in exchange for convenience.

Tools that extend the reach of the work

Used carefully, modern tools let the work travel further than people can walk. Language materials built together with Quechua speakers carry the immersion of Yachay Wasicha beyond the classroom and into the home. Remote consultation links the healing center to families in mountain communities hours from the nearest road, so that distance no longer decides who receives care. Simple shared channels of communication knit the twelve communities into one network of mutual aid, rather than twelve places each solving the same problem alone. None of this replaces the in-person, place-based relationship at the heart of every pillar. It removes the friction of geography that has too long isolated highland communities from one another.

Markets on the community's terms

For the artisans and growers of the valley, the most practical technology is the one that lets them reach buyers directly. Weavers and farmers have for generations watched the value of their work captured by intermediaries. Direct, fair channels — managed by the community, telling its own story in its own voice — let makers connect with people who value what they make, and keep both the price and the meaning of their work in their own hands. The Skills Training Academy already teaches the digital literacy and communications this requires; here those skills become a livelihood and a form of independence.

Digital sovereignty is the same commitment as every other kind of sovereignty in this vision, carried into a new domain. It means the community decides what tools it adopts, on what terms, and to what end — and that no convenience is worth the quiet surrender of control over its own knowledge, its own story, or its own future. Technology, used this way, does not pull a culture out of itself. It gives a living tradition one more way to remain exactly what it is.



Young musicians at the microphone — the ancient instruments, the living tradition, the next generation of carriers.

CHAPTER TWELVE

Closing the Circle

Recycling, zero waste, and the stewardship of Pachamama — what we receive, we return



The Sacred Valley — one of the most extraordinary landscapes on earth, and the home this vision is built to protect.

The Andean world has always understood something that the modern world is slowly, painfully relearning: that nothing exists in isolation, and nothing truly disappears. Every seed planted returns to the soil. Every rain that falls on the high peaks makes its way, eventually, back to the ocean. Every act of care given to the land circles back, in season, as nourishment. This is not poetry. It is ecology. And it is the founding principle of the Allin Kawsay approach to waste — or rather, to the idea that there is no such thing as waste at all. Only resources waiting to be returned to the circle.

Pisac does not yet have a recycling system worthy of the values this community holds. Plastic accumulates at roadsides. Organic material that could be feeding soil and gardens is instead lost. The Sacred Valley — one of the most extraordinary landscapes on earth, inhabited by people who have tended it with reverence for millennia — is facing the same tide of disposable consumption that has overwhelmed communities everywhere. Allin Kawsay does not look away from this. It responds with something practical, beautiful, and rooted in exactly the tradition that makes this valley unique.

Beginning with knowledge, not infrastructure

A recycling system imposed from outside, without cultural grounding, rarely holds. Equipment falls into disuse. Participation fades. The infrastructure outlasts the commitment. Allin Kawsay begins differently — with understanding, with story, with the voices of elders who remember when nothing here was wasted because everything had value and a use.

At Yachay Wasicha, recycling and zero waste become living parts of the curriculum — not an environmental module added to an existing syllabus, but woven into daily practice. Children sort and compost. They build with reclaimed materials. They learn the Quechua names for the cycles of the earth. Elders come to the school to speak about what Pachamama requires, and what it means to receive the gifts of the land with gratitude rather than carelessness. The phrase *Allin Kawsay* — living well — is understood, from the earliest age, to include living well with what you use and what you return.

Public life follows the same thread. Multilingual campaigns in Quechua and Spanish — through community radio, community gatherings, festival storytelling, and the natural amplification of a community that talks to itself — build a shared understanding of zero waste not as a burden or a rule imposed from outside, but as an expression of the same respect for the living world that has always been at the center of Andean culture. It is not new. It is a return.

Practical systems — separation, collection, and care

Beginning with pilots in Pisac's neighborhoods, schools, and market, and expanding steadily into the twelve mountain communities, Allin Kawsay establishes a community-wide waste separation system — clearly marked bins for organics, recyclables, and residuals, collected by trained local teams using tools and methods that minimize environmental impact. Collection routes are managed by community members, paid fairly for work that is recognized as exactly what it is: essential care for the shared home.

The mountain communities are not an afterthought in this system. Each one receives tailored approaches — adapted to the specific conditions of altitude, access, and local culture — so that the valley-wide system is genuinely valley-wide. No community is left to manage its waste alone,

and the knowledge of what to do and why is as present in Pampallacta and Paru Paru as it is in Písaq's plaza.

From waste to resource — reuse, repair, and transformation

What cannot be reduced is transformed. Community reuse centers — alive with the creativity of artisans, youth, and the graduates of the Skills Training Academy — become places where discarded materials are reimagined into things of beauty and practical use. Glass becomes light. Textiles become new clothing. Plastic, woven and worked by skilled hands, becomes objects that carry the aesthetic of the Andes into a new form. These are not craft projects for their own sake. They are a working demonstration of the circular economy — that what the community receives from the world, it can reshape and return, and that doing so creates dignified, meaningful work within the community itself.

Organic material goes back to the earth. Community composting programs — connected to the food sovereignty gardens and farms of Pillar III — transform kitchen and garden waste into the living soil that the valley's agricultural renaissance depends on. Traditional water harvesting practices, including the restoration of *amunas*, are supported by the same composting work: healthy soil holds water, reduces runoff, and feeds the springs that feed the communities above. Nothing is wasted. Everything turns.

Repair is also honored here — the quiet, undervalued art of making something last. Workshops where tools, clothing, and household objects are mended rather than discarded. Skills passed from the generation that knows them to the generation learning to value them. A culture of care for things, which is inseparable from a culture of care for people and for land.

A living part of the community economy

The recycling and zero waste work is not a cost center or a charitable service. It is a productive part of the community economy — generating livelihoods, circulating value, and building the kind of cooperative enterprise that Pillar VII describes. Cooperatives of collectors, artisans, and composters manage the work collectively, share the returns, and keep the economic benefit of this labor inside the valley. Small but real incentives encourage participation from households and businesses. Artisan goods made from transformed materials reach local markets and, through fair-trade channels, international ones — connecting the story of Písaq's regeneration to buyers who want to participate in it.

These enterprises are, in the fullest sense, social enterprises — they generate income and they generate dignity. They create roles that younger people can step into and build a life around. They demonstrate, in the most tangible way possible, that caring for the environment and

building a strong local economy are not competing priorities but the same priority, expressed in different materials.

Governance — held by the community, for the community

Like every pillar in this vision, the recycling and zero waste work is governed by the community itself. A dedicated subcommittee within the Community Steering Council provides oversight, ensures alignment with Allin Kawsay's values, and holds the long-term accountability for how the system evolves. Elders, youth, artisans, farmers, educators, and representatives from the mountain communities all have seats at this table. The work is reported transparently, its impact measured and shared, its direction shaped by the people who live with its consequences every day.

By 2030, the goal is a valley-wide zero waste culture that has not been imposed or incentivized into existence from outside, but grown organically from within — from the education of children who never knew a different way, from the stories of elders who remember a time when this land was treated with more care, and from the daily practice of a community that has decided, together, that the Sacred Valley is worth protecting in every way it knows how.

To close the circle is to recognize that we are not separate from the land we live on, the water we drink, or the soil that feeds us. What we receive, we return. What we use, we honor. This is not an environmental program. It is an expression of who this community already is — and a commitment to becoming more fully that, in every act, every day.

MOVEMENT THREE

The Action Plan

The operational architecture — what gets built, when, with what resources, and how it sustains itself

OPENING

How This Movement Differs from Section V

Section V of Movement One described the strategic shape of the journey — the philosophy, the arc, the high-level character of each phase. This Movement is the operational counterpart: the detailed deliverables, the specific funding architecture, the honest naming of risks, the sustainability model beyond 2030, and the practical pathways for participation.

Readers who only need to understand the shape of what is coming may stop after Section V. Readers who need the full operational picture — funders, partners, government bodies, professionals considering involvement — will find what they need here.

PART ONE

The Four Phases in Operational Detail

Specific deliverables, sequenced and measurable, from 2026 to 2030

Phase I · 2026 · The Year of Foundation

By the end of 2026, Allin Kawsay has its legal structure complete, its core team assembled, its governance active, its media presence launched, its fundraising underway, and its land identified.

Legal and organizational

- Complete the formal transition of Amistad Sagrada from nonprofit to fully registered NGO
- Establish the legal and governance framework for Allin Kawsay under the Amistad Sagrada NGO
- Convene and formalize the Community Steering Council — elders, parents, youth, traditional leaders, and mountain community representatives
- Establish the Board of Directors with local, national, and international members
- Begin formal engagement with the Municipality of Písaq and regional government of Cusco
- Initiate IPEBA accreditation consultation for Yachay Wasicha as a formal nursery and primary school
- Consult Peru's Ministry of Health and the National Institute of Traditional Medicine regarding Sumaq Kawsay clinic registration requirements
- Verify all land use permissions, zoning requirements, and legal standing for expanded infrastructure

Team and alliances

- Identify and recruit the core Allin Kawsay team — project coordinator, program leads for education, health, food and water, and cultural programs
- Engage key advisors in permaculture design, natural building, educational curriculum, traditional medicine, and law
- Deepen formal consultation with all twelve mountain communities — listening sessions, needs assessments, priority mapping
- Build alliances with aligned NGOs, universities, impact investors, and international organizations
- Identify and formalize partnerships with respected local curanderos, traditional healers, and elder knowledge holders for Sumaq Kawsay

Communications and media

- Launch the Amistad Sagrada NGO website and the dedicated Allin Kawsay platform
- Release professional video introductions for Amistad Sagrada and Allin Kawsay

- Distribute this Vision Document to prospective funders, partners, government bodies, and allies worldwide
- Begin active storytelling across social media — sharing the living daily reality of Yachay Wasicha, the mountain community programs, and the elder care pilot
- Develop the investor pitch deck — a concise, compelling funding summary for major donors and impact investors

Fundraising and land

- Launch the Allin Kawsay fundraising campaign targeting philanthropic foundations, impact investors, aligned NGOs, and individual major donors
- Secure the Phase I funding target of \$500,000 (Foundation Year) detailed in Part Three
- Develop detailed funding proposals for each pillar with specific budget requirements and timelines
- Establish transparent financial systems, reporting frameworks, and impact measurement infrastructure
- Identify, evaluate, and begin acquisition process for land for Yachay Wasicha campus and Sumaq Kawsay center

Programs continuing and deepening

- Yachay Wasicha continues daily programming — up to 70 children, evolving curriculum, new teachers onboarded
- Weekly classes in Pampallacta and Paru Paru continue without interruption
- Elder care pilot in Paru Paru formally documented as replicable model and expanded to additional elders in Písaq
- First passive solar greenhouse prototypes built with pilot families — learning by doing
- Recycling and zero waste foundation laid — baseline waste audit conducted across Písaq and pilot mountain communities; recycling education integrated into Yachay Wasicha curriculum; Recycling Subcommittee convened within the Community Steering Council; pilot waste separation bins introduced at school and community hubs

Phase II · 2027 · The Year of Building

With funding secured, land acquired, team assembled, legal pathways navigated, and community governance active — 2027 is the year that Allin Kawsay becomes physically, visibly real. Construction begins. Programs launch in earnest. The Phase II funding target of \$3,000,000 — detailed in Part Three — is fully deployed.

Infrastructure and construction

- Land for Yachay Wasicha campus and Sumaq Kawsay center secured — titles verified, permits obtained
- Water systems designed and installed on all sites *before* any other construction — cisterns, rainwater harvesting, spring protection, passive water harvesting landscape

- Design and construction of Yachay Wasicha permanent campus begins — natural building techniques, Andean architectural principles, Chakana geometry, community-built
- Sumaq Kawsay center construction begins — healing spaces, Natural Medicine Pharmacy, sacred plant gardens, community kitchen
- Demonstration farm established adjacent to school campus — led by respected local campesino families
- Priority infrastructure projects launched in Pampallacta and Paru Paru — water systems, gathering spaces, greenhouse expansion

Programs launching

- Yachay Wasicha begins formal accreditation process with IPEBA — nursery program first, primary to follow
- Quechua immersion program fully integrated into Yachay Wasicha curriculum across all classes and ages
- Sumaq Kawsay opens its first healing and educational programs in existing or temporary facilities
- Natural Medicine Pharmacy operational — medicinal plant gardens planted, first preparations produced, community access established
- Nutrition revitalization program launches — cooking classes, garden-to-table programs, elder-led traditional food education
- Elder care program expands formally across Písaq and deepens in Pampallacta and Paru Paru
- Community seed library established — native varieties collected, catalogued, and shared
- Amuna mapping begins — identifying, documenting, and beginning restoration of ancient water infrastructure
- Terrace restoration pilot launched on most productive and accessible sites
- Native tree nurseries established — queñoal, aliso, chachacomo, and quishuar seedlings grown in community nurseries for watershed reforestation; first collective planting days held in priority communities

Mountain communities

- Four additional mountain communities beyond Pampallacta and Paru Paru engaged with tailored programs
- Spring protection and water governance projects active in all engaged communities
- Greenhouse program expanding — ten or more family greenhouses built across engaged communities

Recycling and zero waste — first infrastructure

- Pilot waste sorting and composting center constructed at or adjacent to Yachay Wasicha campus using natural building materials and community labor

- Community-wide waste separation system launched in Písaq — clearly marked bins installed in neighborhoods, market, and public spaces
- Composting program operational — organic material from households, school kitchen, and market feeding demonstration farm and community gardens
- First community reuse and artisan upcycling workshop opens — Skills Training Academy students trained as practitioners and educators
- Recycling collection cooperative formed — local teams paid and trained to manage collection routes across Písaq

Phase III · 2028 · The Year of Integration

All pillars active. The ecosystem begins to breathe as one living whole. The focus shifts from building individual elements to weaving them into a coherent, mutually reinforcing whole.

Key milestones

- Yachay Wasicha fully accredited as nursery and primary school and operating on permanent campus
- Sumaq Kawsay center open in its permanent location and serving the community daily
- Skills Training Academy fully operational with its first cohort of students across all training tracks
- Eight of twelve mountain communities actively engaged in Allin Kawsay programs
- Community food production measurably reducing dependence on outside food supply chains
- Elder care network serving vulnerable elders across Písaq and six or more mountain communities
- Quechua language demonstrably increasing in daily use among school-age children
- Amuna restoration producing measurable improvements in dry-season water availability
- Native reforestation measurably expanding — community nurseries supplying thousands of seedlings annually, watershed tree cover visibly increasing across engaged communities, spring protection strengthened by restored vegetation
- Recycling and zero waste system fully integrated — waste separation active valley-wide, composting feeding community farms, artisan cooperative generating income from upcycled goods, and zero waste curriculum embedded across all Yachay Wasicha levels
- Allin Kawsay attracting international attention — researchers, journalists, aligned organizations visiting and documenting the model

Phase IV · 2029–2030 · The Year of Flowering

The model is alive. Thriving. The world takes notice. The valley begins to transform. By the end of 2030, walking through Písaq feels different. Children speaking Quechua on the street. The healing center busy with community members every morning. Young people working, building, teaching, farming — with pride and purpose and no plan to leave. Elders honored and cared for. A buzz in the air that has nothing to do with tourism and everything to do with a community that has chosen itself.

The 2030 milestone — what thriving looks like

- All nine pillars fully functioning and financially sustainable
- Yachay Wasicha fully accredited from nursery through secondary school — Quechua spoken with pride throughout
- Sumaq Kawsay established as a recognized regional center of natural healing and Andean wellness education
- Skills Training Academy has graduated its first full cohort — young people working across all nine pillars
- All twelve mountain communities actively connected — each one engaged, supported, and contributing to the whole
- First cohort of trained youth deployed as regenerative ambassadors throughout the wider Sacred Valley
- Community food production providing the majority of nutritional needs for engaged families
- Water sovereignty secured — all communities with protected springs, functioning harvesting systems, and restored ancient water infrastructure
- Native reforestation visibly transforming the valley's watersheds — hillsides greening, springs strengthening, and a new generation of young people who understand themselves as stewards of the living land they inhabit
- Elder care network comprehensive — no elder in Písaq or the twelve mountain communities isolated or without care
- Recycling and zero waste culture self-sustaining — cooperative enterprises generating income, composting enriching community farms, and Písaq recognized across Peru as a living model of indigenous-led ecological stewardship
- Písaq formally recognized as a model regenerative indigenous community — by the Peruvian government, by international organizations, and by the global network of aligned initiatives
- The open-source Allin Kawsay framework documented and made available to indigenous communities worldwide

PART TWO

Measuring What Matters

Culturally relevant impact indicators

The success of this work is measured not only through the metrics that conventional development reporting requires — though those are tracked carefully and reported with full transparency. It is measured above all through indicators that reflect what actually matters to the people of this valley.

- Percentage of school-age children speaking Quechua in daily life
- Youth retention rate — percentage of young people choosing to remain in Písaq and the mountain communities
- School enrollment and retention at Yachay Wasicha
- Number of elders receiving daily care and active as teachers and knowledge holders
- Reduction in pharmaceutical dependency and increase in traditional medicine use
- Child nutrition rates and reduction in diet-related illness
- Number of families and communities with sustainable functioning household food production
- Clean water access rates across all twelve communities
- Spring flow measurements through dry season — improvement over baseline
- Native tree cover — number of seedlings planted and established annually, and measurable increase in canopy cover across reforested watersheds
- Volume of organic waste composted and returned to community soil — measurable improvement in farm fertility
- Waste diverted from open dumping — reduction in plastic and residual waste visible in public spaces and roadsides
- Number of traditional ceremonies actively practiced by community members
- Community cohesion — qualitative assessment through regular community dialogue and council feedback

Numbers, though, are only ever part of the picture. The deepest measure of this work is whether the community itself feels it — and that is assessed the way this community assesses everything: through dialogue, through the council, through the honest reckoning of people who live here and know what is real. Some of what matters most resists a spreadsheet. The elderly woman in Paru Paru who receives a hot meal each day is not a data point; she is the whole vision in miniature — a community remembering how to care for its own. Success, in the end, is measured the way *Sumaq Kawsay* itself is understood: not by what can be counted, but by whether life in this valley is becoming, in the fullest Quechua sense, beautiful.

PART THREE

The Financial Plan

What it costs, where it goes, and how it is structured

Allin Kawsay's two-year capital requirement to move from launch (2026) through full physical build-out (2027) is **\$3.5 million USD**, structured across two phases:

Phase	Year	Character	Total Funding
Phase I	2026	Foundation Year	\$500,000
Phase II	2027	Building Year	\$3,000,000
		Two-year total ask	\$3,500,000

Phase I · 2026 · \$500,000 · Foundation Year

Phase I capitalizes the groundwork on which everything else depends — securing the land, establishing the core team, sustaining existing programs, and laying the legal, governance, and operational foundations on which Phase II will build. The allocation framework:

Land down payment · \$200,000

down payment toward securing the land for the integrated Allin Kawsay infrastructure

Core team — Year 1 · \$150,000

project coordinator, program leads, core staff salaries for a full year

Operational expenses · \$45,000

organizational operations, communications, outreach, website, media production

Sustaining current programs · \$60,000

maintaining Yachay Wasicha and Mountain Community programs while we build the next levels

Legal · \$30,000

NGO transition, governance setup, accreditation consultations, legal counsel

Operating reserve · \$15,000

unforeseen costs and contingencies

Note: within the core team, the professional fundraiser is engaged for six months; all other team members are funded for the full year.

Phase I Total: \$500,000

Phase II · 2027 · \$3,000,000 · Building Year

Phase II is the year of physical build-out — land secured in full, the two major campuses constructed, infrastructure deployed in priority mountain communities, the Skills Training Academy launched, and programs running across all nine pillars. The funding allocation:

Land — Full Purchase · \$1,000,000

completing the acquisition of land for the integrated Allin Kawsay infrastructure

Yachay Wasicha Campus · \$600,000

design, materials, and construction of the expanded school campus

Sumaq Kawsay Center · \$350,000

healing spaces, classrooms, Natural Medicine Pharmacy, sacred plant gardens, community kitchen

Mountain Community Hubs · \$600,000

infrastructure projects across engaged mountain communities — water systems, gathering spaces, greenhouse expansion

Skills Training Academy Launch · \$150,000

curriculum development, instructor recruitment, initial materials, first-cohort infrastructure

Programs & Operations · \$200,000

staff salaries, program delivery, and operational costs across all pillars

Reserve & Contingency · \$100,000

unforeseen costs and adaptive capacity

Phase II Total: \$3,000,000

Two-Year Total Ask: \$3,500,000

Phase I + Phase II together represent the capital required to move Allin Kawsay from launch through full physical infrastructure, with programs operating across all nine pillars by the end of 2027. Phases III and IV (2028–2030) shift the financial model toward operational sustainability and diversified income — described in detail in Part Five.

Funding sources — a hybrid model

This initiative is funded through a deliberately diversified model — ensuring that no single source of funding creates dependency, and that the organization's financial sustainability grows over time alongside its programmatic impact:

Philanthropic foundations and impact investors

The primary source of capital for infrastructure and program launch in 2026 and 2027. Targeted outreach to foundations aligned with indigenous rights, education, health sovereignty, food security, and cultural preservation.

International NGO partnerships

Co-funding and technical partnerships with aligned international organizations in education, health, permaculture, and indigenous community development.

Government grants and official support

Peruvian national and regional government programs for indigenous education, traditional medicine, food security, and cultural preservation.

Social enterprise

Revenue generated through the sale of organic produce, artisan goods, natural medicine preparations, and certified programs that attract international students and experiential learners.

Allied retreat center contribution

Through The Mountain Sanctuary — described in Part Four — Allin Kawsay receives a structured share of retreat center revenues as part of its long-term sustainability model.

Individual donors and community fundraising

A broad base of individual supporters connected through the Allin Kawsay story, contributing at all levels to a vision that resonates across cultures and continents.

PART FOUR

The Allied Ecosystems

How Allin Kawsay is supported by aligned initiatives in the Sacred Valley

Allin Kawsay does not exist in isolation. It is held within a wider ecosystem of aligned initiatives in the Sacred Valley — independent in their own right, but connected to the service work of Allin Kawsay through values, through people, and through specific structural commitments to its sustainability. This section describes one such allied ecosystem — Ancient Apus, together with The Mountain Sanctuary that its members operate — strictly in the context of how they support and integrate with Allin Kawsay's mission. Each of these initiatives has its own identity, purpose, and documentation; what follows describes only their relationship to the work presented in this Vision Document.

Ancient Apus — service, connection, and support for the work

Ancient Apus is an intentional community in the Sacred Valley whose members have come together around a shared commitment to service in this region. Its members are drawn largely from the international community that has made this valley its home. From the perspective of Allin Kawsay, the relevance of Ancient Apus is not that its members carry out the core work on the ground — that work is led, taught, healed, and built primarily by local people — but that Ancient Apus contributes a distinct and valuable kind of capacity: service, connection, and a bridge to the wider world.

Several specific contributions flow from this community. Ancient Apus members manage The Mountain Sanctuary, the retreat and healing center described below. They organize the retreatants and volunteers who come to serve directly at Allin Kawsay's project sites, schools, and communities. They connect and communicate with people around the world who wish to participate in, support, or help sustain the work — a steady channel of relationship, advocacy, and resources reaching far beyond the valley. And they help weave the skills of the valley's wider international community into the work — including professional healers whose modalities complement the traditional Andean healing offered through Sumaq Kawsay.

Beyond these points of connection, Ancient Apus operates as an independent community with its own purpose and structure, distinct from Allin Kawsay's service mission. The two are not the same initiative. Allin Kawsay's work is service to the indigenous Quechua communities of Písaq and the Sacred Valley; Ancient Apus's existence as a community is its own matter. What matters for the readers of this document is simply that a committed, values-aligned community stands alongside the work — managing the enterprise that helps sustain it, channeling volunteers and global support toward it, and offering complementary skills in the spirit of service.

The Mountain Sanctuary — sustaining the work through aligned enterprise

The Mountain Sanctuary is the healing and retreat center within the Ancient Apus ecosystem, established and managed by its members. While it operates as its own enterprise, its relationship to Allin Kawsay is structured around four specific commitments to the service work:

1. Direct financial contribution

Thirty-three percent of The Mountain Sanctuary's profits flow directly to Amistad Sagrada to support Allin Kawsay's programs. This is a structural commitment — built into the operating model of the retreat center itself — and represents one of the key pillars of Allin Kawsay's long-term sustainability strategy. As The Mountain Sanctuary grows in scale and reputation, this contribution grows with it, providing a steadily increasing source of income that does not depend on philanthropic fundraising cycles.

2. Natural medicine supply for Sumaq Kawsay

The Mountain Sanctuary maintains a natural medicine laboratory dedicated to cultivating medicinal herbs and preparing formulations specifically to supply the Sumaq Kawsay Natural Medicine Pharmacy. This significantly expands the diversity, quality, and capacity of natural medicines that the pharmacy can offer to the community — without increasing the cost to those who receive them.

3. Volunteer service from retreatants

Retreatants at The Mountain Sanctuary have the opportunity to participate in Allin Kawsay's service work during their time in the Sacred Valley — volunteering at project sites, contributing skills to specific programs, and engaging directly with the communities being served. This is offered as an optional dimension of the retreat experience for those who feel called to it, and creates a meaningful bridge between personal retreat work and service in the world.

4. Donations, advocacy, and outreach

Beyond the structured 33% profit contribution, retreatants are introduced to Allin Kawsay during their stay and invited to support the work further — through direct donations, through ongoing involvement after they return home, and through spreading the word within their own networks. Many of Allin Kawsay's most enduring supporters and ambassadors first encountered the work through their experience at The Mountain Sanctuary.

Why this matters for funders and partners

For prospective funders, partners, and allies evaluating Allin Kawsay, the existence of these allied ecosystems should be understood as a strengthening factor. They provide:

- A values-aligned partner community (Ancient Apus) that manages a sustaining enterprise, channels volunteers and global support, and brings complementary skills to the work
- A growing source of unrestricted, structurally-committed income (The Mountain Sanctuary's 33% contribution) that reduces long-term dependency on philanthropy
- A natural pipeline of new supporters, volunteers, and advocates (retreatants) that grows organically with the retreat center's success
- Direct programmatic support (the natural medicine supply pipeline) that improves service quality without increasing community cost

Each of these is an integral part of the broader strategy for making Allin Kawsay not only achievable in the short term but genuinely sustainable for the decades ahead.



Cheek to cheek with an elder of the community — this is what seventeen years of relationship looks like.

PART FIVE

Sustainability Beyond 2030

How this work continues — and continues to deepen — once the build years are complete

A vision document of this scale must answer a serious question: what happens after 2030? The five-year arc described in this document is intensive — it requires concentrated capital, concentrated labour, and concentrated philanthropic engagement. By design, this period is finite. The question is what kind of organization stands at the end of it, and how it sustains itself across the decades that follow.

Allin Kawsay's post-2030 sustainability is structured around six converging shifts. None of them alone is sufficient; together, they form a financial and operational foundation designed to carry the work forward without depending on any single source — and without depending on the same scale of philanthropic capital that the build years require.

1. The allied retreat center contribution scales up

The Mountain Sanctuary — described in Part Four — is in its growth phase during the 2026–2030 build years. As it matures, its scale, occupancy, reputation, and operating efficiency all increase. The structured 33% profit contribution to Allin Kawsay grows accordingly. What begins as a meaningful supplementary income stream during the build years becomes, in the decade that follows, one of the largest single sources of unrestricted operating income for the entire ecosystem of programs.

2. Social enterprise revenue matures

Across the build years, Allin Kawsay develops several income-generating activities that scale naturally with programmatic strength rather than competing with it. By 2030, these are functioning at significant capacity:

- Organic agricultural surplus from the community growing programs — sold into regional markets and value-added products
- Artisan goods produced by community members and elders — textiles, ceramics, traditional crafts — connected to ethical markets locally and internationally
- Natural medicine preparations from the Sumaq Kawsay Pharmacy and its supply network — formulations made from ethically cultivated and wildcrafted plants
- Certified educational programs and immersive learning experiences for international students, professionals, and institutions seeking grounded engagement with indigenous knowledge systems

- Skills Training Academy certificate programs — generating income from learners both local and international while training the next generation of practitioners

By design, these revenue streams emerge from the work itself rather than being layered on top of it. They are not distractions from the mission — they are the mission becoming economically self-supporting.

3. Government recognition opens public funding

Yachay Wasicha's full national accreditation through IPEBA and Sumaq Kawsay's licensing through the Peruvian Ministry of Health — both completed during the build years — open access to ongoing public funding streams reserved for accredited institutions. Once these structures are in place, they continue to operate as bridges between Allin Kawsay's programs and the national and regional government support that bilingual indigenous education and integrative health care can receive.

4. Trained local leadership reduces dependency on outside expertise

One of the most significant long-term cost reductions is the simplest: by 2030, the people running this work are increasingly the young people who grew up in it. The teachers at Yachay Wasicha. The healers and pharmacy staff at Sumaq Kawsay. The agronomists and water specialists. The cultural transmission teachers. The administrators. The council members. Each role transferred from outside expertise to locally trained leadership represents both deeper rootedness and lower long-term operational cost.

5. Continuing philanthropy at a smaller, steadier scale

Philanthropic support does not disappear after 2030 — but its character changes. The intensive build-phase capital is replaced by a smaller, steadier base of committed donors, many of whom have been connected to the work over years and remain engaged through ongoing relationship. This is the lifelong-supporter model: not transactional fundraising, but sustained partnership with people who have come to understand what this valley holds and what this work represents.

6. The volunteer-and-retreatant pipeline continues to bring contribution

The natural pipeline of supporters, volunteers, and advocates that develops through The Mountain Sanctuary continues to feed the work in ways that go beyond the structured 33% profit contribution. Volunteer skills, direct donations, in-kind support, professional partnerships, and international ambassadorship all continue to flow into Allin Kawsay — not as one-time events, but as a continually renewing relationship between people of conscience around the world and the place that they have come to know and love.

The financial picture in 2031

Taken together, these six factors produce a 2031 operating model that looks substantially different from the 2026 model. Where the early years depend significantly on philanthropic capital for infrastructure and launch, the mature operating model is diversified across structured enterprise contribution, social enterprise revenue, government partnership, reduced cost structure through local leadership, ongoing relationship-based philanthropy, and a continually engaged international supporter base.

This is not a model that depends on perpetual fundraising at the scale of the build years. It is a model that becomes, by 2030, an institution genuinely held by and within the communities it serves — financially, operationally, and culturally.

PART SIX

Risks and Honest Acknowledgments

The challenges this work faces, and how each is approached

A vision of this scope, undertaken across this terrain, with this scale of capital, would not be credible if presented as risk-free. What follows is an honest naming of the principal risks Allin Kawsay faces — and the practical considerations that inform how each is approached. Some of these risks can be mitigated; others must simply be navigated with care. All of them are taken seriously.

Land acquisition

Land in the Sacred Valley is appreciating in value, and transactions can be complicated by title histories, communal land rights, and regulatory considerations. The principal risk is timing — delays in the securing process could shift Phase II milestones. The principal mitigation is structural: working with experienced local legal counsel, maintaining strong relationships with sellers and local authorities, and building flexibility into the Phase II construction timeline.

Regulatory and accreditation timelines

Full accreditation of Yachay Wasicha through IPEBA and licensing of Sumaq Kawsay through the Peruvian Ministry of Health are foundational to the long-term sustainability model. These processes are governed by external bodies whose timelines are not under Allin Kawsay's direct control. The risk is delay; the mitigation is to begin both accreditation processes early in Phase I (rather than waiting for full infrastructure), engage consultants who have successfully navigated these specific processes before, and build the operational programs to standards that meet or exceed accreditation requirements from the start.

Climate impacts on water and agriculture

Andean watersheds are under measurable stress. Glacial retreat, increasingly erratic precipitation, and shifting agricultural seasons are real and worsening. This is not a risk Allin Kawsay can eliminate — it is a condition the work is responding to. The water regeneration pillar is built precisely around this reality: spring protection, watershed restoration, traditional infrastructure designed for climate-resilience, and diversification of water sources. Agricultural programs emphasize climate-resilient native varieties and diversified, adaptive cultivation. The honest acknowledgment is that some of the work will necessarily evolve as conditions shift — and the programs are designed with that adaptability in mind.

Political and economic shifts in Peru

Peruvian political conditions have been volatile in recent years, and the regulatory environment around NGOs, foreign funding, and indigenous communities can shift with changes in government. The risk is regulatory friction or operational disruption. The mitigation is operating with full legal compliance and transparency at every level, maintaining constructive relationships with regional and local authorities, and structuring the organization so that no single political shift can compromise its operational continuity.

Cultural preservation in a region of growing tourism

The Sacred Valley's increasing visibility brings both opportunity and risk. The same flow of international interest that can support this work can also accelerate the commodification of indigenous culture that this work is precisely intended to resist. The principal mitigation is structural: cultural transmission programs that are by, with, and for community members — not designed as spectacle for outside consumption. Boundaries are maintained intentionally between the service work and any retreat or visitor programming. Allin Kawsay is not a cultural tourism product.

Funding concentration

Any organization that becomes overly dependent on a small number of large funders is vulnerable to the loss of any one of them. The deliberate hybrid funding strategy described in Part Three — philanthropy, government partnership, international NGOs, social enterprise, the structured retreat center contribution, and individual donors — is designed specifically to mitigate concentration risk. The goal is no single source representing more than a manageable share of the operating base by 2030.

Execution and team capacity

A vision of this complexity, executed across this many pillars simultaneously, requires exceptional team capacity. The principal mitigation is the existing seventeen-year track record of program delivery, the values-aligned partner community described in Part Four, and the phased build-out that does not attempt to launch all nine pillars simultaneously. Phase I deliberately focuses on foundation work, governance, team, and deepening existing programs — not on infrastructure expansion that would stretch team capacity prematurely.

At a glance

The principal risks named above, and how each is met:

Risk	How we are approaching it
Land acquisition	Experienced local legal counsel engaged; strong relationships with sellers and authorities; flexibility built into the Phase II timeline.
Regulatory & accreditation timelines	Both processes begun early in Phase I; experienced consultants engaged; programs built to standard from the start.
Climate impact on water & agriculture	The water pillar is itself the response — spring protection, watershed restoration, climate-resilient native crops.
Political & economic shifts in Peru	Full legal compliance and transparency; strong local relationships; a structure resilient to any single shift.
Cultural commodification	Transmission by, with, and for the community; firm boundaries with visitor programming. Not a cultural tourism product.
Funding concentration	A deliberate hybrid model, so no single source becomes a dominant share of the operating base by 2030.
Execution & team capacity	A seventeen-year delivery record, a stable values-aligned team, and a phased build-out rather than all nine pillars at once.

The honest summary

None of these risks are minor; all of them are known; each one has a considered approach. The conditions that make this work possible — established trust, locally rooted leadership, existing program infrastructure, and aligned ecosystem support — are also the conditions that make these risks navigable. Allin Kawsay is not proposing to begin from zero in any of the areas where risk concentrates. The foundations from which it proceeds are precisely the foundations that allow it to proceed responsibly.

PART SEVEN

How to Participate

Pathways for funders, partners, professionals, and friends of the work



The road forward — walked together.

What follows is an open invitation. Allin Kawsay is not a closed organization advancing a predetermined plan — it is a living initiative that grows through relationship. There are several distinct ways to engage with this work, depending on what you bring and what calls you. All of them matter.

Fund the work

Philanthropic capital is the foundation of the build years. Allin Kawsay welcomes conversations with foundations, impact investors, family offices, and individual major donors interested in supporting any of the following:

- The full \$3.5M two-year program, providing comprehensive support across all phases and pillars

- A specific phase — Phase I (Foundation Year, \$500K) or Phase II (Building Year, \$3M)
- A specific pillar — Yachay Wasicha, Sumaq Kawsay, water regeneration, food sovereignty, elder care, mountain community hubs, cultural regeneration, youth empowerment, or governance and operations
- A specific infrastructure project within Phase II — the school campus, the healing center, the Skills Training Academy launch, or one of the mountain community hubs
- Multi-year operational support that bridges from the build years into the long-term sustainability period

Detailed funding documentation — pitch decks, organizational documentation, financial reporting, accreditation status, and pillar-specific program documents — is available upon request.

Partner with the work

Some of the most meaningful contributions are not financial but structural. Allin Kawsay welcomes partnership conversations with:

- International NGOs working in education, health sovereignty, indigenous rights, food security, water, or cultural preservation
- Academic institutions seeking grounded research, fieldwork, or educational exchange partnerships
- Foundations with active programs in any of the pillar areas
- Government bodies and regional authorities aligned with the work's goals
- Aligned organizations in permaculture, regenerative agriculture, integrative health, traditional medicine, or indigenous community development

Join the work — professionals and practitioners

Allin Kawsay's growth across the build years will require specific professional capacity. Practitioners who feel called to long-term engagement with this work — and who can bring real skill to it — are encouraged to make contact. Areas of particular interest include:

- Bilingual educators with experience in intercultural, place-based, or indigenous education
- Integrative health practitioners, herbalists, and traditional medicine specialists
- Agronomists, permaculture designers, and regenerative agriculture specialists
- Water and watershed specialists, hydrologists, and traditional water systems experts
- Architects and builders experienced in traditional Andean construction and ecological design
- Cultural transmission specialists — linguists, ethnomusicologists, traditional knowledge holders
- Organizational, financial, legal, and administrative professionals who can support governance and operations

Share the work

The most valuable thing many friends of this work can offer is connection — introducing Allin Kawsay to people, organizations, and networks who may resonate with the vision. Sharing this document, sharing the website, making thoughtful introductions, and speaking about the work in spaces where it might find resonance are all meaningful forms of contribution.

Contact

For all of the pathways above, the same point of contact applies. Reach out directly and we will respond personally:

Website	www.amistadsagrada.com
Email	amistadsagrada@gmail.com
Location	Pisac, Sacred Valley, Peru

We respond to every serious inquiry. We invite real conversation. We are genuinely glad you have read this far.

THE DECLARATION

A Word at the End

This document opened with an image: walking through Písaq in 2030, and finding a place that has held everything it once was — Quechua spoken in the streets, children carrying ancestral knowledge with confidence, elders honored and integrated into daily life, water flowing clean through restored systems, food grown from native seed, healing offered through both traditional and modern medicine, ceremony alive, community whole.

That image is what this document has been describing throughout. Movement One named the vision and its nine pillars. Movement Two went deep into each pillar — the substance, the method, the architecture. Movement Three laid out the operational path: the phases, the indicators, the financials, the allied ecosystems, the long-term sustainability, the honest risks, and the practical pathways for participation.

What remains is the simplest part. The roots are already here. Seventeen years of presence in this valley, of trust earned slowly, of relationships built across generations, of programs that have already worked and continue to grow — this is not a vision being launched from nothing. It is a vision being given the resources to become what it has always been preparing to become.

The communities are ready. The land is identified. The team is in place. The plan is structured. The funding architecture is designed to be both sufficient for the build years and sustainable for the decades that follow. The honest risks have been named and considered. What is needed now is for those who recognize this work to step forward and meet it — with capital, with partnership, with skill, with voice, with whatever you carry that this work can receive.

Allin Kawsay means *beautiful life*. *Sumaq Kawsay* means *living well*. These are not abstractions in the Quechua world. They name a real and specific way of being alive — together, with the land, with the ancestors, with the children yet to come, with the mountains who are kin, with the springs who are teachers, with the seeds who carry memory. It is a way of being that this valley has held and refined across more than five centuries of pressure to abandon it.

It is still here. The window to ensure it remains so is open now. By 2030, we intend that walk through Písaq to be a real one — and for the model it represents to have begun rippling outward to the mountain communities, to the wider Andean world, and to anyone, anywhere, who is looking for evidence that another way of being human is not only possible but actively being lived.

The roots are already here.

The trust is already here.

The love is already here.

What we are asking for is the means to grow what has already taken root.

Thank you for reading. Thank you for taking this seriously. Thank you for whatever you carry that has brought you to the end of this document. We look forward to hearing from you.

Presented with love and seriousness of purpose by

Amistad Sagrada

Písaq · Sacred Valley · Peru

Allin Kawsay — The Good Life, Lived Well Together

A note on companion documents

This Vision Document is available in three languages. The Spanish edition — *Allin Kawsay: Una Visión para la Regeneración Comunitaria Indígena* — makes the full vision accessible to partners, government bodies, and community members across the Spanish-speaking world. The Quechua edition honors something deeper still: a vision for the Quechua people, expressed in the language of the Quechua people, in a literary form shaped by the rhythms and wisdom of that living tradition rather than simply translated from another tongue.

For those who wish to understand not only the *what* but the *how*, the **Allin Kawsay Operational Manual** provides the detailed, on-the-ground framework for manifesting every pillar of this vision into practical form — governance structures, program protocols, construction timelines, partnership agreements, and the full step-by-step architecture of implementation. Together, the Vision Document and the Operational Manual form a complete foundation for everything Allin Kawsay is building.

To request any of these documents, or to begin a conversation about partnership, funding, or participation, please reach out to Amistad Sagrada directly.

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APPENDIX

A Glossary of Quechua Terms

The words woven through this document, gathered for the reader

Allin Kawsay lives in two languages at once. The Quechua words that move through these pages are not ornament — each one carries a way of seeing the world that has no exact equal in English or Spanish. This glossary gathers them for readers meeting them for the first time.

Values and worldview

Allin Kawsay	“The good way of living.” The name of this vision: a whole community living well together, in right relationship with land, ancestors, and one another.
Sumaq Kawsay	“Beautiful life” — life lived in fullness. Also the name of the Andean Natural Healing and Educational Center.
Ayni	Sacred reciprocity; the understanding that giving and receiving are not opposites but a single flow.
Minka	Collective labor, freely given for the common good. (Also <i>minga</i> .)
Ayllu	The extended community of kinship and belonging.
Pachamama	Mother Earth; the living world understood as a being in relationship.
Apu (pl. Apus)	A sacred mountain, honored as a living protector and kin.
Chakana	The stepped Andean cross — an organizing symbol of Andean cosmology and the geometry of the school's design.

Places and institutions

Yachay Wasicha	“The little house of learning” — the school founded in 2011.
Pisac	The town and surrounding communities of the Sacred Valley at the heart of this work.

Land, water and food

<i>Andenes</i>	Ancestral agricultural terraces engineered into the hillsides to create stable, productive farmland.
<i>Amunas</i>	Pre-Inca channels that “sow” rainwater into the earth in the wet season to recharge the springs that flow in the dry season.
<i>Pukios</i>	Natural springs.
<i>Waru waru</i>	Raised planting beds ringed by water channels that buffer crops against frost.
<i>Chhalanaku & Yanki</i>	Traditional relationships of exchange between communities at different altitudes.

Healing and ceremony

<i>Curandero</i>	A traditional healer.
<i>Yatiri</i>	An Andean ritual specialist and keeper of wisdom.
<i>Paqo</i>	An Andean priest and ceremonial practitioner.
<i>Partera</i>	A traditional midwife.
<i>Kallawaya</i>	A healer of the renowned itinerant Andean herbal-medicine lineage.
<i>Despacho</i>	A ceremonial offering of gratitude and reciprocity to the living world.
<i>Limpia</i>	A traditional energetic cleansing.