



PAWANKA
FUND

10
Years

A close-up photograph of a woman wearing traditional, colorful beaded jewelry. She has a large, multi-layered beaded collar and a matching headband adorned with a star-shaped ornament and various beads. She is wearing a bright orange garment. The background is blurred, suggesting an outdoor setting.

EXECUTIVE Summary 2023



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Members of the Guiding Committee and partners of Pawanka Fund



Letter on behalf of the **Guiding Committee**

Nine years ago, inspired by the World Conference on Indigenous Peoples at the UN in September 2014, a group of Indigenous leaders met with friends of philanthropy to co-create an experience that aimed at channeling resources to the world's Indigenous Peoples towards building a collective dream.

We were convinced that promoting intercultural philanthropy was an effective strategy and a concrete and clear way to bridge gaps, and address the fact that although Indigenous Peoples are critical stewards of ecologically intact areas of the Earth and our traditional practices and knowledge systems are vital in tackling climate change and promoting the wellbeing of the planet, significant gaps exist in the recognition of our rights and role. Furthermore, limited resources are channeled directly to our communities, organizations and networks.

We started with the "different ways of learning and knowing" Fund, now the Pawanka Fund that seeks to reframe the practices and frameworks used to move resources to communities by shifting the donor-beneficiary notion, reducing donor-driven investments, and redefining the indicators of success and well-being on matters that affect us as Indigenous Peoples. Increase flow of financial resources to indigenous peoples to fund and promote their self-determined development and ensure their long-term resilience and sustainability. That is why we have maintained a relationship throughout these nine years that allows 80% of our annual budget to be transferred to our local partners.

Our first call allowed us to share approximately \$250,000 with local partners in 2015. We are proud to say that in 2023 we distributed \$4,680,922.33 reaching 309 local organizations in the seven socio-cultural regions of the world in a single year, thus reaching 83 countries.



The Pawanka Fund grants are flexible, respectful of self-determination and the vision of good living, support Indigenous Peoples to “sustain their strong connection to their land, territories, and resources and enhance their cultures, knowledge and sustainable practices while upholding their dignity, rights and wellbeing.

In 2024, we will be celebrating our 10th anniversary and are committed to continuing to mobilize more financial resources, to keep it flowing directly to Indigenous Peoples organizations, networks and territorial authorities for their self-determined development that is holistic, inclusive and culturally appropriate, to continue to disseminate indigenous traditional - ancestral knowledge to those holding power in donor governments, private sector, the philanthropic community and development practitioners to be integrated into policies, practices, and budgets of decisions makers in government and donors, so that aspirations for self-determination of indigenous Peoples could be attained.

That is a huge challenge in the current global context of multiple crises. We are grateful to our donors, strategic partners and indigenous organizations that allow us to accompany their processes, building together a model of intercultural philanthropy that bridges ancestral practices of solidarity and reciprocity with the indigenous ways of living, beliefs, philosophies, skills and innovations needed to build resilience and ensure the rights and wellbeing of Indigenous Peoples in accordance with the United Nations Declarations on the Rights of Indigenous Peoples and a world with greater equity and justice.

We invite you to learn some facts about our work and some inspiring results from our local partners in 2023.

May the spirits of our ancestors guide you in your work.

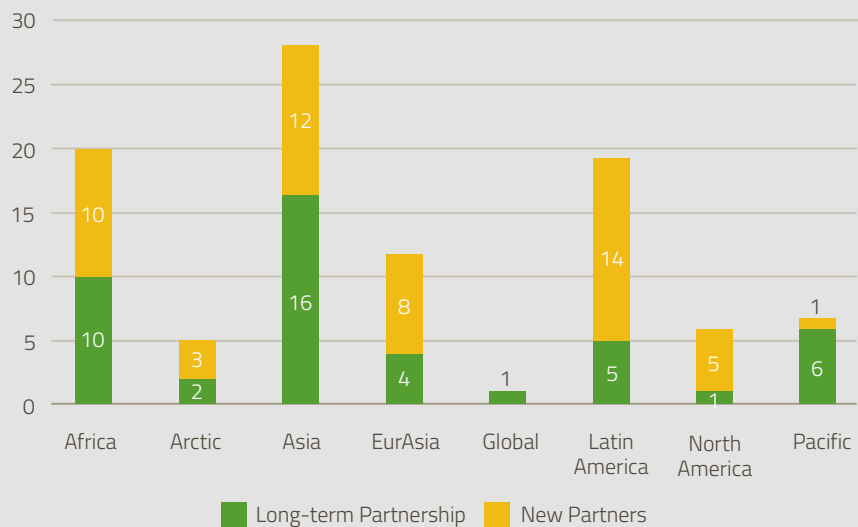
Myrna Cunningham
Chairperson of Pawanka Fund





Pawanka Fund 2023 in numbers

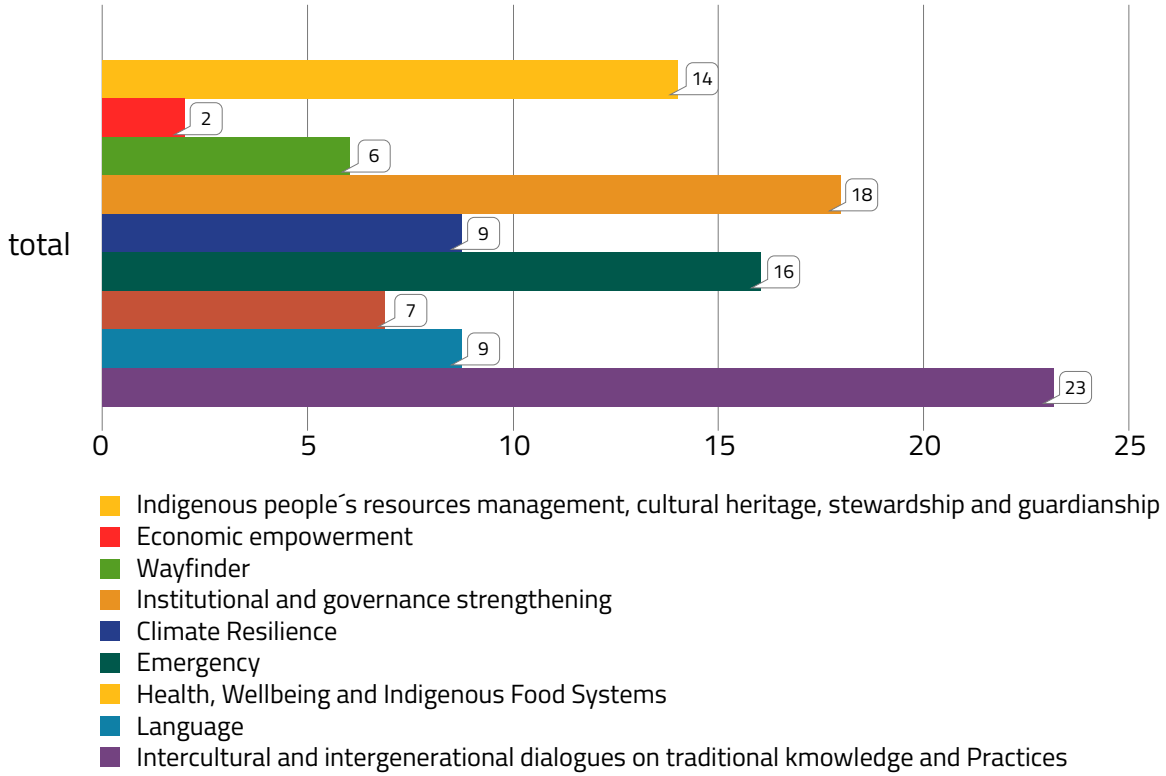
104 grants reached **309** local partners in **50** countries in the seven socio cultural regions of the world.



77 local grants were received directly by local partners, and **27** used fiscal sponsors, compared to 39 that used fiscal sponsors the previous year.

Of the **104** initiatives that were supported, **54** were new partners and **44** long time partners. The majority are local initiatives, **8** are regional and 1 is global. We reached **8** new countries: *Benin, Botswana, Gambia, Kazakhstan, Malawi, Turkmenistan, Namibia and Uzbekistan.*

Themes approved 2023



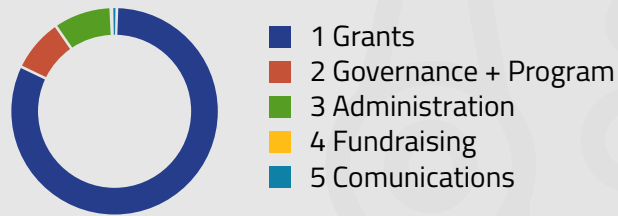
83.75% (= \$ 4,680,922.33) of the Pawanka Fund Overall Budget \$ 5,589,020.29 was allocated to grant making.

#	Distribution	Executed budget 2023	Percentage
1	Grants	4,680,922.33	83.75%
2	Governance + Program	384,938.00	16.25%
3	Administration	468,159.96	
4	Fundraising	15,000.00	
5	Communications	40,000.00	
	Total	5,589,020.29	100.00%





2023 Total expenses



Strategic grant making

Indigenous Peoples are critical stewards of ecologically intact areas of the Earth and our traditional practices and knowledge systems are vital in tackling climate change and promoting the wellbeing of the planet. Despite this, significant gaps exist in the recognition of our rights and role. Furthermore, limited resources are channeled directly to our communities, organizations and networks.

In light of this, the Pawanka Fund believe that promoting intercultural philanthropy is an effective strategy and a concrete and clear way to bridge gaps, that is why we created our institution; To reframe the practices and frameworks used to move resources to communities by shifting the donor-beneficiary notion, reducing donor-driven investments, and redefining the indicators of success and well-being on matters that affect us as Indigenous Peoples.

We combined direct flow of resources to 104 local partners and identify 17 strategic partners in the seven regions, that shared experiences and resources with 205 local organizations, reaching 309 local partners in 2023. Strategic partners are Indigenous People's Organizations that fills some of the following criteria:

1. Have knowledge and relationship with Indigenous local organizations.
2. Have experience and organizational capacity to mentor, accompany monitor and share learnings.
3. They can be a locally based organization, but have a global participation and belong to networks.
4. Ability and skills to support local partner in the completion of their Cultural Due Diligence, Baseline, Report Writing, Final Reflection, Analysis and Storytelling.
5. Have developed guideline on how they share resources, decision making process.

Regions	Strategic Partners
Latin America	Foro Indígena de Abya Yala (FIAY) Red de jóvenes indígenas de LAC Fundación Kembalil, Guatemala
North America	Alliance for Felix Cove, Movement Strategy Center, USA
Arctic	Native Conservancy, USA Alaska
Pacific	Pacific Indigenous Women's Network 'Aha Pūnana Leo
Africa	Indigenous Information Network (IIN) Kenya Kivulini Trust African Indigenous Women Organization Central Africa Network (AIWO-CAN), Cameroon Pastoralists Indigenous Non-Governmental Organiza- tions- PINGOs Forum, Tanzania
Eurasia	Aigine Cultural Research Center (CR)
Asia	Nagkakaisang mga Tribu ng Palawan (NATRIPAL, Inc.) Philippines Sitio Sto. Nino SAMAKANABA ASSOCIATION INC. Philippines Innabuyog, Inc. (Innabuyog Alliance of Indigenous Women's Organizations in the Cordillera, Philippines) Indigenous Peoples of Asia Solidarity Fund (IPAS Fund) Jaringan Orang Asal SeMalaysia (JOAS), Malaysia



During 2023 the Indigenous Youth of Latin America and the Caribbean, with technical support from FILAC, shared resources, expertise, and knowledge with 23 local partners in nine countries with two calls:

- a. Kolom No'ooj.- Recovering Knowledge-** with the objective to promote development with identity of indigenous youth: and support communities sociocultural economic autonomy and productive innovation carried out by indigenous youth through intergenerational dialogue around the ancestral knowledge and know-how of Indigenous Peoples. When they issued their call they received 160 applications and chose 11 in Bolivia, Colombia, Ecuador, Mexico, Nicaragua, Perú and Venezuela in areas of food sovereignty, traditional medicine, indigenous tourism, handicrafts with identity and culture.

"Economic empowerment of youth: revaluing ancestral knowledge and know-how in the production of ceramics" in Bolivia.

"National Fair of Indigenous Youth of Colombia" and "Minga and barter for the care of Mother Earth, to face of climate change".

Ecuador: promote indigenous tourism in the Kawsay Katuwasi Restaurant.

Guatemala and Honduras: rescuing traditional practices and knowledges.

Mexico-"Healing our body with ancestral Mayan medicine"

Nicaragua, enhance production capacity and entrepreneurship with handicrafts of the Young Indigenous Peoples from the Caribbean Coast of Nicaragua.

Peru, sustainable community tourism, and strengthening the nutrition of indigenous children and youth.

Venezuela, rescuing the traditional recipe of "Chicha de Yuca, nourishing hope".





- b. **"Qhapaq Ñan"**: following the path of our ancestors revitalizing the languages in the historic route. The call received 383 cultural application using music, poetry, short stories, literature, theater, audiovisuals, among others to revitalize their language along the ancestral route of Qhapaq Ñan. Twelve ideas led by young indigenous from Peru, Ecuador, Colombia, Bolivia, Chile and Argentina were selected.

Exchange learning sessions were carried out on December 14 & 15 2023, highlighting how, through arts, young indigenous strengthen and revitalize their culture and indigenous languages from their own indigenous perspectives. Most of these initiatives highlight the participation of community elders who served as mentors in the use of indigenous languages. Undoubtedly, these great initiatives promote the importance of the participation of indigenous youth in the formation of new leaders in order to continue the rescue of languages and traditional practices for future generations contributing to the good living of indigenous peoples.

https://www.facebook.com/watch/live/?ref=watch_permalink&v=381439484529206

<https://fb.watch/pCOhvIIPlc/>

lengua Kukama <https://www.facebook.com/reel/1042104813744380>

Accompanying **changes**



Through effective and strategic grantmaking that revitalizes Indigenous ways of knowing and learning; together with our partners, we promote the rights and well-being of Indigenous Peoples, management investments at scale and practices intercultural philanthropy. We practice and accompany the transformation of power relations through ancestral and spiritual values and relationships between all beings.

Most of our partners applied the following approaches used by Indigenous Peoples to preserve and transfer to the next generation ancestral cultural knowledge and practices:



1. Have a holistic approach, this is a common trend.
2. Sustainable practices that harmonize economic development with ecological preservation.
3. Indigenous food systems: repositories of cultural identity, knowledge, and communal practices.
4. Language: Homeschooling; Language Immersion Programs; Documentation and recording of the language; Language Revitalization Programs; Use of technology. In Nicaragua, the preservation and intergenerational transmission of the Miskitu language was supported by the performance of plays and traditional dances through artistic recreation known as Usus mairin, Liwa Mairin, Duhindu and Unta dukia, all of them spiritual symbols guardians of natural resources.
5. Climate Change: Rescuing Traditional Seeds and Creating Seed Banks; Mitigating the impact of waves and wind in coastal areas; Strengthening land rights and the practice of self-determination; Reforestation of degraded areas; Increased participation of a large percentage of women and young people in community and decision-making processes; Promotion of low-impact tourism (Ecotourism and ethno-tourism).

Most common used approaches for Climate resilience

Political incidence	Food security and nutrition	Mitigation of the impact of waves and wind in coastal areas	Reforestation of degraded areas	Territorial governance	Innovation
Strengthening land rights and the practice of self-determination	Rescue of traditional seeds and creation of seed banks	Mitigation of the impact of waves and wind in coastal areas	Reforestation of degraded areas	Increased participation of a large percentage of women and young people in community and decision-making processes.	Promotion of low impact tourism (ecotourism and ethno tourism).
Cross-cultural intergenerational actions for climate change partnership and action	Water harvesting and food security	Preservation of territories, forests and jungles and consequently of biodiversity	Generation of renewable energy	Documentation and promotion of understanding of adaptation at the communal level.	Collectives of women entrepreneurs based on nature's resources
Advocacy processes with government authorities and at the international level	Revitalization of traditional knowledge for water resource management	Compilation of traditional cosmogonic indicators for climate predictions, which serve as early warning systems			
Networking for advocacy	Preservation of seeds and trees of various uses for indigenous peoples				



Advancing toward wellbeing and **self-determination**

Continued to support partners strive towards self-determined development that is holistic, inclusive, and cultural appropriate, by investing directly into revitalizing traditional knowledge and learning systems that safeguards indigenous lands, territories, and their governance model to respond to the needs of Indigenous Peoples based on relationships of trust, solidarity, and complementarity.

Consolidated stronger innovative governance model, based on traditional practices and principles, aimed at enriching Indigenous Peoples governance and practices towards being more resilient; and continued, to promote, inspire and innovate a model of intercultural philanthropy that ties ancestral practices of reciprocity and solidarity with modern practices using technology as the based to enhanced experiences and knowledge of Indigenous Peoples.

The following themes and priority fields of the initiatives are:

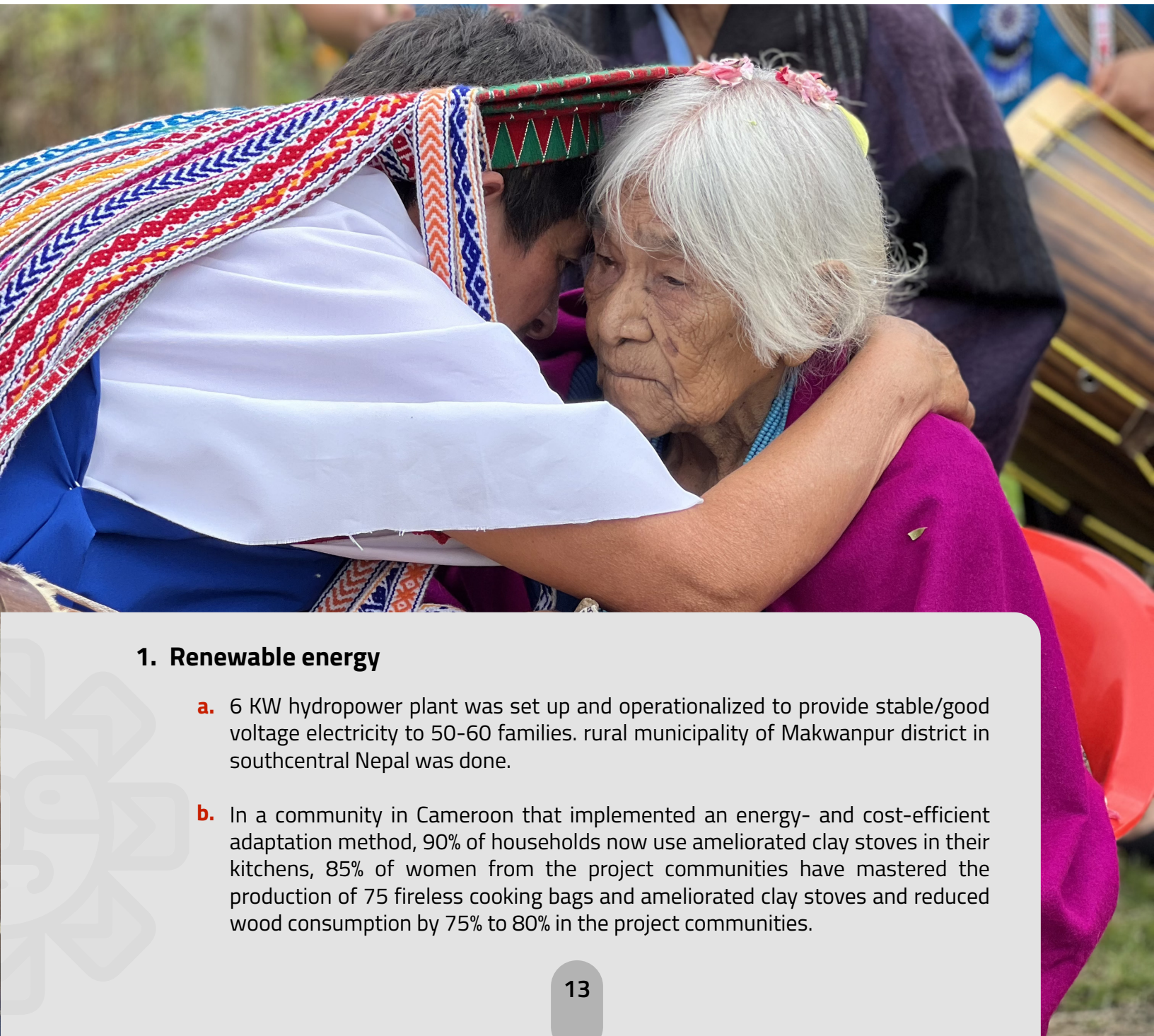
- Institutional Strengthening
- Indigenous Youth Empowerment
- Intergenerational dialogue and transfer of knowledge
- Gender equality, interculturality, diversity, equity, and inclusion
- Natural heritage conservation and guardianship of lands and territories
- Indigenous Arts and Languages
- Traditional Knowledge Systems
- Indigenous livelihoods and economic empowerment.
- Health, healing, wellbeing, and Indigenous Peoples food systems



The initiatives reflect a nuanced interplay of cultural indicators, reflecting Pawanka's commitment to fostering positive change within diverse communities. All the indicators uphold actions supporting the following: self-determination and well-being, traditional knowledge including its protection, enhancement and intergenerational transfer; holistic views of Indigenous Peoples including spiritual and cultural positive values and practices; promoting and integrating the systems of learning and knowing; gender equality; building and/or strengthening networking and partnerships at different levels and/or between different actors; inclusive and/or integrates the protection and enhancement of natural heritage; and contributes to the realization of the UN Declaration on the Rights of Indigenous Peoples as a framework for its implementation. All these indicators shape the collective identity of an indigenous society. And Pawanka strategically aligns its initiatives with these cultural nuances, recognizing that meaningful impact requires an understanding of local contexts.

Experiences of **ancestral knowledge** and practices disseminated.

Initiatives seek to ensure that traditional systems are protected and revitalized, working on a number of issues, aimed at contributing to restore and uphold traditional indigenous practices and knowledge systems, which is part of their ongoing “strive towards wellbeing, own way of life”.



1. Renewable energy

- a. 6 KW hydropower plant was set up and operationalized to provide stable/good voltage electricity to 50-60 families. rural municipality of Makwanpur district in southcentral Nepal was done.
- b. In a community in Cameroon that implemented an energy- and cost-efficient adaptation method, 90% of households now use ameliorated clay stoves in their kitchens, 85% of women from the project communities have mastered the production of 75 fireless cooking bags and ameliorated clay stoves and reduced wood consumption by 75% to 80% in the project communities.

2. Economic recovery

- c. Community- based recovery project after an earthquake provided water in a community Palaquio, Abang in the province of Abra.
- d. The livelihoods of 120 (60 youth & 60 women) small agricultural producers increased productivity in Ngamwa, Kasaga and Kiliungu in the territory of Mwenga.
- e. In Kenya, 24,000 mangrove seedlings were planted at different sites. The Save Lamu Organization, in partnership with other partners contributed towards guardianship of Water, coastal and marine ecosystems, restored the mangrove vegetation by promoting the already existing community efforts in rehabilitation and restoration. Likewise, enhances awareness of natural resource management best practices within the Amu and Pate Islands.
- f. The territorial government of Matumbak, one of the nine territories of the Mayangna Nation in Nicaragua, developed a protocol and because of its application a forestry company, MLR Forestal, transferred the cacao plantation investment made on their territory.

3. Capacity Building

- g. Institutional Strengthening of Nepal Federation of Indigenous Nationalities (NEFIN).





4. Language

- h.** The Yiaku Indigenous Peoples of Mukogodo Forest in Kenya prepared pictorial booklets and dictionary with basic information on the Yiakunte language, history and culture and shared 500 copies.
- i.** Reformulation of curriculum for training of teachers in the Autonomous Regions in Nicaragua.
- j.** Revitalization framework for the Mayangna language and its linguistic variations, the Mayangna Language Academy, created a tool to manage and preserve indigenous knowledge. The academy has contributed to the institutional growth of the region with the support of the Councils of Universities, and the Autonomous Regional Government.

As a result,

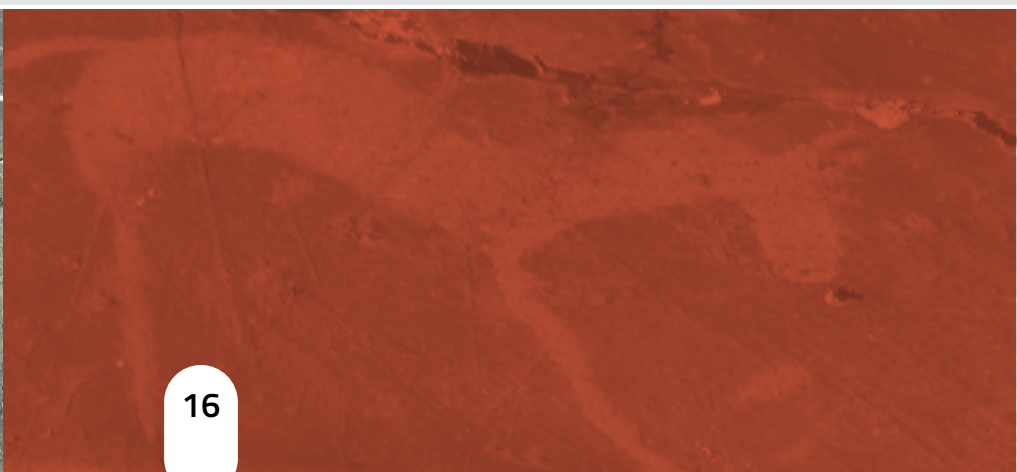
- a.** They created texts in the Mayangna language and its variants: Tuahka, Panamahka, Yusku and Ulwa.
- b.** Published dictionary of the Tuahka variant in coordination with the Language Academy and collective work with experts in the language, and exchange visits with Mayangna's from Honduras.
- c.** Developed agreements to make 2,000 lexical entries for the Yusku (Mayangna communities) variant dictionary, in the Bocay region.

5. Health

- k. 112 medicinal plants were collected in Tanzania. Indigenous Livelihood Innovation Organization Team (ILIOT) contributed safeguarding traditional knowledge and practices by identifying.
- l. Maasai Pastoralist women in 2 villages of Ngorongoro District were empowered to engage in reproductive health and better ways to influence their husbands to support women's reproductive health and access health services.

6. Traditional knowledge

- m. Document, interpret, and transfer the traditional knowledge imprinted on the Ak-Bulun petroglyphs in Kyrgyzstan, The Aigine Cultural Research Center.
- n. Creation of a database of Knowledge holders, filled and recommended to the National Committee of ICH of the Kyrgyz Republic as Intangible Cultural Heritage (ICH).
- o. Development of a list of local climate change indicators by the local communities in Ysyk-Kul province. These include: Changes in sunlight intensity, in the predictability of precipitation, in size/thickness/color of clouds, in air moisture/humidity, in the amount/intensity/strength of dew, in the number of days with dew, in wind patterns, strength, speed, frequency, and predictability, in air quality. in the duration/length/disappearance of seasons, in the seasons' timing (coming or going), in the transition between seasons, in the predictability of seasons, in wave size, in tide levels, in temperature, salinity, clarity, pollution, and overall lake water quality, in soil fertility, productivity, biota, texture, moisture, in the physical structure and texture of snow, in the species composition of terrestrial and aquatic animal and plant species, in quality (taste, size, etc.) of animal and plant species, in quality (taste, size, etc.) of animal and plant species, in the frequency, intensity, and diversity of animal and plant diseases, in mortality of livestock/grown animals, in the frequency of diseases carried by parasite vectors (flies, ticks, etc.) among livestock/grown animals, in the frequency of parasites in livestock/grown animals, in the frequency of mating in livestock/grown animals, in the timing of mating or reproduction of livestock/reared animals, in the number of pups or offspring in cattle/reared animals, and changes in the behavior of cattle/reared animals.





Applying gathering techniques according to the phases of the Moon youth established a garden and actual pressed samples of 35 medicinal plants from the southern region of the State of Yucatan, Mexico. Our partner Yakanal Indigenous Youth Cultural Exchange Program the “Yakanal: Mother Moon” regional initiative covering the U.S. Southwest, Southern Mexico and Guatemala Highlands, documented via books traditional knowledge of the Moon by local elders in the highlands of Guatemala in the Quetzaltenango and Huehuetenango Departments.

In Guatemalan Highlands, women worked with local elders to connect with the Moon while making traditional soap, embroidering a specially designed rebozo to honor the Moon, weaving special textiles, dyeing by the phase of the moon, creating a children’s book about the cultural connections to the Moon.

- **1000** Zuni students using the books and videos at local schools
- **500** K’iche students using the Moon book at local schools
- **100** people using Moon brochure in Mexico as part of family learning
- 300** people in Yucatan learning from the medicinal plant book
- 4000** people in Laguna Pueblo learning from the video
- 300** people participated in the virtual field trips

- Creation of ceremonial space, revitalization of native and medicinal plants in different gardens and installation of solar energy in the center of the organization. In the United States of America, our partner Sogorea Te'Land Trust initiative “The Seeding Himmetkas” project developed a local network of community health and resilience centers to promote holistic mutual aid and cultural revitalization to promote holistic mutual aid, cultural revitalization and indigenous healing. They equipped centres with food and medicine food and medicine gardens, water catchment and filtration, first aid and emergency supplies and a ceremonial space.

- Intergenerational educational program to reconnect the youth and community to the Quw'utsun coastal and marine ecosystems managements’ rich cultural knowledge. In Canada, our partner the Stqeeeye' Learning Society project "Hwial'asmut tu tumuhw"(Caring for the Earth) implemented an intergenerational educational program to reconnect the youth and community to the Quw'utsun coastal and marine ecosystems managements’ rich cultural knowledge, practices and traditions with the aim of strengthening the identity, collective stewardship and climate resilience.





As a result, the initiative identified helped in building the resilience of the community to climate change. Also, it identified 6 young stewards and leaders who continually expand their knowledge ecological knowledge and skills in land restoration and management of the water ecosystems.

A Ha Punana Leo (Hawaii), commemorated 40 years of language revitalization work in 2023. One of their biggest strengths is that after 40 years they still have the founders of the programme actively involved in the language revitalization programme.

Strengthening of the Pacific Indigenous Women Network, allowing women's organizations in the Pacific to articulate themselves.

Applying digital technology Rapa Nui repatriated art pieces from North America. the repatriation of remains of Tupuna (elders) to Rapa Nui. https://uwyo-my.sharepoint.com/:v:/g/personal/phineas_uwyo_edu/EWqj5Im-NxIjhsFvNz5br7MB5d--l89ePVa4r_eEJjaEKw

Strengthening of the Saami Identity and language. Such as the duodji (craftsmanship).

The initiative located in Pond Inlet, Nunavut where Inuit youth is protagonist: Ikaarvik (bridge), developed a research instrument, validated by the Inuit communities, which will be used for advocacy processes with the Canadian authorities for a better system of scholarships for young people in the region.

"Healing Totem", will heal, recover and revive the habitat and cultural connections of four formerly warring tribes (Tlingit Chugach Eskimo, Aleut) who are going to participate with tribal members and youth in carving the Totem, and to promote the revitalization of the Eyak language and of sacred sites, through the placement of a totem pole on Sea Otter Island.



Partnerships Wayfinders

From the Arctic, Saami initiatives under the Wayfinders program, continue engaging in advocacy with key government ministries and the Sami parliament, to enhance legal recognition of the reindeer herders' rights to fishing and herding.

From North America, the Native American Lands Conservancy (NALC), have a unique learning landscape initiative to facilitate intergenerational learning on dryland ecosystem management. A movie that was developed with them, highlight their struggle and it will continue being presented.

For the Lhoba Peoples of Nepal in Asia, they have developed a customary governance and sustainable management of water resources through unique irrigation channels, an invaluable technique in for its mountain region facing water scarcity or changes in precipitation patterns due to climate change. Here is the story developed by the community. <https://cemsoj.wordpress.com/socio-economic-support/community-based-renewable-energy-project-cbrep-initiative/>.

The Sungai Utik in Indonesia, created BUMMA as a centre of indigenous product promotion and marketing for Local Products of Jalai Lintang and Indigeous Peoples at Kapuas Hulu.

The Hin Lad Nai are improving the natural resource management (forest, land, water) including using technology and innovations. <https://www.facebook.com/share/AdhGkuaGozgcg6rG/?mibextid=WC7FNe>



In Latin America, the Nación Mayangna have advance in their governance at different levels.

From the Pacific, the Rapa Nui incorporated modern technologies in in their teaching program targeting children and youth using audio-visual and the "Tini "methodology that is being adapted to more schools and support the connection of the children and youth to nature, spirituality and sustainable

In Africa, the Gabbra strengthened the Yaa traditional leadership and fostering the inclusion on women and youth in the decision making while also developing partnerships with key allies that included regional governments, key ministries and departments and other actors and developed advocacy strategies to advance their governance.

This was an important platform to learn and share experiences with an expansive Indigenous global groups gathered together. It was a valuable opportunity to understand the dynamics of crosscutting issues relevant to our scenario that helps to blend and bond approaches, success stories and challenges within Indigenous networks. It was an exposure and opportunity that I found adds value to our Wayfinder initiative. I had the opportunity to speak as an Indigenous knowledge holder on thematic events of the UNFCCC Local Communities and Indigenous Peoples platform (LCIPP), FWG10 session and the annual knowledge holder's roundtable dialogue, topic of drylands adaptation technologies of the Gabbra peoples and curriculum and dialogue with parties at COP28. As well as in the event sharing on the experience as Wayfinder circle. The key messages from the events shared on intergenerational transmission of knowledge, adaptation technologies of the dry lands, informed the advocacy at COP28, the key topics of interest of IP that should be part of the agenda items like on the global goal on adaptation"

(Ali Mohamed).



2023 Funders

No	Donors
1	Anonymous donor
2	Tamalpais Trust Fund
3	NoVo Foundation
4	Nia Tero
5	Wellspring Philanthropic Fund (WPF)
6	The Rockefeller Foundation
7	Lush Cosmetic
8	Anonymous donor
9	Roger Miliken
10	Zoom Cares
11	Knowledge holder
12	Wildlife Conservation Society
13	The Christensen Fund
14	True Cost Initiative





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