

A close-up photograph of a woman with dark hair, smiling slightly, working on a green textile. She is wearing a patterned blouse with floral and geometric designs. The background is blurred, showing what appears to be a workshop or a similar setting with wooden structures and light filtering through.

Strategies used by  
**Pawanka Fund partners** to  
promote women's rights  
and gender equality



PAWANKA  
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10  
Years

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# Presentation

# 1. Presentation

This report contains a brief description that illustrates the efforts and initiatives of the Pawanka Fund and its partners to raise the level of understanding and awareness of indigenous women around the world about their rights, about their situation and condition and the need to fight for equality of genre.

There are more than 80 projects that can be studied on this topic, however, many of them are still being implemented, so for the preparation of this brief report only some reports were taken from organizations that have completed their activities and that have submitted its final report on the grant obtained from the Pawanka Fund.

It should be noted that all partners of the Pawanka Fund have developed the initiatives described in this report, building on the United Nations Declaration on the Rights of Indigenous Peoples and promoting its application.

In general terms we are going to see a great diversity of innovative initiatives that seek to highlight the role of women in social, economic, cultural and even environmental life. The projects have focused on increasing the potential of women, recognizing their contributions and their traditional knowledge. They are recognized for their role as bearers of traditional knowledge and transmitters and protectors of their cultures. That is why the project seeks to overcome the situation and condition of women. The diversity of projects shows great capacity to adapt to their own social, cultural and economic contexts, with the aim of taking advantage of them to benefit women's objectives.

Another interesting aspect is that Pawanka partners have approached and shared and worked together with local and national official authorities to strengthen and be more effective in their actions in favor of women's rights.



# 1. Philippines

# 1. Philippines

**Organization:** International Indigenous Peoples Movement for Self Determination and Liberation

**Project:** "Strengthening indigenous youth movement as future torch bearers of indigenous knowledge and ways of life"

The strategy used by the International Movement of Indigenous Peoples for Self-Determination and Liberation to empower women and promote gender equity focuses on deep understanding and connections with indigenous women and girls, community leaders and advocates. From first line. In this way, both SIKLAB and Katribu Youth have achieved a greater understanding of the interrelationship and importance of ancestral knowledge, the role and experiences of indigenous women to significantly benefit the indigenous youth movement.

The above was achieved with activities such as:

- Tagubilin Forum: A forum focused on indigenous women, elders and girls, with the participation of 50 university students, to promote the crucial role of indigenous women in society and encourage youth participation. This allowed SIKLAB to be linked with young advocates and volunteers. The activities carried out focused on intergenerational exchange and the inclusion of the perspective of indigenous women and girls.
- Participation in Festivals: Such as the Rurungan Festival, which allows the building of solidarity and the strengthening of culture and campaigns, providing opportunities to interact with indigenous women and elders.
- Knowledge Building: Development and publication of audiovisual materials and documents that address young indigenous women's campaigns and issues, available on social media platforms.

These initiatives seek to deepen understanding and establish links with leading and frontline Indigenous women and girls, contributing to a greater understanding of how the Indigenous youth movement can benefit from the knowledge and experiences of Indigenous women. In addition, it seeks to expand international and cross-border solidarity to broaden the perspective of the national indigenous youth movement.





## 2. Philippines



## 2. Philippines

**Organization:** Centers of Distinction of Indigenous and Local Knowledge (COD ILK)

**Project:** Promoting Local-Global Values of Indigenous Knowledge through Networking and Cultural Exchanges

The strategy used by the organization Centers of Distinction of Indigenous and Local Knowledge (COD ILK) to empower women includes:

- **Active Participation:** Encourage the active participation of women in network meetings and activities.
- **Cultural Exchange:** Improve platforms for cultural and knowledge exchange, including the popularization of experiences on the intergenerational transmission of indigenous and local knowledge (ILK).
- **Publications and Media:** Use publications such as the book "Sowing Seeds of Wisdom: Intergenerational Transmission of Indigenous and Local Knowledge" and short videos to share experiences and lessons about the transmission of the ILK.
- **Intergenerational Dialogues:** Implement intergenerational dialogues as part of the organization's strategy to strengthen capacity and commitment to the Kunming-Montreal 2050 Global Biodiversity Framework.

These strategies seek to strengthen the capacity and commitment of diverse actors, mainly indigenous women and youth, in the global biodiversity framework and promote the contribution of indigenous knowledge in the solution of global crises such as biodiversity loss and climate change.



**Laos**

## 3. Laos

**Organization:** Gender Development Association - GDA

**Project:** Traditional Climate and Livelihood Adaptation for Hmong, Khmu, Lao women of Lao PDR

The Gender Development Association (GDA) report describes the process of meetings held for the presentation of the project in collaboration with district partners, including the District Agriculture Office, the District Health Officer District and the District Women's Union, Health Center staff, the head of the Muang Khee village area and village authorities.

The purpose was to present the objective of the project, to 30 people (17 of them females),

including planning, consultation, and responsibilities for the implementation of all parties. There were planning to implement in the target villages and a method of data collection with the context of the community to find out the problems and needs of community's impact are by climate change and to ensure the participatory of the target groups.

The results of these meetings showed that all actors understood the content and objectives of the project and how to implement it in the communities, which resulted in everyone assuming a commitment to the project and getting involved directly and effectively.

The GDA with implementing partners surveyed 6 villages, with participation of 213 people, 145 of them females, to assess the problems and needs in climate change adaptation of the communities. It was organized after the project presentation meeting. GDA used the Climate Vulnerability Capacity Analysis (CVCA) tool with Chapter 1 Hazard Map, Chapter 2 Historical Timeline, and Chapter 3 Seasonal Calendar and survey questionnaires. These tools were helped to analyze communities on the issues and impacts of climate change on their livelihoods and help to understand the problems and needs through the involvement of target groups.

These workshops allowed village authorities to understand the key findings and the climate change situation in the villages and also allowed for the incorporation of district partners who then took the lead in working with the target group at the community center.

It was possible for the community and district officials, 280 people, of which 172 are women, to exchange impressions and knowledge, allowing them to recognize the differences between the past and the present, how they differed, in such a way that they became aware of the situation. environmental. Now they try to use resources within the community and rely on existing knowledge to adapt to new times.

Another important activity was the consultation that GDA carried out with partners to manage the initial fund to support the community action plan on climate adaptation. The fund had two phases: in Phase 1, all villages were required to have loudspeaker equipment to support preparedness, disseminate information among villagers and access accurate and broader information in terms of climate change. In the second phase, all villages were to support vaccination teams to help prevent the spread of diseases in livestock. In this way, six villages (with the participation of 264 people, of which 164 are women) received technical and material support to implement community action plans and allow them to understand how to adapt to the problems of climate change and the challenges related to livelihoods.



**Burkina Faso**

## 4. Burkina Faso

**Organization:** L'association Femmes pour la Dignité du Sahel (FDS).

**Project:** "Strengthening the resilience of Sahelian women against terrorism through the conservation of traditional knowledge"

The strategy used by the Women for Dignity of the Sahel (FDS) association to promote gender equality and empower women in the project focuses on:

- Vocational Training: They offer vocational training opportunities in traditional skills to internally displaced women, with the aim of empowering them economically.
- Knowledge Transfer: They seek to create an intergenerational transmission chain of skills, where trained women teach others, expanding the impact of the project.
- Social Reintegration: Through the strengthening of skills and knowledge, the project contributes to the social reintegration of women.
- Skills Development: The project capitalizes on existing skills and improves women's self-confidence, creating sustainable income opportunities.

As a result of these strategies, adult women, young people and girls have expressed and shown greater confidence in themselves and their abilities, feeling proud of being able to value their culture and traditional heritage. The training raised their self-esteem and provided them with new economic and social opportunities.

This case is especially notable because the report narrates the activities carried out, aimed at strengthening the resilience of indigenous women against terrorism through the conservation of traditional knowledge, recognizing and strengthening the existing capacities of women and offering women internally displaced persons vocational training opportunities based on traditional economic and social activities. In this way, we seek to empower women economically, improve their self-confidence - their self-esteem - and create sustainable income opportunities for themselves and their families. This will also contribute to their social reintegration and facilitate their economic independence. This also fights against gender violence, promotes leadership and energizes the community participation of girls, young people and women.



**Cameroon,  
Central Africa**

## 5. Cameroon, Central Africa

**Organization:** Lelewal foundation

**Project:** Strengthening Indigenous Baka Traditional Medicine, Traditional Healing and Health Care Systems.

Lelewal's final report indicates that the actions carried out focused on women's health, raising awareness about their own situation in the face of rape attacks and the incidence of HIV AIDS. She recognized and favored the role of women in traditional medicine. The basis of the project begins with the holding of a seminar for the:

Creation of a Baka traditional healers platform to value traditional healing and promote exchange between Baka traditional healers of Djoum in particular and Cameroon in general.

They identified traditional healers in the thirteen camps covered by this project and formed the platform for exchange consultations and to further value the use of traditional Baka healing systems.

The seminar brought together seventeen traditional healers, including twelve elderly women (kobo), and three project staffs. The elderly women are mostly involved in traditional medicine and healing systems because they usually know the plants than men and younger people reason why there are twelve women out of the seventeen members of the traditional healer's platform with only five men.

The activity on HIV and AIDS sensitization and screening organized in Nveng health Unit resulted from the sharing by the participant (320 participants men, women, young people over 10 years old) to be instructed about the existence of this pandemic, its transmission channel, prevention methods since there is great ignorance about these diseases.

It is worth highlighting the high level of activity and participation that allowed people with HIV positive results to be identified, 214 participants, 126 were women and 88 men, which reveals that women were more infected than men and the majority of Infected women are young women who are not married and are single mothers.



This project also provided assistance to orphans, widows and very low-income families in need of school teaching materials, food such as rice, peanuts, salt and cooking oil to very low-income families. Notebooks, pens and pencils were distributed to 85 children belonging to 37 families in the thirteen communities. The project provided financial assistance to patients for their treatment and systematic health checks.

A motorcycle was procured to transport emergency cases from the communities to the health care units and also to facilitate the travel of traditional healers within their respective communities for their traditional healing activities and gatherings.

An exchange and exhibition of traditional knowledge, medicine and know-how of Baka pygmies was organized in Nyabibete under the code name "EJENGUI FESTIVAL".

A two-day workshop was held that brought together 22 women community leaders to exchange ideas on maternal care and birth control to help women raise their children in good conditions.

We also worked with young women on the dangers of early and unwanted pregnancies, sexually transmitted diseases and HIV/AIDS.

There was high interaction and involvement with the paramedical staff of the Djoum district health center.



**Tanzania**

## 6. Tanzania

**Organization:** Indigenous Livelihood Innovation Organization Team (ILIOT)

Project: Traditional conservation of Herbal and Sacred trees along Maasai pastoral rangeland in northern Tanzania.

The strategy used by the Indigenous Livelihood Innovation Organization Team (ILIOT) to promote gender equality and empower women includes:

- **Direct Participation:** They directly involved an equal number of male and female participants in the project (12 men and 12 women), seeking gender equity and used methodologies to allow full and effective participation of women.
- **Training:** As operational instruments to promote awareness about equity and the value and role of women, training was carried out on the importance of protecting herbal and sacred species, evaluating the traditional knowledge that elders, youth and women have.
- **Success Stories:** They collected success stories from older people about the usefulness and importance of medicinal and sacred trees within the community, highlighting the critical role of women in transmitting this knowledge.
- **Discussion Groups:** Groups of 24 members (including 8 women) met to share perspectives and success stories, as well as to assist in the documentation and renaming of all species found throughout the grassland.

ILIOT has been successful in identifying herbal medicinal plants and sacred trees along the rangelands through meetings with elders and women focus group discussions with which they gathered stories, myths, and ritual locations involving locally threatened herbal and ritual trees. In addition to their practical uses, it is important to recognize the cultural and ceremonial significance of these species since they are a major way in which the community engages with these resources. The team then documented herbal medicinal and sacred trees pointed out during these meetings where women were highly participative



**Mexico**

## 7. Mexico

**Organization:** Tierra Nativa

**Project:** Busuréliami Cultural Education for Tarahumara Children, Families and Pueblos

Tierra Nativa's strategy to promote gender equality and empower women focuses on the inclusion and active participation of indigenous women in educational processes at various levels and the promotion of their leadership at the community level. Here are some key points highlighted:

- **Inclusion in Education:** Tierra Nativa's Busuréliami program promotes cultural education for Tarahumara boys and girls, strengthening their cultural identity and allowing women to use the wisdom of their ancestors to guide their lives and communities.
- **Participation in Leadership:** Women are encouraged to participate in community governance issues and community development activities and to assume leadership of the community.
- **Empowerment through Tradition:** The role of women in ceremonies and in the transmission of traditional knowledge to children has been reinforced, which reinforces their role as knowledge bearers and their role in the preservation of culture and empowerment within your community.
- **Continuing Education:** It seeks to make Busuréliami education accessible to all Tarahumara boys and girls from kindergarten to university, which includes the empowerment of young women through continuing education.

The Busureliami Program managed to advance in the revitalization of ancestral knowledge seeking harmony between men and women, in the community and with nature. It has been possible to strengthen the cultural identity, self-esteem, spiritual practice, academic performance and behavior of the boys and girls of the Tarahumara people. With these strategies, it was also possible to awaken the spiritual practice, traditional government and autonomy of the Ralámuli to advance in the recognition of their collective rights and the rights of women.



**Nicaragua**

## 8. Nicaragua

**Organization:** Wangki Tangni

**Project:** Wangki Tangni Indigenous Women's Movement/ Wihtas of Bilwi and Wihtas of the indigenous territory Wangki Awala Kupia.

This project is not a typical project that has a start date and an end date. Rather, it is part of a process, it is a milestone that marks an additional point in which progress is made in the fight for the recognition of women's rights and the fight against gender violence in the communities of the Wangki River and in the region. autonomous of the North Caribbean Coast. For more than a decade, Wangki Tangni has been developing a process of raising awareness about gender violence and the opportunities to overcome it. Wangki Tangni has drawn the attention of national, regional, territorial and communal authorities to these issues and has created spaces for analysis where proposals for solutions have emerged.

The final report of Wangki Tangni states that:

- The community participating in the project includes the participation of 36 whista (communities judges) from the municipality of Puerto Cabeza and 15 whista (communities judges) from the municipality of Waspam, both located in the Northern Caribbean of Nicaragua. The majority of them are men, therefore, we seek to create a dialogue with community judges who apply traditional justice, so that they become aware of the condition and situation of women, and learn about the national laws that protect women. against domestic violence, gender violence and other types of violence.
- Three meetings of two days each were held with the participation of 50 wihtas (judges), in addition local officials from the municipality, the autonomous regional government of the Northern Caribbean Coast and the national police participated, as well as other entities of the central government.
- Among other issues, both women and Wihtas now know of the following legal instruments: The Political Constitution of Nicaragua, which recognizes the rights of the native/traditional authorities of the Caribbean Coast; the Statute of the Law of the Autonomous Regions of the North and South Atlantic; the Statute of Autonomy (Law No. 28), as a model of Autonomy that

enriches national culture, recognizes the ethical identity of the communities of the Atlantic Coast; Law 455 "Law on the Communal Property Regime of the Indigenous Peoples and Ethnic Communities of the RAC and the Rio Bocal, Coco, Indio and Maíz; recognition of the structure of local authorities (Regional Government; Municipal Authorities, Indigenous Territorial Government, Communal Government; and the territorial governance system has been reinforced, where the territorial and communal assembly is the highest territorial and communal authority.

- Equality between women and men increased in men are awareness of women participation in positions of territorial administration, women rights and others.
- The Wangki Indigenous Women Network, which organizes the Wangki Indigenous Women Forum, made up of indigenous women from 118 communities (an average of 1000 women) from the North Caribbean Autonomous Region, with the aim of influencing decision makers agendas that contribute to the protection of indigenous women, livelihoods and natural resources, education, health and others.
- Wangki Tangni works towards protecting and revitalizing the cycles of the Miskitu life, such as Urali, spiritual ceremonies in gratitude at the beginning of any activity, including the legends and stories that are part of the culture, promoting the inter-generational of knowledge





**Guatemala**

## 9. Country: Guatemala

**Organization:** Association of Women Entrepreneurs of the Ixil Area for Integral Development. No'j "ASODEEMI".

**Project:** "Weaving Innovation in Guatemala through Traditional Cultural Practices of the Ixil Women".

The report of ASODEEMI contains the following activities aimed at reducing the gender gap and ensuring women's rights:

- **Women's Participation:** The project emphasized the participation of women in decision-making and activities, searching equality between men and women.
- **Political and Social Training:** Training was conducted to empower women on political and social issues, which resulted in greater female participation and representation in political spaces.
- **Strategic Alliances:** ASODEEMI formed alliances with municipal women's offices and increased its recognition at the national and international level.
- **Institutional Strengthening:** The implementation of the project strengthened the institutional framework of ASODEEMI, improving its social visibility and capacity to execute projects and participate in political advocacy.
- During this period, the project facilitated the creation of an alliance with those in charge of the municipal women's offices. At the national level the organization was recognized by government institutions. At the international level, we participated in a course with CADPI in Nicaragua.
- The organization currently has two accredited representatives on the COMUDE Municipal Development Council and is also part of a municipal commission on women's issues facilitating actions for political lobbying.
- Two training sessions were held for participants from each municipality on cultural weaving practices and traditional knowledge of each municipality: Nebaj, Chajul and Cotzal.

- Groups of women were supported in purchasing a variety of threads for fabrics, according to the color of their clothing of the municipalities, which they used in the training.
- Thread was delivered to the women who then designed their clothing. These activities were carried out in coordination with the Municipal Women's Office of the three municipalities, Nebaj Chajul and Cotzal.
- Traditional cultural practices were documented through photographs and videos filmed in each of the training sessions while the women made their dresses.
- Training was carried out on video filming, as well as video editing and photo collection with groups of beneficiary women from Nebaj, Chajul and Cotzal.
- Two training sessions were given to each of the groups related to the meaning of Traditional Ixil Clothing and the necessary technical support was provided in the three municipalities.
- A baseline was developed in relation to traditional knowledge, the role of Ixil women in the family and in their communities, as well as traditional knowledge of weaving.



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