

2023 Annual report:

Strengthening identity

in partnership with

Wellspring



PAWANKA
FUND

10
Years

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Summary



1. Summary

2023 was a year of uplifting the voices of partners sharing their learnings that brought light and life after years of abrupt changes that required new ways of adaptability. Pawanka together with Wellspring embraced the time to listen to each of the voices of our partners, acknowledging that this year was a time to embody reciprocity, digging deep into our ancestors' principles to innovate changes to fit our new reality.

Our priority therefore was to contribute to "Intercultural and intergenerational dialogue of traditional knowledge and practices," by drawing traditional knowledge from elders and women to a younger generation that formalizes this oral traditional knowledge by capturing the different strategies/approaches used by our partners to preserve ancestral knowledge and practices.

This reports reflects the world Indigenous Peoples want to live in, and how from our practice of reciprocity we are continuing to contribute and to shape a better tomorrow for the next generation by transforming and adapting the challenges we face today with our indigenous traditions of resilience.

We are so honored and humbled to work together with Wellspring to give life to the dream of contributing towards Indigenous Peoples wellbeing for and from their perspective. Our partners have improved skills, socioeconomic and wellbeing of Indigenous women and girls affected by conflict; informed and promoted recognition of Indigenous knowledge in global policy process; strengthened community solidarity.

Some of the activities carried out by our partners, centered around mapping, and documenting critical species of trees used for medicine, sacred rituals, food for livestock and restoring some of the species that are threatened with extinction.

In addition to ensuring the perpetuation of the traditional practices of conserving sacred and herbal trees to a younger generation who become the new knowledge bearers

With this partnership we aim at learning and sharing innovative approaches our partners practice that focuses on the protection, innovation, regeneration, and transformation of Indigenous practices for transmission of knowledge around language, food, agriculture, forest, climate, health, economy, among others .

For a long period of time, the indigenous communities particularly the pastoral communities have been relying on the forest for the source of medications from the herbal trees, traditional rituals from the sacred trees and also sources of nutritious grasses for their Livestock, but as a result of climatic changes, there is a high experience of extinction of trees in rangelands and forests making it hard for the pastoralist to get pasture for their livestock's leading to the loss of livestock hence increase of poverty to these communities, with these reasons there is an urgency to identify , document and conserve this species for the benefit of current and the younger generations taking up the practices of their forefathers.

Intergenerational transmission of knowledge is an indigenous strategy used for resilience and for continuation to the next generation, is an ancestral model that keeps alive ancestral knowledge and practices. Therefore, it plays a central role in shaping knowledge for future generations.

Some of the traditional knowledge acquired, such as languages or cultural norms, can only be learned from other people, who themselves learned from previous generations.

Through this partnership we supported initiatives that aimed at:

- Enhance recognition and respect for traditional knowledge, institutions, and values from local, regional and global levels in policies and actions.
- Foster reciprocal learning relationships between different generations and helps develop social capital, wellbeing, and cohesion in Indigenous communities.
- Strengthen the recognition, realization and respect of Indigenous women's and girls' rights as well as supporting achievement of gender equality.
- Provide valuable lessons and information to the global community about different Indigenous people's sustainable way of life eg conservation and sustainable use like Indigenous Livelihood Innovation Organization Team (ILIOT) Tanzania worked on rangeland restoration that supported restoration of plant species listed in IUCN red list.

This interim report covers grant number: 17113, for the period from September 16, 2022 to August 1, 2023

The WellSprings Fund program has been promoted by the Pawanka Fund to rescue, strengthen, disseminate and ensure the sustainability of those aspects that Indigenous Peoples contemplate within the framework of those elements of spirituality that unite human beings with Mother Earth.

The Pawanka Fund made significant progress and supported 13 initiatives in 4 of the seven socio-cultural regions in which they worked: Africa, Asia, the Pacific and Latin America, under the theme "Intercultural and intergenerational dialogues on traditional knowledge and practices".

In general terms, the results obtained in the reported period are:

- More than 11 local initiatives of indigenous peoples supported in various sociocultural regions promote the transmission of indigenous knowledge through intergenerational dialogues (at least 3 projects related to the rights to natural resources and land and at least 3 projects related to prevention and healing from violence against women).
- Provided mentoring of local implementing partners, strengthening of collective leadership and organizational capacities, regional and global alliances.
- At least two conversations/dialogues/exchange meetings were held between local partners from different regions in which the challenges and lessons learned in the transmission of knowledge were discussed.
- At least five communication products were obtained, such as videos, stories of empowerment and innovations from local partners, informative documents, documentaries and others.
- The participation of indigenous peoples in indigenous intergenerational transmission increased.
- Research and learning processes were developed to identify the different strategies, approaches and methodologies used by Pawanka partners to incorporate gender equity in the implementation of the projects and towards achieving the overall objective in the fight for self-determination.



Presentation

2. Presentation

In this report Pawanka Fund summarizes the actions of the eleven (11) partners that have received financial support to continue their work towards strengthening their sustainable development whilst enhancing cultural knowledge and practices to ensure they are part and remain presence in the next generation. This report reflects the results of indigenous organizations in Burkina Faso, the Philippines (2 organizations), Mexico, Nicaragua and Tanzania.

The partners showcase their learnings, challenges and impact. Motivated by the joint effort of this partnerships mentored by Pawanka, which undoubtable brings them together and closer to the existing gap of inspiring the younger generation to keep the traditions and practice at the center of development and implementation of the vision of their wellbeing. Especially in todays world, the current context we are living, is a challenge to keep alive our identity, culture and practice. Indigenous principles such as reciprocity and complementary if not reinforced as a community on a day to day practice to the younger generations, it will and can take a secondary place in the life of the youth.

The report capture the different strategies used by our partners in the implementation of their actions to secure the transmission of knowledge and practices to the younger generation.

Indigenous organizations, faced this challenge, financial resources is a limitation but with the support of partnerships like these, it can make a difference in keeping knowledge and practices of Indigenous Peoples alive .

The voices of our partners loudly call for manintainibg these practices to continue to be resilient toward the constant changes of climate and others pressing challenges we face today, for our own development and for safeguarding a better future for the next generation.



Partnership

3.Partnership

As part of the Pawanka Grant Making Call, in 2023 jointly with Wellspring, we supported local initiatives of indigenous communities in the seven sociocultural regions of the world, with the objective of promoting the transmission of indigenous practices and knowledge, through intergenerational dialogues; providing mentorship to local implementing partners, strengthening collective leadership and organizational capabilities, and regional and global alliances. It also allows the development of research and learning processes to identify the different approaches used by Pawanka partners in incorporating gender equality and the fight for self-determination in projects and identity.

Indigenous elders play a vital role in transmitting past and present observations, and their practices, knowledge and wisdom are reference points for Indigenous youth to observe the present and future and respond to any impacts affecting their ways of life. The aim is for young people to assume the role of new bearers of knowledge, with the awareness that this component of culture is not static, but rather deepens and expands, allowing constant changes, renewal and revision from one generation to the next.

Initiatives supported by the Pawanka Fund include:

- a) Development of dialogues for the transmission of indigenous knowledge from elders, leaders, chiefs, spiritual leaders and healers, both women and men, to young people to encourage rediscovery and reconnection with their roots and ancestors.
- b) Document and preserve traditional knowledge and indigenous ways of learning and knowing.
- c) Using technology and innovations to revitalize and transmit knowledge and practices related to key aspects of the lives of indigenous communities, such as food and health systems, climate adaptation, risk and disaster management, tangible and intangible heritage, self-government practices, ancestral resources. management systems, etc.
- d) Develop community awareness and empowerment strategies based on the connection and understanding of generations about their identity and cultural diversity.

Special attention is paid to intergenerational dialogues related to:

- a) The revitalization of traditional practices and knowledge on the prevention of violence against indigenous women, traditional and innovative practices to resolve conflicts and healing processes to support women.
- b) The revitalization of traditional practices and knowledge on resource management to improve community natural ecosystems (terraces, forests, soils, water sources, medicinal plants, seeds, waste treatment, etc.).

The indicators used by the Pawanka fund for both selection and evaluation include the following:

- a) Wellbeing and Self-Determination
- b) Equality between men and women
- c) United Nations Declaration on the Rights of Indigenous Peoples
- d) Associations and networking
- e) Traditional knowledge
- f) Learning and knowledge systems.
- g) Cultural practices and spirituality.



Protagonists

4. Protagonists

4.1 Women pour la Dignité du Sahel / ¹ Burkina Faso

ZIt is headquartered in the country's capital city, Ouagadougou, Burkina Faso. The NGO Justice and Dignity for Women of the Sahel (FPDS) is a non-profit organization dedicated to the relentless fight against physical and psychological violence directed at women and girls around the world, especially in the Sahel region. Its origin dates back to a woman originally from Mali and in the Sahel during the difficult periods of armed conflict, where she witnessed various types of violence against women and girls. Together with her team and partners, she intends to break the silence and remove taboos to better inform people about gender-based violence, with the aim of helping her sisters around the world to report their problems clearly and overwhelming. JDWS works tirelessly to protect and assist Sahelian women, building a peaceful and enabling Sahel free of gender-based violence. Together, we can make a difference!

Activities carried out

In general terms, the women's organization managed to promote the resilience of indigenous peoples against terrorism through the conservation of traditional knowledge and support for their livelihoods. It was also possible for internally displaced indigenous women, who have been affected by terrorism, to document and preserve their stories and traditional knowledge, through the creation of a knowledge platform.



Play video

According to the interim monitoring report of the project financed by the Pawanka Fund on indigenous ways of knowing and learning, the following activities have been carried out:

- a) Identification and registration of internally displaced women (IDP) affected by the internal conflict, in the city of Ouagadougou. They are women who have traditional knowledge or know-how, with whom we seek to systematize this knowledge or knowledge through workshops and strengthening of practices.
- b) Teach internally displaced women the techniques of transmitting knowledge and know-how and learning by doing with the generation of young people. All of them with tasks related to income generation.
- c) Visits were made to the different places where population displacement occurs.
- d) Organize training sessions among professional women from their hostsites.

Results

Training aimed at women allows them to generate economic income covering the following areas:

- a) Basketry: Basic braiding techniques, braiding of complex shapes, creation of finished products (caps, fans, hats, etc.).
- b) Embroidery/Weaving: Design and shapes, basic embroidery techniques, creating simple and advanced designs.
- c) Beading: advanced beading techniques with large and small beads, making baskets, bags, necklaces, etc.
- d) Hairdressing: Advanced traditional hairdressing techniques, creating different styles.
- e) Training in knowledge transfer techniques.

This organization has highlighted the opportunity to put displaced indigenous women in contact with women from other countries within the framework of exchanging experiences and for greater transmission and visibility of our traditional knowledge.



Women pour la Dignité du Sahel



4.2 Community Empowerment and Development Association (CEDA) – Namibia.

In Namibia, the Community Empowerment and Development Association (CEDA) initiative “ Sustainable forms of indigenous knowledge and learning for indigenous and local Khoma, ||Karas and Otjozondjupa communities” is working with communities in three regions of Khomas, Kunene and Otjozondjupa to identify and implement sustainable indigenous knowledge and learning strategies through targeted interventions in three of the Republic of Namibia.

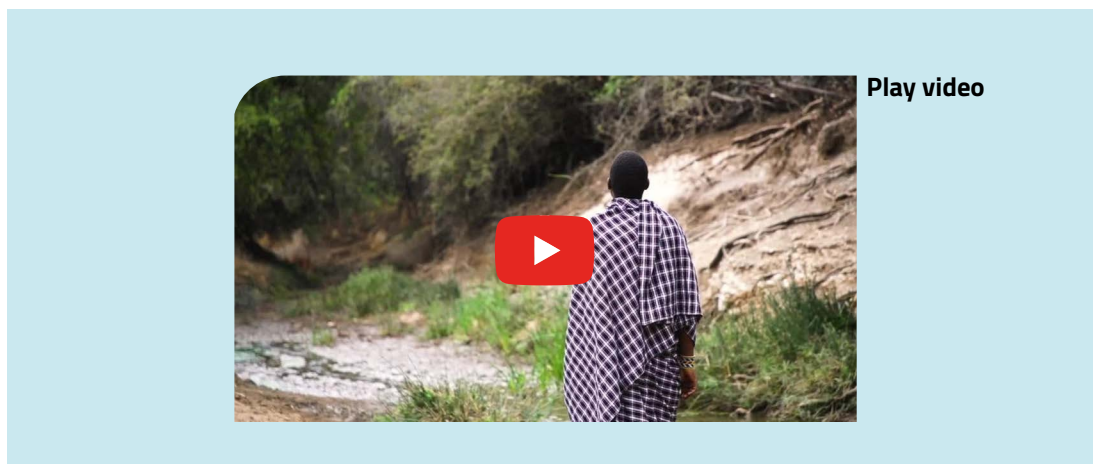
They are employing various strategies to build the capacity of indigenous communities in traditional knowledge, specifically focusing on youth and women, as well as to develop indigenous knowledge management systems (including information and technology technologies). oral, visual and/or web-based communications).



4.3 Indigenous Livelihood Innovation Organization Team-(ILIOT) – Tanzania.

ILIOT is a Tanzanian grassroots non- governmental organization whose Members are dedicated to improving the lives and livelihoods of rural communities . ILIOT was created to provide solutions suitable for shepherds and farmers affected for the change climate . ILIOT believes in finding innovative ways to support the environment , soil and local ecosystems so that they can become further productive and, in turn , improve the social and economic well-being of local communities . Working with pastoralist communities Masai , the hunter-gatherer people Hazda and the Dagota people , ILIOT has as aim improve the livelihoods of indigenous people empowering youth , elders and women through capacity building and resilience initiatives that address the impacts of the change climate . ILIOT creates

awareness among these communities about the impacts of the change climate on our environment , well- being and economy and works with communities to develop solutions creative , innovative and entrepreneurial .



Activities carried out

In Tanzania, ILIOT's traditional conservation of herbaceous and sacred trees across the Maasai grazing grasslands in the north of the country helped safeguard traditional knowledge and practices by identifying, documenting and conserving species to benefit to current and younger generations adopting the practices of their ancestors.

Furthermore, the project contributed to "intercultural and intergenerational dialogue of traditional knowledge and practices" by facilitating the traditional knowledge of elders and women to a younger generation allowing to georeference and document important tree species used for medicine, sacred rituals and cattle feeding. Through its participatory approach, which involved the Village Council and the Village Land Use Committee, it contributed to the strengthening of the bylaws by modifying land use plans to include the protection of areas of cultural importance, such as the sites for a ceremony called Orpul and for tree species of medicinal and spiritual importance found in the grasslands and forests of Loibor Siret.

As a result:

- a) 112 medicinal plants that are at risk of extinction were collected and are being replanted near the homes of pastoral communities and in open grass lands. All 112 species are on the IUCN red list of threatened species. With these species recovered and propagated for replanting, communities now believe that their traditions are safeguarded because they are connected to these plants.

- b) Training activities were carried out on the importance of protecting her baceous and sacred species: The traditional knowledge that the community has about plant species was evaluated;
- c) The roles played by the elderly, young people and women in the natural habitat in the grasslands located around the village of Loibor-siret were analyzed.
- d) Documentation of herbal and sacred species: An inventory was compiled using the names of the medicinal plants and sacred trees found in the grasslands of the village of Loibor-Siret,
- e) Success stories were collected from elders about the usefulness and importance of these species and more than 120 medicinal and sacred plants were identified with the help of village representatives.
- f) A focus group discussion was organized to define capacity building measures leading to improved future service on conservation and preservation practices of sacred and medicinal trees.

Results

The main benefits and impacts achieved indicated in the ILIOT report are:

- a) Identification and documentation of medicinal plants and sacred trees. In addition to having identified and documented more than 120 species of medicinal plants and sacred trees existing in the grasslands of the village of Loibor-siret, now is the opportunity to recognize the great cultural, ceremonial and therapeutic value for the indigenous Maasai people and to expand that knowledge to more people.
- b) Improving knowledge and skills in biodiversity conservation. The project is innovative in that it used learning strategies based on tradition, thus facilitating the intergenerational transmission of knowledge about sacred species and herbal medicine. Now government officials and authorities have also acquired this new knowledge and have become aware of respect for traditional authorities, the importance of protecting these species and recognizing the rights of indigenous peoples over their lands and resources.
- c) Transformation of environmental challenges into opportunities. The project has identified the possibility of establishing nurseries of medicinal plants and sacred trees near homes, with the aim of restoring ecosystems degraded by fire, logging and invasive species. With these nurseries, the possibility of improving access to traditional medicine opens up and thus generate income for women through the sustainable harvest and sale of these products.

- d) These results led to diversification and improvement of livelihoods and cultural preservation. Furthermore, the economic resilience of pastoral households increased by 70% as a result of improved community wellbeing and improved livelihoods made possible by the sustainable sale of medicinal resources and sacred trees.

4.4 Centers of Distinction on Indigenous and Local Knowledge (COD-ILK)

In the Philippines, the Centers of Distinction on Indigenous and Local Knowledge (COD-ILK), Global Initiative “Promoting Local - Global values of Indigenous Knowledge through Networking and Cultural exchange”, aimed at promoting respect and recognition of Indigenous and Local Knowledge in local-global knowledge-policy platforms (eg The Intergovernmental Science-Policy Platform on Biodiversity and Ecosystem Services (IPBES), Convention on Biological Diversity(CBD)), supporting organizations of Indigenous Peoples and linking them horizontally and vertically for strengthened collaboration based on cultural values and deep relationships between nature and cultures. They focused on securing continuity of work of the COD-ILK network and secretariat, enhancing platforms for a global cultural and knowledge exchange, including popularizing experiences on inter-generational transmission of knowledge. They launched and distributed hard copies of the book - “Sowing Seeds of Wisdom: Intergenerational Transmission of Indigenous and Local Knowledge” in Geneva, Switzerland during the International Dialogue with IPLCs & Relevant Stakeholders on Kunming - Montreal Global Biodiversity Framework (KM GBF), November 10, 2023; and the CBD Working Group 8j meeting side events of the Indigenous Women and Biodiversity Network (IWBN), November 14, 2023 and Forest Peoples’ Program (FPP) Transformative Pathways project presentation November 13, 2023.

As a result, the COD-ILK strengthened the promotion, respect and recognition of Indigenous and Local Knowledge in global knowledge-policy processes informing the development of policies and global framework in the UN Convention on Biological Diversity and supporting integration of traditional knowledge and its values in global assessments of the Intergovernmental Platform on Biodiversity Ecosystem Service (IPBES).

Activities carried out

Tebtebba with the initiative of the COD ILK centers strengthened the promotion, respect and recognition of indigenous and local knowledge in global knowledge policy processes, informing policy development and the global framework in the Convention on Biological Diversity of the United Nations and supporting the integration of traditional knowledge and its values in the global assessments of the Intergovernmental Platform on Biodiversity Ecosystem Services (IPBES).

This initiative is a global project, with two main objectives: to ensure the continuity of the Centers of Distinction of Indigenous and Local Knowledge (COD ILK) and to improve platforms for cultural and knowledge exchange, including the popularization of experiences on the intergenerational transmission of knowledge. indigenous and local knowledge (ILK).

Among the activities carried out are:

- a) Maintaining the COD ILK secretariat and holding periodic network meetings.
- b) The development and maintenance of a web-based information management system that includes the physical library of COD ILK and that of Partners for Indigenous Knowledge Philippines.
- c) The production and distribution of the COD ILK newsletter "Indigenous Options" and the regular updating of the COD ILK website.
- d) The publication and launch of the book "Sowing Seeds of Wisdom: Intergenerational Transmission of Indigenous and Local Knowledge" which collects the experiences, lessons and methodologies of indigenous communities on the transmission of ILK.
- e) Participation in workshops, webinars and dialogues on the Kunming-Montreal Global Biodiversity Framework, the Intergovernmental Science-Policy Platform on Biodiversity and Ecosystem Services (IPBES) and Working Group 8j and related provisions of the Convention on Diversity Biological (CBD).
- f) The production of a short video on the intergenerational transmission of ILK

Play video

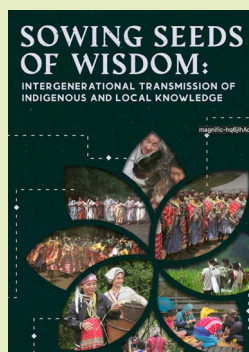


Results

The impact of the actions carried out is reflected in:

- a) Continuity of the operation of the network and its secretariat.
- b) The active participation of network members in network meetings and activities.
- c) The operation of the information system, dissemination of information on the value and contribution of indigenous knowledge through the website, newsletter and participation in the Intergovernmental Platform on Biodiversity and Ecosystem Services (IPBES) and the Framework Convention on Biological Diversity (CBD).
- d) Exchange of experiences, lessons and methodologies on the transmission of indigenous knowledge through the publication and launch of the book,
- e) Strengthening the capacity and commitment of various actors in the Kunming-Montreal 2050 Global Biodiversity Framework.

Download Book



Web Site



4.5 Steppe Discoveries: Exploring Eastern Mongolia's Grassland Ecosystem and Cultural Heritage . Mongolia.

The "Green Heart" Ecoclub was established in 2015, at the initiative of biology teacher D. Gantsetseg, as a children's participation organization at Bayan-Uul Sum High School in Dornod Province. The club began its activities with 15 student members, driven by the mission of promoting nature conservation, ecological education and effective volunteer work. Since its inception, the Eco-Club has played an important role in nature conservation by actively participating in local, regional and international projects and programs. These initiatives include tree planting, bird watching, egg protection, cleaning and protection of water springs, and gazelle protection, which have been consistently implemented in phases.

Through collaborative efforts and support from organizations such as the World Wildlife Fund, Sum and the Provincial Departments of Environment and Forestry, the Green Heart Eco-Club has successfully implemented programs such as the "Love Yanzagan Region" campaign and the "Thank Your Moylkhon Project" campaign.

Today, the club has expanded significantly, with 30 core members and an additional 45 supporting students, collectively contributing to the cause of nature conservation and environmental awareness in their community.

Activities carried out

In Mongolia, this initiative promoted by the Green Heart Ecoclub of Bayan Uul Secondary School in Dornod Province aims to foster a deeper understanding of the unique grassland ecosystem of the Eastern Mongolian steppe, its wildlife and the importance of ecological conservation among participating students and honoring traditional ecological knowledge and ethics, cultural and spiritual practices, and enhancing cultural immunity and resilience. It aims to instill in indigenous youth the importance of their traditional and cultural systems and practices in protecting their region (the Eastern Mongolian Steppe) and to strengthen their understanding of this ecosystem to ensure its conservation.

(No progress report available yet).

4.6 Indigenous Peoples Movement for Self Determination and Liberation – Philippines

The International Indigenous Peoples' Movement for Self-Determination and Liberation (IPMSDL) is a global network of activists, indigenous peoples' rights advocates and organizations committed to advancing the rights of indigenous peoples in terms of self-determination, land and life. The IPMSDL seeks for the world's

indigenous peoples to enjoy the right to self-determination free of colonial and foreign interference, while equitably and sustainably managing their lands, territories and resources for the development of their own peoples and the nation-state to which they belong. . The IPMSDL also defends the right of indigenous peoples to govern themselves, free from imperialism, state oppression and human rights violations. Additionally, it works to empower indigenous peoples, respecting the legitimacy of the different forms of struggle and self-determination that they choose to employ.

Activities carried out

The International Indigenous Peoples' Movement for Self-Determination and Liberation (IPMSDL) initiative "Strengthening the indigenous youth movement as future torchbearers of indigenous knowledge and ways of life" aims to build and revitalize the indigenous youth movement Filipino SIKLAB to bring to life the aspirations of SIKLAB and the youth IP movement, not only for the transmission of indigenous knowledge and the development of future leaders, but also more importantly: to ensure the continuity of the IP movement to defend the land, territories and ways of life through intercultural exchange, youth summit and intergenerational dialogues.

The final report of the research project on strengthening the indigenous youth movement in the Philippines, funded by the Pawanka Fund, describes the following activities carried out:

- a) Carrying out consultations, dialogues, workshops, forums and summits with indigenous youth from different regions and communities to consolidate the SIKLAB network, which seeks to relate indigenous rights, culture and traditional knowledge.
- b) Activities aimed at developing the skills and leadership of indigenous youth.
- c) Meeting activities for national and international exchange of knowledge and experiences among young people.
- d) Multiple and intense awareness-raising and mobilization activities were carried out on the rights of indigenous peoples, especially indigenous youth before different audiences and actors.
- e) The project produced and disseminated knowledge materials, such as videos, podcasts, brochures and statements, about the campaigns and situations of indigenous youth.

Results

- a) The leadership and national network of the indigenous youth movement in the Philippines was strengthened and consolidated.
- b) SIKLAB was able to create and establish links with various youth organizations and IP community groups, as well as IP leaders

- c) The initiative also provided the opportunity to build solidarity, strengthen culture and campaigns, collect data and days of interaction with young people and the elderly.
- d) Young people have increased their work capacity in the areas of documentation, communication, research and defense of the rights of Indigenous Peoples.
- e) The young participants have managed to know and learn about the experience of other cultures: their ways of life, their practices, challenges, struggles and aspirations of the indigenous peoples of the world.
- f) The establishment of links and alliances between young people from various countries was achieved, bringing together indigenous youth organizations and networks in Asia and the world.
- g) Young people had the ability to participate in actions of protest, commemoration and solidarity with indigenous communities affected by the violation of their human, territorial and cultural rights.

4.7 Strengthening the culture of the Ngata Toro indigenous people – Indonesia

The Ngata Toro Indigenous Women's Organization (OPANT) is an association of Ngata Toro indigenous women who want to restore the position of women in decision-making at the level of consequential institutions and the Toro village government. Indigenous peoples have been severely disadvantaged by development policies over the past three decades. Although indigenous peoples are the largest element in the structure of the Indonesian state, their existence has not received the attention it deserves. They tend to be systematically excluded from the national political agenda. In addition to her presence as tina ngata. The exalted placement of women in the social structure of the Toro people in the past has awakened the spirit of Ngata Toro women to reposition the value of social status (poncuraa, pahu ada), rights and authority (mahipato & kahipatoana) and access and control over decision-making (mekamata loga). From the results of the interviews with women from Ngata Toro and the traditional councils of the subdistricts of Kulawi and Ngata Toro, it was clear that the role of women in the past was very great and also in the present, where these values are almost extinct. With the presence of various products of state policies that really stopped the women's movement. After the formation of this organization, the women of Ngata Toro reformed the existing women's organizational structure, including training opant administrators at each buoy in Ngata Toro.

Activities carried out

The initiative of the Ngata Toro Indigenous Women's Organization (OPANT) "Strengthening the culture of the Ngata Toro indigenous peoples" aims to draft the customary norms of the Ngata Toro indigenous communities to serve as guidelines for decision-making. decisions at the village level and to increase community, especially women, knowledge and skills on climate change and women's issues. Furthermore, the project will enable the Ngata Toro traditional school to have more appropriate learning modules and competent teaching staff in an effort to pass on local knowledge to the younger generations.

(No progress report available yet).

4.8 Tēnei te Ruru – "Here is the Owl" – New Zealand

The local partner is Hauteruruku ki Puketeraki Waka Club and works to promote, encourage, foster and maintain the well-being of members of the society by providing them with assistance, guidance and management in their health, educational, cultural, spiritual and social affairs through heritage by Nga Waka and Te Ao Takaroa.

Activities carried out

The organization seeks for the community to regain security, confidence and self-esteem for the interpretation of the waiata/songs at the end of our project and for them to have resource skills to share with future generations. Additionally, the community builds infrastructure to support the recruitment and natural breeding of fish. The water gates are built as a mechanism to keep fish in the ponds for breeding and spawning, subsequently allowing the community to practice fishing collectively.

No progress report yet.

4.9 Native Land – Mexico

Tierra Nativa is an organization that works to protect and defend the rights of indigenous communities. Its focus covers two fundamental areas: Busuréliame Program: This program is dedicated to teaching children and training specialized teachers so that they know how to read and write in Rarámuri, an indigenous language. The objective is to preserve and strengthen the culture and identity of this community; and the Conservation and Indigenous Rights Program, which seeks to ensure the rights of indigenous communities in their traditional territories. Busureliami is the "inner awakening", the basis of traditional cultural education. Busureliami is developing the sense of connectivity with himself and with the elements of nature, with Onoruame (God Grandfather) and Eyeruame (the Goddess).

Activities carried out

Some of the actions carried out are:

- a) Conducting monolingual classes in the Ralámuli language, through which nine community teachers who teach classes in the native Ralámuli language were trained and supported. To develop the topic, teaching materials were prepared for: reading and writing, natural medicine, music, dance, ceremonies and ancestral values.
- b) Radio Busureliami: The program produces and broadcasts radio programs in Ralámuli that address topics relevant to Ralámuli culture and calendar. The programs are broadcast on Radio XETAR, an indigenous station that reaches more than 50,000 Ralámuli in their territories.
- c) Texts in Ralámuli: The program designs and publishes texts and work books in the Ralámuli language for students. These materials are the first of their kind and contribute to the recognition and preservation of the written Ralamuli language.
- d) Cultural meetings: The program organizes and participates in cultural meetings between Ralámuli boys and girls from different communities, where they share their learning, experiences and artistic expressions. These meetings encourage exchange, coexistence and Ralámuli pride.

Results

The impact achieved by Tierra Nativa is the following:

- a) Strengthening cultural identity, self-esteem, spiritual practice, academic performance and behavior of Tarahumara children.
- b) Revitalization of spiritual practices, traditional government and autonomy of the Ralámuli.
- c) Actions have been proposed to advance the recognition of their collective rights and maintain harmony with the Spirit of Nature.
- d) Community teachers from Busuréliami have been trained and trained, and new teachers, allies and collaborators have also been recruited.
- e) It was possible to reach a large population, through radio broadcasts about Busuréliami, reaffirming the teachings of Busuréliami, harmony with nature and the community, and the ceremonial cycles of Ralámuli life.
- f) The regional ceremonial events where traditional leaders participate have made it possible to listen, provide support and advice for the revitalization of Busuréliami and advance the consensus and defense of the Tarahumaras for their right to self-determination with free, prior and informed consent.

4.10 Dialogue of Ayöök and Ayuuk knowledge about medicinal and edible plants, as biocultural heritage - Mexico.

The Servicios del Pueblo Mixe AC is an organization founded in 1988, whose vision is to be a Civil Association recognized nationally and internationally with multidisciplinary training, which promotes self-determination and promotes the defense of the rights of the indigenous peoples and communities of the State of Oaxaca. , to strengthen communality from an intercultural and gender approach. Its mission is based on defending the rights of indigenous peoples. They work on strategic litigation and political advocacy, with training strategies, consultancies and participatory methodologies, promoting the organization of authorities, community defenders, community members, groups of producers, with special attention to young people and women to train subjects of rights and achieve sustainable and human development, under the principles of autonomy, communality, self-determination, interculturality, gender equality and full respect for nature. In the same way, communication processes are implemented that entail political strategies for legal support. They provide legal and legal advice, advocacy on laws, right to communication; advice on sustainable agriculture, solidarity economy and eco technologies; culture and education, with emphasis on the preservation of the Ayuujk language and strengthening the gender perspective at the institutional level and strengthening work with women, from the REDMMI and the AMIO.

No progress report yet.



4.11 Revitalization of the word from the tulpa (sacred meeting place), to strengthen the life principles of the indigenous family. Colombia.

The Francisca Chapuel de Males Indigenous Foundation seeks to protect the fundamental rights of indigenous peoples, especially the indigenous community of the Males-Córdoba reservation, in health, education, housing, science, religion, technology, food, communication, environment and restoration of sacred places, agricultural production, food supply and transformation with a differential approach, territory, post-conflict, tourism and ethnotourism.

The foundation has experience in community work in accompaniment to the National Institute for Andean Training and Thought INKA, in the development of the Labor Technician in Administrative Assistant with Emphasis on Own Law. Also in Community Work with the Association of Cabildos and/or Traditional Authorities of the Border in the celebration of the cosmic festivals of Inti Raymi in 2019. Likewise with the University Council of the Males reservation in the celebration of the Cosmic Festival of Inti Raymi year 2021 and in different conversations on law of origin and major law. They have executed projects with the government of Nariño with the holding of the first pumpkin festival.



4.12 Valorization and rescue of the Material and Intangible Heritage of the Rapa Nui Culture through the Tapati Rapa Nui Festivity, Rapa Nui

The Rapa Nui, Illustrious Municipality of Pascu Island, Rapa Nui, Easter Island initiative seeks to value and disseminate the tangible and intangible heritage of the various disciplines and traditions of the Rapa Nui peoples that are demonstrated during the Tapati festival. To this end, the project will include the publication of a book with detailed and complete explanatory texts, accompanied by illustrations that tell the story of these traditions and demonstrations, with their respective translation into the native language. In addition, a video will be made to showcase these disciplines, accompanied by a work of traditional musical composition that will be used at the time of the festival. The Tapati Rapa Nui is a festival that has been held since 1968, organized by the Municipality of Easter Island

The ongoing initiative has enhanced the valuation and dissemination through oral and documentation the history in local language and intends to use the Tapati festival to enhance recognition, valuation and protection of the tangible and intangible heritage of the various disciplines and traditions of the Rapa Nui peoples.

4.13 Papahana Puakahānano: After-school series & Kaumai Site Maintenance ,Hawaii, Pacific

Hui Ho'oleimaluō initiative ultimate goal is to cultivate the next generation of environmental and community stewards. The Papahana Puakahānano Student Program is a series of opportunities facilitated by cultural experts of the community to build 'ōlelo Hawai'i (Hawaiian language), and cultural practitioners through 'āina (land), wahi pana (significant places/sites), and 'ike Hawai'i (Hawaiian knowledge) hands-on experiences for students from East Hawai'i Hawaiian language and culture based schools in grades K-12. In the 2023-24 school year, the series will expand its reach and provide an after-school program.

As a result, Hui Ho'oleimaluō was able to achieve the target number of 45 that were introduced to a range of skills that support community resiliency and self-determination.

Notes

¹[Association femmes pour la dignité du Sahel – Association femmes pour la dignité du Sahel \(associationfdes.org\)](https://www.associationfdes.org)

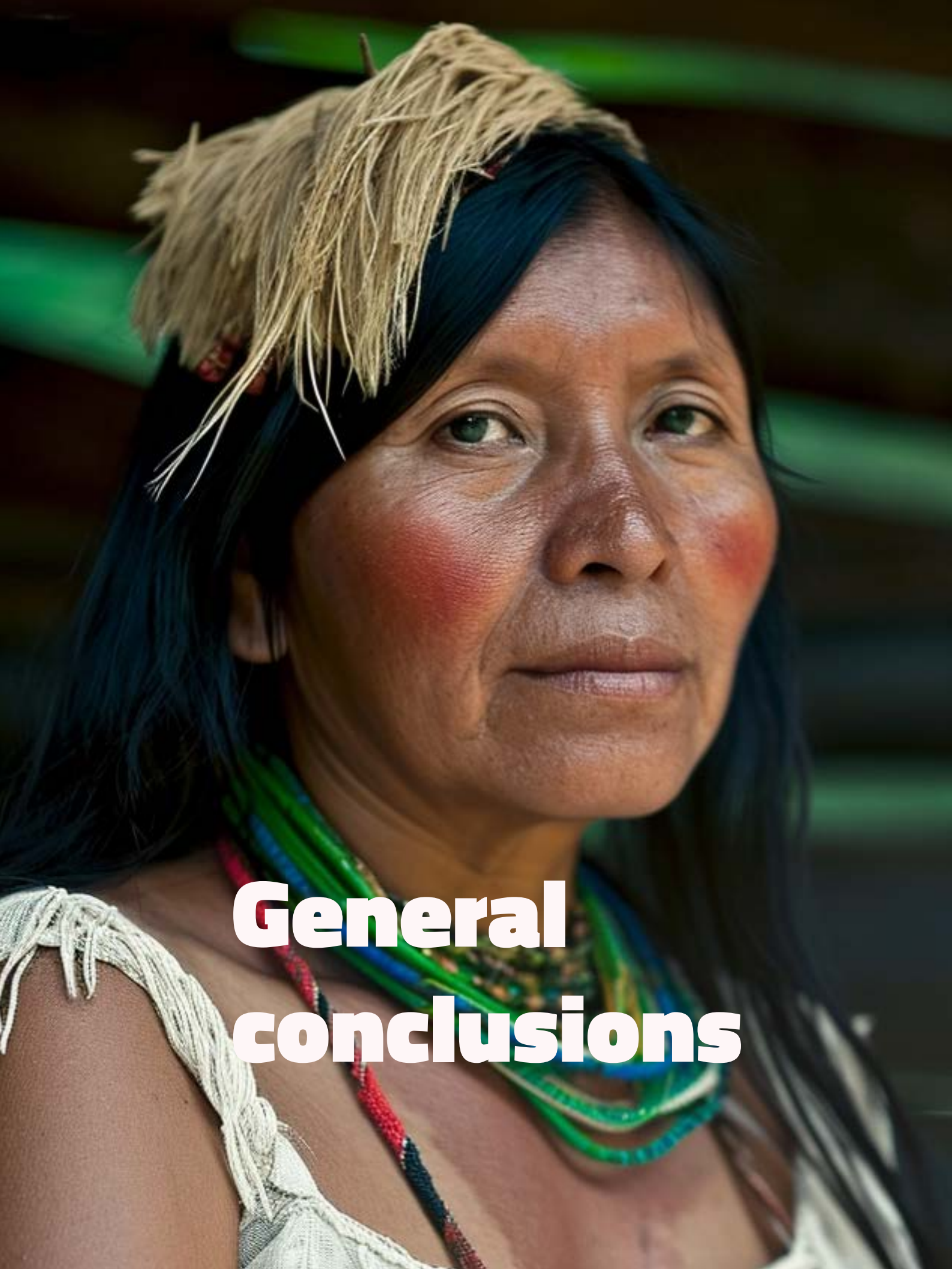
²[LIOT – Indigenous Livelihood Innovation Organization Team](#)

³Women pour la Dignité du Sahel. Construction de la résilience des peuples autochtones face au terrorisme à travers la conservation des connaissances traditionnelles. Mars-Aout 2023. Submission of the report 30 Aout 2023.

⁴Indigenous Livelihood Innovation Organization Team-(LIOT). Final report. Project Traditional conservation of Herbal and Sacred trees along Maasai pastoral rangeland in northern Tanzania. December 2023.

⁵Centers of Distinction of Indigenous and Local Knowledge (COD ILK). Project Promoting Local-Global Values of Indigenous Knowledge through Networking and Cultural Exchanges. January 23, 2024.

⁶International Indigenous Peoples Movement for Self Determination and Liberation. Project: "Strengthening indigenous youth movement as future torch bearers of indigenous knowledge and ways of life." February – November 2023.



**General
conclusions**

7. General conclusions

Intergenerational dialogues or intergenerational meetings are mechanisms that the organizations supported by Pawanka Fund use to ensure the transmission of indigenous practices and knowledge and that are showing important discoveries, such as:

- a) Preservation of traditional wisdom: These dialogues allow younger generations to connect with older adults and learn from their experiences and knowledge. This produces a continuity in the strengthening of identity.
- b) The preservation of ancestral practices, such as agricultural techniques, traditional medicine and cultural rituals, is essential to maintain the identity and cultural wealth of indigenous communities.
- c) Revaluation of indigenous culture: By sharing knowledge and experiences, greater appreciation and appropriation of indigenous culture is fostered and self-esteem is raised. Young people can understand the importance of traditional practices and their relevance in the current context.
- d) Strengthening food security: When the topic relates to traditional practices used in hunting, agriculture, fishing and food gathering, the opportunity to combine ancestral knowledge with modern approaches has arisen and has been found interesting solutions that turn out to be sustainable to guarantee food security for indigenous communities.
- e) Empowerment of indigenous women: Involving indigenous women and youth in these meetings is crucial. Indigenous women play a fundamental role in the transmission of traditional knowledge. Their active participation contributes to gender equality and the strengthening of social relations in communities.
- f) Environmental awareness and respect for nature: the results demonstrate a close relationship between livelihoods and environmental protection, resulting in more sustainable and nature-friendly practices on flora, fauna and natural cycles.



Challenges

8. Challenges

In general terms, the program has faced challenges, which, although they do not hinder the progress of the partners' actions, limit the scope and impact, for example:

- a) The cost of fuel for transportation, whether by road or river to access the communities, turns out to be very high. This limits the number of visits for accompaniment and exchanges between communities.
- b) The geographical dispersion of the target population and project participants, in some cases, turns out to be very large. The above, added to the issue of transportation flow limitations and the already mentioned costs, represent an enormous challenge for meeting goals.
- c) The acquisition of equipment, teaching materials, raw materials and accessories to support women in their livelihoods is very difficult in rural areas, so time and money must be invested in finding these items in the nearest cities.
- d) In most cases, our societies continue to be patriarchal so we have experiences in which from within the family there is rejection or refusal on the part of certain husbands to allow their wives to participate in these organizational processes.
- e) Financial resources turn out to be limiting for community protagonists to participate in global platforms such as IPBES, CBD, UNFCCC and others where they could assume positions in defense of the rights of Indigenous Peoples and where they could contribute to the knowledge, knowledge and experiences of the Peoples. Indigenous peoples as a way to resolve issues such as adaptation, loss of biodiversity and climate change.
- f) In some cases, situations of physical security have been faced in indigenous communities where they are subject to human rights violations and where threats have been made to the leaders of social movements.
- g) It is necessary to provide greater access and capacity for coverage or dissemination of the forms of youth struggles.
- h) We must strengthen the capacities of indigenous organizations in the areas of administration, accounting, auditing and technical aspects for project management, without falling into colonialist forms.



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