



PAWANKA
FUND

10
Years

PAWANKA FUND INDIGENOUS LANGUAGE REVITALIZATION PROJECT

The systematization of Pawanka's experiences in
2023 with the Knowledge Holders

Pawanaka Fund

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Presentation

1. Presentation

Since 2017, Pawanka has supported indigenous initiatives entirely dedicated to the rescue, revaluation, documentation and revitalization of their languages. These have been around activities related to the preparation and development of the International Year of Indigenous Languages (2019), which had a political impact at the local, national and global levels. From there, strategies were established for the preservation and revitalization of indigenous languages. Within this framework, alliances were established to promote policies on indigenous languages that will mean a structural change in local education.

This report presents a systematization of eight projects that address the theme of revitalizing native languages, in Africa, Latin America, Asia and the South Pacific. In these areas, indigenous organizations have resorted to a variety of methodological options such as singing, music, community meetings, case studies, conferences, which unite peoples in the struggle to preserve and disseminate knowledge, with an impact on self-esteem and the strengthening of cultural identity.

This report is aimed at the community of donors, governments and Indigenous Peoples with the objective of publicizing the strategies, methodologies, experiences and impact of projects designed, executed and evaluated by Indigenous Peoples themselves.



**General situation
of the languages
of Indigenous
Peoples**

2. General situation of the languages of Indigenous Peoples.

According to the United Nations, there are 476 million indigenous people in the world, spread over 90 countries. They belong to more than 5,000 different indigenous peoples and yet they represent around 5% of the world's population. Indigenous Peoples speak more than 4,000 of the world's 7,000 languages, although some estimates indicate that more than half of the world's languages are at risk of extinction by the year 2100.

Other estimates predict that up to 95 percent of the world's languages could become extinct or seriously threatened by the end of this century. Most of the threatened languages are indigenous languages. It is estimated that an indigenous language dies every two weeks.

Indigenous peoples are social and cultural groups that share collective ancestral ties with the lands and natural resources where they live, occupy or have been displaced from. They represent approximately 6% of the world's population and about 19% of the extremely poor¹.

Many Indigenous Peoples still maintain a language other than the official language or languages of the country or region in which they reside, however, many have also lost their languages or are on the verge of extinction due to eviction from their lands and/or relocation to other territories². The land and natural resources on which they depend and are closely linked to their identities, cultures, livelihoods, as well as their physical and spiritual well-being, however, a high percentage of indigenous young people worldwide have lost important traditional knowledge, which weakens the identity of Peoples.

In the health sector, language is a key characteristic of the health models proposed by indigenous peoples themselves. In the case of Latin America, Indigenous³ Peoples have a powerful model of well-being and development called "Good Living" or "Living Well" that has an intercultural approach that goes beyond the traditional model of health. In this sense, indigenous linguistics has been fundamental to the construction of this model.

In the education sector, the inclusion of indigenous languages can generate several benefits. First, it can help preserve the cultural and linguistic diversity of indigenous peoples. In addition, it can improve the quality of education for indigenous students, as it allows them to learn in their mother tongue and better understand concepts. It can also help reduce the educational gap between indigenous and non-indigenous students, and promote equal opportunities.

At the international level, there is a trend towards greater support for indigenous rights, as evidenced by the United Nations Declaration on the Rights of Indigenous Peoples adopted in 2007, however, at the country level, the degree of state protection and promotion of indigenous languages varies substantially in the approximately 90 countries where indigenous peoples reside.

True sensitivity to indigenous languages requires not only the use of interpreters and translators, but also the design of programs, with the participation of Indigenous Peoples, from the initial stages.

The International Mother Language Day is important to remember the need for multilingualism and its inclusion in society, because preserving linguistic diversity also protects traditional knowledge and lessons from different life experiences and worldviews. "The death of a language inevitably leads to the definitive loss of priceless knowledge." (Frédéric Vacheron, Representative of the UNESCO Office in Mexico).

¹Indigenous Peoples. 2023. Banco Mundial. Indigenous Peoples Overview (worldbank.org)

² Indigenous Peoples. 2023

³ Indigenous peoples' access to health services. 2015. United Nations Department of Economic and Social Affairs, New York.



Knowledge holders program

concept note

3. Knowledge holders program - concept note

When indigenous languages are threatened, so are indigenous peoples. Various factors such as assimilation policies, land dispossession and forced relocation, discriminatory laws and actions, lack of access to education, poverty, illiteracy, migration and other forms of discrimination and human rights violations are harsh realities, risks and threats. Increasingly, indigenous languages are no longer transmitted from parent to child.

Despite the discriminatory context, Indigenous Peoples have organized and fought for the recognition of their rights and identity. In many countries, they have obtained titling of their territories and more and more indigenous groups are managing to influence local and global politics. Thanks to their struggle, the UN General Assembly (Resolution A/RES/74/135) proclaimed the period 2022 - 2032 the International Decade of Indigenous Languages (IDIL 2022 - 2032).

The International Decade aims to guarantee the right of indigenous peoples to preserve, revitalize and promote their languages, and to incorporate aspects of linguistic diversity and multilingualism into sustainable development efforts.

The Pawanka Fund works together with indigenous communities to revitalize traditional knowledge, including indigenous languages as an intrinsic aspect of cultures and identity.

The Pawanka Fund does not impose themes, strategies or methodologies on indigenous communities because the communities themselves are better aware of their context, resources and needs. For this reason, Pawanka supports processes that communities have already started or are beginning to implement.

Through this proposal, Pawanka plans to bring support for the revitalization of indigenous languages to reach the most vulnerable communities, in addition to strengthening those that already have a long-term relationship with Pawanka. To this end, Pawanka's strategy is to support 2 strategic partners with USD 50,000 each. In this way, these strategic partners will in turn be able to support 2 to 5

smaller organizations that are not yet legally authorized to receive funding on their own, thus making it possible to strengthen the network of indigenous organizations in the process of revitalizing indigenous languages. In addition, 5 local partners will be supported with up to 20,000 US dollars in the 7 socio-cultural regions. Pawanka also provides platform for mutual learning and exchange of experience among all partners on revitalization of language, challenges and lessons learned.

The indigenous organizations that Pawanka supports are working to revitalize their languages and to strengthen these processes.

Let's look first at the challenges and then at the strategies for dealing with them. Challenges include:

- Political Conflicts and Social Exclusion: Political tensions and social marginalization can limit opportunities for indigenous peoples to use and develop their languages.⁴
- Racial Discrimination and Poverty: Discrimination and poverty often result in a lower priority for the preservation of indigenous languages and can lead to their abandonment in favor of more dominant languages.
- Absence of Legal Recognition: The lack of official recognition of indigenous languages can lead to their exclusion from education and government systems.
- Forced Relocation and Economic Migration: Forced relocation and migration for economic reasons can separate communities from their ancestral lands, affecting the transmission of language to new generations.⁵
- Illiteracy and Violation of Human Rights: Illiteracy and human rights violations can prevent the teaching and learning of indigenous languages. (Alvarado).
- Modernity and Globalization: Modernity and globalization promote the use of dominant languages, which can further marginalize the languages of minority peoples.⁶

To face these challenges, organizations develop the following strategies and methodologies in order to protect and revitalize indigenous languages, thus preserving cultural diversity and the heritage of humanity.

- Use of social networks in indigenous languages
- Intergenerational learning
- Tongue nests, where the language is taught to babies and infants in the early stage of development.
- Publication of material in the indigenous language.
- Systematization of language.

- Documentation of the language through videos, recordings, and written material for dissemination and learning among young people.
- Development of the writing system for several indigenous languages, which reduces the vulnerability of these languages.
- Coordination with universities for the dissemination and implementation of indigenous language programs.
- Classes for parents to speak to their children in the indigenous language.
- Coordination with state agencies for the support and dissemination of language programs.
- Use of toponyms in indigenous communities and ancestral territory.
- Creation of dictionaries.
- Articulation with the formal education system for the use of language.
- Development of radio and television programs in indigenous languages.
- Use of telephone applications in indigenous languages.
- Training of indigenous communicators.
- Bilingual teacher training.
- Rescue of dances, oral traditions, cultural expressions such as poetry and others in indigenous languages.
- Workshop to learn how to make cartoons in indigenous languages.
- Construction of educational spaces for children to learn in their mother tongue.

⁴Alvarado I. Claudio.2019. Year of Indigenous Languages: the challenges of preserving the knowledge of indigenous peoples — UChile Baccalaureate.

⁵UNESCO. 2021. How to keep alive the indigenous languages of Latin America and the Caribbean? | UNESCO

⁶UN. ECOSOC. Recovering and strengthening indigenous languages is a pressing need for the future of humanity | United Nations



Protagonists

1. Protagonists

4.1 Asia:

a) **Tebtebba.**⁷

Tebtebba (International Center for Policy Research and Education of Indigenous Peoples) is an indigenous peoples' organization founded in 1996, in the Philippines, seeking to promote global promotion so that the rights of indigenous peoples are respected, protected and fulfilled worldwide. It also promotes and works on the development and implementation of the sustainable and self-determined development of indigenous peoples. Tebtebba actively participated in the processes that led to the adoption of the UN Declaration on the Rights of Indigenous Peoples (UNDPPI) and the establishment of spaces within the United Nations, such as the United Nations Permanent Forum on Indigenous Issues, among others. Tebtebba's work agenda focuses on key issues such as individual and collective human rights, sustainable development, climate change, biodiversity, traditional knowledge, customary laws and governance, conflict transformation, gender and others. Tebtebba, a word used by the Kankana-ey Igorot indigenous people of the northern Philippines, refers to a process of collective discussion of issues and presentation of diverse visions with the objective of reaching agreements, common positions and concerted actions.

b) **AnaKhita.**⁸

The NGO "Anakhita" is a voluntary and non-profit organization, established in 2009 in Tajikistan, with the purpose of improving the economic rights of rural communities, developing humanitarian assistance projects, healthy lifestyles, providing legal support to local communities, supporting and developing handicrafts, folklore and traditional dances, developing and improving the environmental knowledge of the local population, preservation and protection of the environment and natural resources, and the country's biocultural diversity. The public organization works at the national level. For the past 11 years, Anakhita has worked with the Yaghnobi indigenous people, directing her activities to raise awareness of the biocultural heritage of the Yaghnobi people through the popularization of the territory of biocultural heritage.

4.2 Latin America and the Caribbean

a) Mazahua Empowerment (EMPODERIAMO MAZAHUA)⁹

The Mazahua Empowerment organization is an autonomous and independent organization with human rights principles and carries out community work focused on the original population of the Jñatrjo (Mazahua) area of San Felipe del Progreso, Mexico since 2017, to promote human rights, economic empowerment and the teaching of the Mazahua language. It has also developed initiatives to promote knowledge of the human rights of the Mazahua population and to raise awareness of the importance of caring for water and all livelihoods. The organization has succeeded in creating the Mechala brand, promoted by a group of Mazahua women since 2019, with the objective of influencing women's economic and human rights empowerment, including the right to have paid work for their autonomy. She also forms a group of creators of textile art and embroidery from San Felipe del Progreso and San José del Rin. The goal of Mechala is to achieve economic and human rights empowerment in indigenous Mazahua women so that they have access to better opportunities, transform their living conditions and preserve their culture.

b) Lia Kame¹⁰

Lía Kame, a versatile and bilingual female singer, has established a bridge between contemporary music and the Mazahua language. With a voice that transcends borders, Lía not only performs songs in Spanish, but also in this beautiful indigenous Mazahua language. Lia has a social and cultural interest in strengthening the language. Her commitment to culture and her ability to fuse genres make her a unique artist. Through her music, Lía Kame celebrates and preserves Mazahuas roots, carrying with her a message of pride and respect for this ancient tradition. She, together with a team of indigenous musicians and singers, established a small collective to search for spaces in which she can express her feelings and express her Mazahua culture.

c) Vibrazion Natural¹¹

The group Vibrazión Natural emerged in October 2012, in the municipality of José María Morelos, in Quintana Roo, Mexico, with members belonging to different communities from the Mayan area of Quintana Roo; San José II, Buena Esperanza and Felipe Carrillo Puerto. The concept of his music is based on Reggae Fusion in Mayan and Spanish language, combining genres such as: ska, rock&roll, cumbia, Bossa-nova, jazz and others. They have a CD- album entitled FEEE with 12 original songs in their native language (Mayan language). The group has participated in important cultural events in Mexico City; Carrillo Puerto Quintana Roo; Acapulco, Guerrero State, and Playa del Carmen, Quintana Roo. The objective of this group is to be able to express and raise the voice of their indigenous feelings and to be able to revitalize the Mayan language in Quintana Roo, which has been increasingly being lost among the new generations.

d) FILAC¹²

The Fund for the Development of Indigenous Peoples of Latin America and the Caribbean (FILAC) is an intergovernmental organization created in 1992 by the Ibero-American Summit of Heads of State and Government, held in Madrid, Spain. Its headquarters are in La Paz, Bolivia. FILAC supports the self-development processes of indigenous peoples, communities and organizations in the region, and promotes Good Living-Living as an alternative to guarantee environmental sustainability, respect for fundamental human rights, and dialogue between the main actors of indigenous development: Indigenous Peoples, governments, civil society, academics, businessmen and others. The governing structures of FILAC are constituted by representatives of governments and Indigenous Peoples on an equal basis. FILAC is a Permanent Observer of the United Nations General Assembly, allowing it to participate in debates on issues of interest to all peoples of the world.

4.3 Pacific

a) Pacific indigenous women network (PIWN)¹³

The Pacific Indigenous Women's Network (PIWN), Inc., was established in 2019 on the island of Guahan (Guam) with representation from Hawaii, the Commonwealth of the Northern Mariana Islands, Guahan and Australia. PIWN's mission is to protect and promote the human rights of indigenous women, their families and communities in the Pacific Region through the formation of strategic alliances with other indigenous women and their regional associations. Their objective is to protect, defend and promote the human rights and fundamental freedoms of indigenous women and children in the Pacific, for them they implement projects that promote the human rights of indigenous Pacific women and focus on cultural preservation, poverty alleviation, education, social development, justice, knowledge systems, self-determination, human security, capacity building and other human rights. rights-related companies. The PIWN has carried out interventions on climate change, militarization, domestic violence and decolonization before the UNPFII in New York and the CEDAW and the MEDPI in Geneva.

b) Puna Marama Voyaging Foundation¹⁴ ,Cook Island

Te Puna Marama Voyaging is a charitable foundation based in Avarua, Cook Islands. Its mission is to transmit and preserve the art of traditional sailing and sailing, through the Teretereanga Vaka program, in Mauke, educational opportunities are provided and the art of traditional sailing and sailing is promoted and preserved. The foundation is led by a group of leading indigenous trustees based in Auckland, Aotearoa, New Zealand.

⁷ Tebtebba Foundation | Indigenous Navigator (indigenoustravel.org)

⁸ ANAKHITA. Project proposal to Pawanka Fund: Preservation of the language and lifeways of the Yaghnobi

⁹ Mazahua empowerment. Format for applying funds to Pawanka Fund: Let's Talk Mazahua Project.

¹⁰ Read Kame. Format for applying funds to Pawanka Fund. Project: Read Kame: "Strengthen the original language".

¹¹ Vibrazion Natural. Format for applying funds to Pawanka Fund. Project: XIIMBAL PAAX.

¹² Fund for the Development of Indigenous Peoples of Latin America and the Caribbean | FILAC; Who We Are | Fund for the Development of Indigenous Peoples of Latin America and the Caribbean (filac.org)

¹³ Pacific Indigenous Women's Network. Application form: Voyaging Across Indigenous Oceania: Revitalization Efforts to Sustain Our Mother Tongue. Year:N/A

¹⁴ https://www.bing.com/search?pglt=41&q=PUNA+MARAMA+VOYAGING+FOUNDATION&cvid=2a4736f9aa1e4e-7294b712bd479c4ff5&gs_lcrp=EgZjaHJvbWUyBggAEEUYODlBCDU5MzNqMGoxqAIAAsAIA&FORM=ANNTA1&PC=N-MTS&ntref=1

5. Summary of the most important activities carried out

5.1 Asia:

a) Tebtebba¹⁵

Keeping Indigenous Languages Alive and Dynamic

"We are facing the deaths of so many indigenous languages, so we hope that this event will be able to help save our languages."

This was the dismal yet hopeful pronouncement on the state of indigenous languages in the Philippines at the opening of the 2022 Philippine Conference on International Decade on Indigenous Languages initiated by the Tebtebba Foundation in October 2022.



With an attendance of 106 participants composed of indigenous leaders and representatives of different civil society organizations, educational institutions, and government line agencies, the University of the Philippines in Quezon City, Philippines became the venue for sharing of research, publications, and ground realities faced in the promotion and revitalization of Philippine indigenous languages.

An interesting facet of the gathering was the filling out by participants of the Global Plan of Action matrix where possible activities were listed with corresponding expected outputs. The objective of this activity was to promote, document, preserve, and revitalize indigenous languages, specifically in the Philippines and possibly around the world.

“This event is the first attempt on our side to look into the Global Plan of Action and to see what our responsibilities as indigenous peoples, as academics, and as non-government organizations in promoting and achieving the outcomes, the outputs, and the activities that are spelled out very clearly in the Global Plan of Action of the International Decade of Indigenous Languages 2023.” These were the challenges of Victoria Tauli-Corpuz, former UN Special Rapporteur on the Rights of Indigenous Peoples and Tebtebba executive director, who she expressed in her keynote address during the said conference.



With support from the Pawanka Fund and the Wellspring Philanthropic Fund, the event was co-sponsored by 170+ Talaytayan MLE Incorporated, Ugnayang Pambansa for the Katutubong Kaala-man at Talino (UPAKAT), and Tebtebba.

A participant, Jerry Datuwata of the Lambangian Peoples Organization articulated the hope of fellow indigenous peoples: “Mas marami pa sanang venues para sa ganitong pag-uusap (May there be more venues for this kind of discussion on

indigenous languages),” as he emphasized the need to revitalize the mindset of community elders who are also considered to be the key keepers and teachers of these indigenous languages.



The national conference on languages for Indigenous Peoples from the Philippines, aimed at achieving the following objectives:

- i) Increase and deepen participants' awareness of the goals and objectives of the Global Plan of Action for the International Decade of Indigenous Languages (IDIL);
- ii) Exchange information on the current state of health of indigenous languages in the Philippines and the extent of their use in education and official functions;
- iii) Draw up concrete plans, in the short and long term, in post of the global plan and a Declaration of the Conference to be shared with UNESCO and other relevant bodies
- iv) Promote cooperation, forge links and form a steering committee that can oversee the enrichment and implementation of those plans.
- v) Consolidate and publish the minutes of the conference

b) AnaKhita.

The activities planned to preserve the language and customs of the Yaghnobi were:

- i. Group Organization: Formation of Yaghnobi children's groups to collect stories and proverbs from the older generation.

- ii) Trainings: Training for these groups.
- iii) Identifying Narrators: Locate the storytellers and relevant information.
- iv) Publication: Publication of interesting stories in local media.
- v) Documentary: Creation of a documentary about Yaghnobi culture, language and customs to be broadcast on national television.
- vi) Generational Meetings: Organization of meetings between Yaghnobi youth and language speakers and guardians of culture.
- vii) Festival and Exhibition: Hold a festival and exhibition about the Yaghnobi language and culture in the areas where they reside.
- viii) Celebration of traditional festivals such as sada, mekhrigon and navrooz.
- ix) Conference on the Yaghnobi Language: With the collaboration of the Abuabdullo Rudaki Institute for Language and Literature, a conference was held on the preservation of the Yaghnobi language.

5.2. Latin America and the Caribbean

a. Mazahua Empowerment (Empoderamiento MAZAHUA)

The initiative "Hablemos mazahua" (Speak to us Mazahua) main objective was to preserve the Mazahua language in the new generations by in person teaching and enhancing visibility and access using digital tools.

The activities carried out during the "Let's Talk Mazahua" project:

- i. Design of teaching material: Educational resources were created to teach the Mazahua language and culture. These materials include lessons, exercises and interactive activities.
- ii. Face-to-face teaching in the community of San Nicolás Guadalupe: Classes were held in the community to transmit knowledge about the Mazahua language. This includes lessons in grammar, vocabulary, and everyday expressions.
- iii. Production of content for social networks: Mazahua phrases and videos were created to be shared on platforms such as Facebook and YouTube. The objective was to promote the language and generate interest among new generations.
- iv. Strengthening the organization: Work was done on structuring and improving the Mazahua team, seeking the empowerment of its members. This included activities such as review meetings, strategic planning and the definition of internal coordination mechanisms.

- v. Meetings were also held with Pawanka's fiscal sponsor and organizing committee: Constant communication was maintained with partners and sponsors to ensure the necessary financial and logistical support for the project.

b) Lia Kame

The actions carried out by Lia Kame resulted in the making of 11 recordings of songs in the Mazahua language, where 6 of them are original and 5 are covers; 4 music videos of 4 original songs were produced. In making these videos and musicians, priority was given to working with different artists, content creators and indigenous producers in order to support the creation of indigenous networks of singer-songwriters and to be able to seek together the visibility of the Mazahua language, contributing to its revitalization.



c) Vibrazion Natural-Finished

The activities reported in the final report are:

- i. Planning: The production company Sakbej and the group Vibrazion Natural organized planning sessions that led to the production of three music videos in the Mayan language. This involved the definition of a work plan for the production of the three (3) scripts for the videos and which reflected the visit for the management of communities and location; scouting (exploration); the definition of times for production and post-production.
- ii. Carrying out a visit and request permission in the relevant locations: Visits were made to the authorities of the communities of Tihoallow, Saban, Sacalaca and San José Segundo, who participated as locations for the videos, to obtain prior, free and informed consent (CPLI), thus obtaining authorization to be able to record in representative places of the community.

- iii. Meetings with communities to identify locations for shooting and to organize and share the script with the actors who participated in the recording of the videos. There was the participation and collaboration of the inhabitants of the community, who showed their cultural and traditional activities.
- iv. Production of props and scenography: For the production of the video about the ritual, work tools were required that are used in a milpa (machete, axe, sabucan) that were provided by the actor. The contexts where the recordings were made were the actor's house, community and milpa. For the production of the Ko'ox Ook'ot video, LED lamps were purchased to illuminate the stage and the dance floor, as well as the audio rental that was part of the scenography. The place was cleaned and organized with the help of the community.
- v. Video production on location — post production: Some communities in the region were visited for the shooting of the video of Líisa K'ab, which showed the activities carried out by the inhabitants of the communities, such as sewing, carpentry of musical instruments, art with blacksmithing, and others. The video of Ko'ox Ook'ot was recorded in the community of San José Segundo. The shooting took place in the center of the community, with the participation of main actors and extras from the community. The post-production was left to the producer Sakbej, who edited and finalized the videos.
- vi. Public event presentation: The presentation of the videos took place in the community of San José Segundo. A small event was held with the musical participation of the group Júumil Wayak' and Vibrazion Natural, and audio rental was required for the participations, as well as a screen and a projector to be able to present the videos. Community authorities and the general public were invited to learn about the outcome of the project. Positive and thankful comments were received from attendees.



d) FILAC

The Fund for the Development of Indigenous Peoples of Latin America and the Caribbean (FILAC), together with other global partners of indigenous and international funds, have collaborated for and from the vision of Indigenous Peoples. For this process they have invited the Network of Indigenous Youth of Latin America and the Caribbean to promote the first Qhapaq Ñan Competitive Fund, which supported invaluable initiatives that work to recover the mother tongues, identity and culture of twelve Indigenous Peoples of Abya Yala. There is no doubt that the Qhapaq Ñan Bankruptcy Fund contributes and contributes to finding solutions to the problems faced by humanity, such as the loss of its traditions and cultures and specifically the loss of their ancestral languages in the face of globalization and complex problems such as the triple planetary crisis, since losing an ancient language jeopardizes the transmission of knowledge systems of Indigenous Peoples that has allowed them to adapt and be resilient.

The "Qhapaq Ñan Bankruptcy Fund" has responded to the recommendations that indigenous youth made to us, due to concerns about the lack of financial support for artistic and cultural actions that they carry out for linguistic revitalization at the territorial and community levels

The vision is to learn and revitalize Huarpe in Argentina; El Tacana, Pukina, El Uru and Aymara in Bolivia; Mapunzugun and Chedungun in Chile; El Mai Coca, Desano, Tukano, Judpda and Awapít in Colombia; El Shuar and Kichwa in Ecuador; El Ticuna and Aymara in Peru.

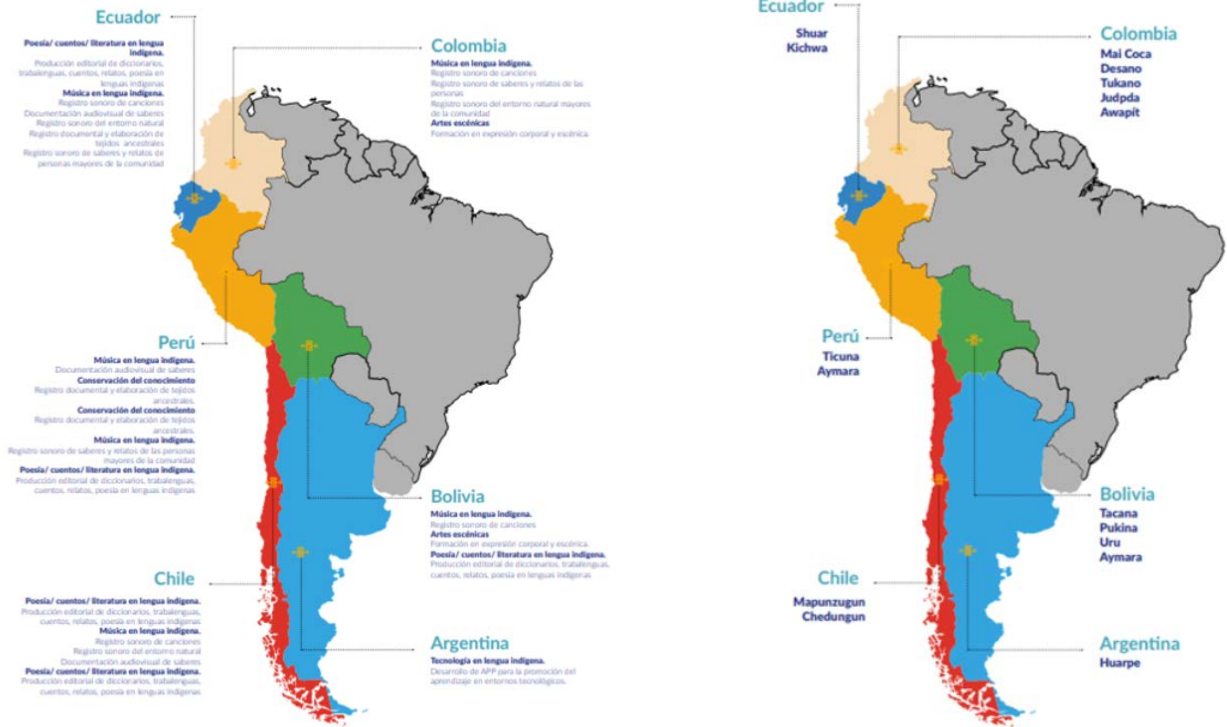
In 2023, 396 proposals were received from 14 Ibero-American countries. 12 project ideas were selected: 2 from Ecuador, 3 from Colombia, 2 from Bolivia, 2 from Chile, 1 from Argentina and 2 from Peru.



Mapa de intervención del fondo Qhapaq Ñan



Lenguas indígenas intervenidas en el fondo Qhapaq Ñan



5.3 Pacific

a) Pacific indigenous women network

The linguistic revitalization project carried out by the Pacific Indigenous Women's Network, Inc. "Pacific Indigenous Women's Network Voyaging Across Indigenous Oceania: Revitalization Efforts to Sustain Our Mother Tongue " is a collaborative initiative covered five Pacific peoples for the effort of indigenous language revitalization. Partners include: Guahan (Guam), Hawai'i, Aotearoa, Remethau community (Peoples of the Sea), and Commonwealth of the Mariana Islands reaching 4 Indigenous communities of Pacific countries of Aotearoa, Commonwealth of the Northern Mariana Islands, Guahan (Guam), Hawaii, and the Remethau Peoples.

It presents the following activities carried out:

- i. Implementation plans were formulated with five partners, each with a budget of \$7,000, for local projects in Guahan, CNMI, Hawaii, Aotearoa and Remethau. These include the development of a bilingual digital children's book, social media content on CHamorU, documentation of words related to heavenly navigation, and videos of CHamoru songs.
- ii. The implementation plans of the five partners were completed, and the Indigenous Languages Summit was held with more than 200 attendees. An

unexpected result was the development of a network of linguistic revitalization among Pacific practitioners.

This summary reflects the project's commitment to the preservation of indigenous languages and their positive impact on the community.



b) Te Puna Marama Voyaging Foundation, Cook Island- Intermediate report

The navigation program is teaching knowledge and skills in the traditional way of navigation and ensure the preservation of this Indigenous knowledge which also encompasses the relationship with modern science, e.g. oceanography, astronomy, meteorology, and other related fields.

The activities were;

1. Workshops run by Te Puna Marama Voyaging Foundation specifically to: discuss, collect and document Indigenous Cook Islands Star Names/Celestial names, voyaging, meteorological, scientific terms. Findings will be published on the Te Puna Marama website and archived with the Ministry of Culture to enable Cook Islanders to learn more about ancient navigation traditions specific to the Cook Islands.
2. Facilitate the translation of Te Puna Marama training programs into te reo Maori. Translation and accepted use of Cook Island Star names and other navigational names to be used for teaching of navigation.

3. Teretereanga Vaka Program- The findings from these navigation workshops will be incorporated in the Teretereanga vaka program to teach traditional sailing and navigation in the Cook Islands in te reo Maori using the floating classroom vakamotu (traditional voyaging canoe) "Paikea". These resources will form the basis of developing a recognized and "certified" training program in te reo and a school/ training centre to be run by the Foundation's Trustees with the aim of training future navigators of the Cook Islands





**Impact of
the results**

6. Impact of the results

6.1 Asia:

a) Ebtebba

- i. The International Decade on Indigenous Languages (IDIL) Global Action Plan in pursuit of the overall theme of “leaving no one behind, no one outside” by 2032 has called on UN-system entities, governments, Indigenous Peoples’ institutions and organizations, including communities at the grassroots, broader civil society, academia, the private sector, and other stakeholders to achieve the major objectives of the Decade.
- ii. The Plan has established the terms for joint action, outlined the strategic approach, defined major steps, provides guidance on implementation, monitoring and governance structures and suggests measures to be taken. This consultative-planning meeting is a response of indigenous peoples’ organizations in the Philippines and their partners to this call to action.
- iii. Indigenous Peoples in Philippines were able to set up a national steering committee to support implementation of the developed national plan of action and are working to promote cooperation and forge linkages in the short- and long-term, in pursuit of the global plan with UNESCO and other relevant bodies.

b) AnaKhita

Anakhitas’ initiative “ Preservation of the language and lifeways of the Yaghnobi” initiative is currently ongoing to study and preserve the Yagnoban ethnic language and traditions which is increasingly under pressure due to rapid economic and social transformations. The initiative is primarily focusing on the general trends and major issues in responding to the emerging challenges of the disappearance of the Jagnobians’ ethnic oral and intangible cultural heritage. It is working to reconnect generations and provide opportunity for the indigenous community to share and celebrate their traditional stories, poems or songs with community members.

6.2 Latin America and the Caribbean

a) Empoderamiento Mazahua

The "Let's Talk Mazahua" Project has had a significant impact on the promotion and preservation of the Mazahua language in new generations. The impact of the actions taken is detailed below:

- i. The design of teaching material in the Mazahua language made it possible to create teaching material for teaching the Mazahua language and culture, which had an impact on increasing the level of learning and understanding of the language through lessons, exercises and interactive activities.
- ii. The face-to-face teaching at San Nicolás Guadalupe resulted in a good transmission of knowledge about the Mazahua language to 33 people from 12 communities, generating interest and pride in learning it.
- iii. It was shocking that the production of content for social networks such as Facebook and YouTube allowed the creation of phrases and videos in Mazahua that allow the promotion of the language and, above all, the incorporation of new generations.
- iv. With regard to organizational strengthening, this contributed to a higher level of ownership of the organization by members and to more efficient technical and financial management, which makes it possible to achieve the proposed objectives.
- v. It was possible to take possession of the organization on social networks, giving it greater visibility, both in local, national and international media.

b) Lia Kame

- i. The acceptance and support of the Mazahua people is reported in their PPT presentation as an impact of the project.
- ii. As of November 30, 2023, an audience of 431,100 people was reached through the four (4) materials produced with video clips.

c) Vibrazion Natural

The impact of the "XIIMBAL PAAX" project can be described in the following aspects:

- i. In the cultural ones:
 - The project contributed to the preservation and promotion of the Mayan language and culture, by showing the activities, knowledge and traditions of indigenous peoples in music videos.

- The project also generated interest and motivation in young people and people of all ages to express themselves artistically using and promoting their cultural identity, which is a sign of a strengthening of self-esteem. In addition, the project fostered intergenerational dialogue and respect for cultural diversity.

ii. Artistically:

- The project facilitated the explosion of creativity and talent of indigenous artists, by merging reggae music with the Mayan language, creating an innovative and original musical genre.
- It also involved the production of high-quality music videos, with great care given to the theme of aesthetics and a narrative that reflects the reality and aspirations of indigenous peoples.
- The project achieved good public acceptance and appreciation, both in communities and on digital platforms, that people were reflected in the results.

iii. Organizationally:

- The project strengthened the capacities of the executing organization, by learning and knowing the steps and requirements for carrying out a project of this magnitude, from planning, management, production, post-production and presentation.
- The project also involved learning and establishing mechanisms for coordination and communication with other organizations, such as the fiscal sponsor, community authorities, local actors and media, creating networks and alliances for the development of future projects.

d) FILAC

Together with the Network of Indigenous Youth of Latin America, a platform that articulates the organizational processes of indigenous youth from more than 25 countries in the region. Throughout these years of working with indigenous youth, they have been able to verify that they have their own organizational dynamics, whether through collectives, associations with legal personality, through cultural and sports groups, in some cases, they articulate their organizational processes of networks and alliances.

Indigenous youth are at the forefront of reorganizing the current situation to achieve a just, sustainable, egalitarian, intercultural present and future that benefits all of humanity. Being a young indigenous person begins by recognizing their identity, recognizing who they are, where they come from and connecting with the roots of their peoples. In practice, this means regaining roots, relearning their language, relearning the language spoken by their grandmothers and grandparents, and being able to read the world from the perspective of our peoples.

The “Qhapaq Ñan Bankruptcy Fund” has responded to the recommendations made by indigenous youth, given the lack of financial support for artistic and cultural actions they carry out for linguistic revitalization at the territorial and community levels.

The Qhapaq Ñan (the path of wisdom, power and wealth) is a complex system of roads, which the Incas used and built for several centuries, as part of their great integration project of a political, ideological, cultural and also linguistic nature, known as Tawantinsuyu (four of their own). Along these paths, thousands of people traveled and traveled with them wisdom, knowledge, ideas, ways of life, languages, as well as products, plants, seeds, linking and integrating various ecological floors (including coast and Amazon) and multicultural and multilingual regions of the Andean region that includes sections from northern Argentina and Chile to southern Colombia.

Nowadays, the Qhapaq Ñan is also an important symbolic construction of the Andean indigenous peoples, and its memory evokes the great integration of these peoples along these ancient paths. Taking advantage of this condition, and within the framework of the international decade of indigenous languages, the project seeks to revitalize languages through cultural initiatives, mainly musical, carried out by indigenous youth. To this end, a small fund will be designed together with the Network of Indigenous Youth of Latin America and the Caribbean, to finance these initiatives, encouraging the beneficiaries to carry out research, knowledge recovery, and artistic activities in the indigenous language.

At the launch of the Qhapaq Ñan call, 396 proposals were received from 14 Ibero-American countries. 12 project ideas were selected: 2 from Ecuador, 3 from Colombia, 2 from Bolivia, 2 from Chile, 1 from Argentina and 2 from Peru. The participants were groups or cultural initiatives that promoted the revitalization of indigenous languages. In addition, the work of two organizations dedicated to the revitalization of languages in artistic and educational subjects was strengthened. This identification will be carried out in a participatory manner in order to support the holding of the festival and depending on the capacity to promote language revitalization actions in urban centers.

The types of initiatives that were developed in this project were Music in an indigenous language, Poetry/stories/literature in an indigenous language, Technology in an indigenous language, Conservation of creative knowledge

6.3 Pacific

a) Pacific indigenous women network- finished projects

The description of the activities carried out in the project is:

- i. The implementation plans for each of the partners in the localities of Guahan, CNMI, Hawaii, Aotearoa and Remethau prove to be important tools for work and for the consolidation of organizations.

- ii. The development of a bilingual digital book was of high impact for children, adolescents and adults because it tells a Maori legend, in the Chamorro language.
- iii. They had a great social and cultural impact after the publication of the book on social networks. The adults knew and are proud of the recordings and documents in native language related to heavenly navigation. The production of videos of seven traditional Chamorro songs and the carrying out of community outreach activities in Hawaiian language caused great joy and raised the self-esteem of the peoples.
- iv. Support was provided to each partner through virtual meetings (via Zoom) to share the project idea and develop the agenda of the Indigenous Languages Summit. In the same way, information on the progress of the project was shared.
- v. Logistics planning was carried out for a two-day Indigenous Language Summit in Guahan, which was finally held from February 10 to 11, 2023, at the Leo Palace Resort Guam. This Summit was attended by more than 200 people from Aotearoa, Hawaii and the Northern Mariana Islands. The agenda discussed revolved around the Pacific strategy for linguistic revitalization, curriculum and education in the Chamorro language, innovative pedagogical and community approaches to sustain linguistic revitalization efforts, and policy implications for the future. The call also included visits to two language immersion programs and the traditional boating canoe house.
- vi. It should be noted that for the holding of the Indigenous Languages Summit, with the financial resources provided by the Pawanka Fund, it was possible to obtain co-sponsorship from the University of Guam, the Young Men's League of Guam and the I Fino' Chamorro Kumision, which covered the costs of classrooms, transportation services to site visits, office supplies, teaching resource materials and administrative support.
- vii. Community Impact: Linguistic revitalization has strengthened indigenous identity and self-esteem and has promoted intergenerational dialogues. For example, the Maori partner produced a bilingual digital book to encourage conversations about indigenous ancestral lands.
- viii. The Indigenous Languages Summit resulted in the development of a language revitalization network of Pacific practitioners. This informal network emerged organically from the sharing of language revitalization strategies and the opportunity to learn from each other and feel supported. The initiative was also able to attain co-sponsorships for the Indigenous Languages Summit.

b) Te Puna Marama Voyaging Foundation, Cook Island- Intermediate report

The “Voyaging Across Indigenous Oceania” project has had a significant impact on the revitalization and sustainability of indigenous languages in the region, which is reflected in:

- i. The formulation of implementation plans with five partners, which meant that each partner formulated and developed specific projects in their communities, with greater participation and commitment of the communities in the preservation of their mother tongues. The interaction achieved between the partners to achieve a common goal was interesting.
- ii. The Indigenous Languages Summit in Guahan, facilitated the exchange of strategies and experiences among the 200 participants from different ocean regions, raising public awareness of the importance of preserving indigenous languages. It also helped to promote the connection between native speakers and new generations interested in learning.
- iii. Logistical and administrative efforts managed to ensure the participation of 200 partners from Aotearoa, Hawaii and the Northern Mariana Islands in the summit and also the co-sponsorships for the summit, which covered logistical and administrative costs, ensuring the success of the summit and the full and effective participation of the attendees.
- iv. In short, the project has contributed to the strengthening of indigenous languages through collaboration, education and awareness, thus ensuring the sustainability of these ancient languages in the oceanic region. The initiative is supporting art and culture, helping sustain traditions and promoting environmental conservation will all help ensure that our cultural heritage and natural heritage will live on to benefit future generations.



Testimonials

7. Testimonials

Hawaii:

Ōlelo Hawai'i, the language of the Hawaiian people, lives on!

Change your language, change your world. It's as simple as that!

Remethau:

The project is of great value to the communities around the island and it should be promoted!

Guahan:

The completion of these videos marks a momentous occasion for us in which we can share the resources widely. We have also deepened our own understanding of what is at stake here... Many people want to have access to more cultural knowledge... As Gi Matan Guma' we want to maintain both a balance of openness to the community and respecting the integrity of the knowledge we are stewarding. As such, we have developed our own protocol for the sharing of this knowledge. This is a success of this project.

Vibrazion Natural:

These testimonies are part of the opinion that the spectators and participants mentioned. It is a pride to know that there are still young people doing this type of activity to leave their communities high. The Vibrazion Natural group has always been characterized by leaving the Mayan language high

How nice that they chose their communities and to show the work that is being done in the Mayan communities. It's rewarding to see them working with talented people in the community who include well-known personalities from their communities.

Some of the people who watched the video cried with joy when they saw their loved ones immortalized in the videos, saying: Thank you for taking us into account, I got rich watching the video, I cried when I watched the videos, congratulations on your work, it brought me a lot of memories, very good work young people.

Production links:

<https://www.youtube.com/watch?v=gc8rZosOLUg>

<https://www.youtube.com/watch?v=W5f9Eayq-0E>

Lia kame:

Comments expressed in the videos:

With a lot of respect, the musical theme is great, but for those of us who don't understand Mazahua it would be more great in both leagues, Spanish and Mazahua. Congratulations, may the successes continue.

How beautiful for me it is proud that a young woman from the town highlights our Mazahua tradition and I don't speak it because it's not practical, but if I understand everything you say and sing, congratulations again.

<https://youtu.be/zLOpIKVWz40?si=9klvCv4S7slitz1v>

<https://youtu.be/1aOkPXVKdZQ?si=PGYyMa2B-to6Lvg9>

<https://youtu.be/JOSmYxlbHkc?si=FuEjXBUNdZhIOkbj>

https://youtu.be/FVA6_iDCYjM?si=lsztF_nTY_x9s17U

CNMI:

This ChamorU language rap/video recording discusses intergenerational differences in speaking and learning the ChamorU language. These differences are often epitomized by criticism of younger/newer language learners who have become a barrier to speaking and perpetuating ChamorU language. NettyCEE discusses the importance of building positive support among peer groups and same level language learners to build speaking confidence.

Conclusions



8. Conclusions

Projects and studies on the recovery, conservation and practice of indigenous languages have reached several important conclusions:

- a. **Community Involvement:** Active community participation is crucial for the success of language revitalization projects. Projects such as language recovery highlight the importance of involving native speakers at all levels of the project.
- b. **Socioeconomic Challenges:** Communities of indigenous language speakers often face socio-economic barriers that limit their access to resources such as the Internet, which is essential for projects such as Wikipedia in Indigenous Languages.
- c. **Diversity of Approaches:** Indigenous languages cannot be treated as a homogenous group; each language requires a personalized approach that considers its specific cultural, social and technological context.
- d. **Recognition and Valuation:** The recognition and valuation of indigenous identity by the dominant society are fundamental to changing attitudes towards the preservation of indigenous languages.
- e. **Infrastructure and Access:** Infrastructure and access to information are key elements for digital activism and the dissemination of indigenous languages.
- f. **Importance of documentation:** Linguistic documentation is vital for language conservation and can serve as a basis for future revitalization efforts.

These findings highlight the complexity of the task of recovering and conserving indigenous languages and the need for multifaceted and sustainable approaches to ensure their practice and transmission to future generations.

The revitalization of language is a large, complex and long-term task. On the other hand, we see that the ownership and involvement of all members of communities is valuable, so we must define participatory methods and motivational dynamics in which older people who speak languages should be involved.



Challenges

9. Challenges

In general terms, the challenges that Pawanka's partner organizations have faced are:

- a. The large expanse of space that needs to be covered across the various Pacific islands.
- b. This has an impact on people's transportation costs.
- c. Administrative, technical and bureaucratic difficulties in transferring financial resources to our partner.
- d. Bank fee costs associated with the transfer of funds and exchange rate differences,
- e. We have taken the risk of sending money physically (cash) with people who assume risks to their security.
- f. Another challenge was working in situations of disasters caused by typhoons and hurricanes, which affects the project's deliverable schedule.
- g. Coordinating participants' agendas, due to the diversity of their occupations, distances and communication, proves to be a major challenge.



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