

## INDIGENOUS COMMUNITIES

The institute of Indigenous Knowledge Systems (IIKS) advances the stewardship of Indigenous Knowledge Systems (IKS) through the development of an Indigenous Knowledge Archive (IKA) with strong access control, owned and governed by the Indigenous communities themselves.

Our approach reflects a fundamental shift in mindset: decolonizing assumptions about progress, power and knowledge. We work through participatory and context-responsive methodologies, offering urgent non invasive assistance, and presenting our structural propositions as a collaborative educational journey.

Our ultimate goal is to revitalize and safeguard Indigenous ways of Being and Knowing, restoring their rightful centrality in shaping local and global futures.



#### Andira-Marau PERUVIAN BRAZILIAN 3 AMAZON FOREST MAZON FOREST Para Paucartambo Amazonas BRESIL 1 PERU Ucayali PERUVIAN ANDEAN region OUNTAINS

In the coming years, the Institute of Indigenous Knowledge Systems aims to expand its work across continents.

#### www.indigenous.be

We present 3 Indigenous Peoples with whom we have built strong and lasting relationships. Although all located within the same region of the world, these examples reflect the rich diversity of Indigenous community realities.





# E COMMUNITIES



#### LOCALIZATION

Ucayali region and urban diaspora in Puccalpa, Yarinacocha, Lima PERU

POPULATION 20>40 000 pers. one of the most prominent Amazonian Indigenous group

#### MAIN POLITICAL ORGANIZATIONS

From traditional clan-based leadership to federative structures, mobilizing collective efforts for self-determination.

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#### SHIPIBO-KONIBO × SSS INSTITUTE OF INDIGENOUS KNOWLEDGE SYSTEMS

#### CONNECTIONS WITH THE NON-INDIGENOUS WORLD INTERNATIONALLY

Long history of trade and negotiation with external powers, from the Incas through the Spanish colonizers and modern Peruvian society. Sale of traditional crafts and traditional medicine practices.

#### HISTORICAL FACTS

Ceramic tradition dates back at least 2000 years. Colonization (16th century), rubber boom (19th century) and governmental assimilation policies brought forced labor, displacement and cultural loss. Despite these pressures, the People has a strong sense of identity and cultural resilience, becoming increasingly active in defending their rights and environment.



#### WITH THE INSTITUTE

IIKS Senior Adviser, Lydia Turco, has been in touch with different Shipibo families and communities for 25 years. She is recognized as an advanced spiritual healer and teacher in the Shipibo tradition.



#### NEXT COLLABORATIVE STEPS

• Support the rising of a hub for education and health of the Shipibo-Konibo communities and humanity at large.

• Support internal coordination (in presence meeting, exchange programs, grassroots economy, radio project). Advance archiving of a first layer of the Shipibo-Konibo Knowledge System (geometric designs), in collab. with schools.
Discuss governance modalities to accompany a strategic business plan that could reverse biopiracy.

CONNECTOR : Jose Miguel Mestanza Hirakata, project manager working in community-based processes in close collaboration with Indigenous people, founder of the social impact firm Yawar, suptech specialist.





LOCALIZATION Province of Paucartambo, ANDES OF SOUTHERN PERU Main villages are located +4000 METERS (Hatun Q'ero,Hapu Q'ero)

> POPULATION in 6 major villages 600>2000 pers.

#### MAIN POLITICAL ORGANIZATIONS

Communities are organized traditionally as ayllus (extended kinship groups) with communal decision-making.

Andres Apaza - Pago (Medicine Man) Q'eros

#### Q'EROS × SSS INSTITUTE OF INDIGENOUS KNOWLEDGE SYSTEMS

#### CONNECTIONS WITH THE NON-INDIGENOUS WORLD INTERNATIONALLY

They are considered the last living direct descendants of the Incas, attracting visitors interested in Andean spirituality. They are threatened by modernization, road construction, mining, coca cultivation and climate change.

#### HISTORICAL FACTS

The Q'eros have survived the Spanish Conquest by retreating into the high Andes. They become widely known after a 1955 ethnological expedition. In 1963, they reclaimed their lands from the Yabar Hacienda and gained communal ownership.



#### WITH THE INSTITUTE

IIKS Co-Founder, Solen Penchevre, is the mother of a Quechua child. In 2022, she established a temporary residency in Peru. Her first organization, GAIATREE, partnered with Ceremonial Cacao brand Kaukawa to co-create rituals, dialogues, and community visits with the Q'eros, fostering deeper awareness and responsibility in the Cacao trade.

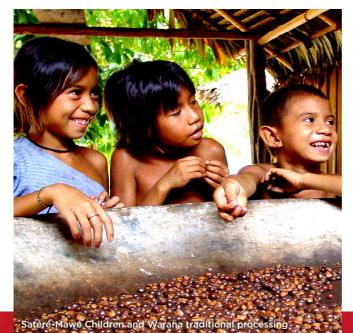


#### NEXT COLLABORATIVE STEPS

Propose, initiate an Archive for Qero's Knowledge System.
Frame an immersive Living Lab on Q'eros territory to reveal the unique healing gift of walking on their lands.

CONNECTOR : Ruben Apaza Quispe, born and educated a Q'eros, also English speaker, from the new generation, eager to bridge worlds while centered in his own tradition. Leader of AndeanSpirit, a company focussed on responsible tourism.

PILOT COMMUNITIES, 3.SATÉRÉ-MAWÉ PEOPLE, 2025



LOCALIZATION Andira-Marau Indigenous Land Amazonas I Para Brazil 800 000 ha. Demarcated in 1982

POPULATION in 73 villages 23 000 pers.

MAIN POLITICAL ORGANIZATIONS General Tribal Council (CGTSM) and its affiliated Consortium of Satéré-Mawé Producers

### SATÉRÉ-MAWÉ × SON INSTITUTE OF INDIGENOU

CONNECTIONS WITH THE NON-INDIGENOUS WORLD INTERNATIONALLY Recognized for their sustainable cultivation of Warana-Guarana, a plant native to their territory and used globally as an energy supplement.

#### HISTORICAL FACTS

First contact with Jesuits missionaries in 1669, followed by a "just war" against them in 1692; they participated in the Cabanagem Indigenous upraising (1835-1839) which lead to more severe repercussions (epidemics, loss of territory).



#### WITH THE INSTITUTE

IIKS, via GAIATREE, has been a Longstanding Ambassador and Cultural Explorer of Satéré-Mawé Warana, within the framework of their Francebased main commercial partner GUAYAPI (since 2010).



#### NEXT COLLABORATIVE STEPS

• Integrate more elements of the Satéré-Mawé Knowledge Systems in the trade of Warana (modeling immersive tasting for institutions and proposing an improved User Interface for their online resources). • Consolidate the adhesion of the Satéré-Mawé youth to the *Libre Academia do Wara*, a digital repository of knowledge designed and cherished by the Satéré-Mawé elder, Obadias Garcia.

CONNECTOR : Obadias Garcia, leader and founder of the Consortium of Satéré-Mawé Producers

www.gaiatree.site www.guayapi.com



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