



INSTITUTE OF
INDIGENOUS
KNOWLEDGE SYSTEMS

www.indigenous.be

INDIGENOUS COMMUNITIES

TELL

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.



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.



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



SHIPIBO-KONIBO



Q'EROS



SATÉRE-MAWÉ



PILOT **INDIGENOUS
COMMUNITIES**



Fidelia Franco Ahuanari - Onaya (Medicine Woman) Shipibo-Konibo

LOCALIZATION

Ucayali region and urban diaspora in Pucallpa, 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.

SHIPIBO-KONIBO



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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

IICS 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.





Andres Apaza - Pacho (Medicine Man) Q'eros

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.



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 Q'ero'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.





Satéré-Mawé Children and Warana traditional processing

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 x INSTITUTE OF INDIGENOUS KNOWLEDGE SYSTEMS

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 uprising (1835-1839) which led 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 France-based main commercial partner GUAYAPI (since 2010).

- 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).



NEXT COLLABORATIVE STEPS

- 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





**PILOT INDIGENOUS
COMMUNITIES**

Avec le soutien de



GAIATREE

TERMA TIERRA
foundation

**MOATIABI
NOI-ANANTI
XOBO**

GUAYAPI

NUSOKIEN



2025