



animaná



NGO Hecho por Nosotros
B-Corp animaná
AHOKA
CATALYST 2030

“23^R SESSION OF THE UNITED NATIONS PERMANENT FORUM ON INDIGENOUS ISSUES”

Hecho por Nosotros and animaná present the side event:

HxN Indigenous: The main actors of Creative Economies - Advancing Sustainable Development through Innovation Techno and South- South Collaboration. / Date & Time: Friday 26th, 12:30 pm, NY Time/EST.



Event focus:

“Enhancing Indigenous Peoples’ right to self-determination in the context of the United Nations Declaration on the Rights of Indigenous Peoples: emphasizing the voices of Indigenous youth”

Event objectives:

- Increase the awareness of the importance of the systemic change towards sustainability and regeneration by highlighting the importance of ancestral roots, technology, innovation, creative and circular economy and entrepreneurship to foster sustainable futures.
- Embraces inclusion and equity, that redefines the very foundations of our system to ensure that everyone is heard, honors the knowledge that comes from different cultural roots and ancestral cosmovision and advocates for a regenerative and sustainable development.
- Showcase the importance of holistic collaboration in systemic change to strengthen local value chains as Artisans, agriculture and food security workers, as designers and tourism industry leaders among others.
- Discuss the role of the creative industry, transformed by collaboration, technology, and entrepreneurship, as a platform to awaken the potential of local economies by promoting biodiversity, culture, social solutions and by connecting with a new way of doing real and responsible business based on the SDG agenda.

Event summary:

This event was designed to bring together voices and experiences of the work developed by indigenous peoples around the world to achieve economic autonomy and wellbeing, leveraging tools such as the creative economy, collaboration and technology to integrate and promote inclusive and sustainable development models.

The event emphasized the importance of holistic collaboration between actors, the use of technologies, and the application of creative industries to strengthen local value chains in which there are: artisans, agricultural and food security workers, as well as designers, biodiversity curators, and leaders of the scientific tourism industry to awaken the potential of local economies by promoting biodiversity, culture, social solutions and connecting with a new way of doing real and responsible business based on the SDG agenda. Therefore, in the face of the current economic, environmental, and social crisis, humanity must listen to the voices of indigenous youth and return to ancestral knowledge and their connection to nature.

Main session report:

The session began with a very warm welcome from Adriana Mariana, the founder of Hecho por Nosotros & animaná, in which she highlighted the happiness that it is for animaná & Hecho x Nosotros to give voice in first person to communities and actors from different parts of the world, Adriana Mariana provided insights into the event’s alignment with the “23^R SESSION OF THE UNITED NATIONS PERMANENT FORUM ON INDIGENOUS ISSUES”. After the welcome and waiting for new people to join the event, a short video of Hecho x Nosotros was screened.

Once the video was played, Adriana Marina initiated the program, which was held in both Spanish and English. At first, Adriana spoke about the importance of bringing to life the systemic change journey, denoting her excitement of having actors from all over the world working for sustainability, circularity, and good practices, working through their own lives, their knowledge, and their ancestral techniques, gathering in the same place, and went on to highlight the importance of linking these sustainable practices with technology as a tool to reinvent the world we live in.

Adriana emphasized how important collaboration is for a great change, for facing the problems of the system in which we live, and that is why activities such as these side events are of great worth because they give voice to the grassroots treasures, creativity, and indigenous knowledge that are full of opportunities, wellbeing and possibilities. We must build a voice to embody this system change and provide opportunities for all of us to regenerate our system.

Adriana gives voice to Radhika Shah, CoPresident Stanford A&E, Founding CoChair UN Joint SDG Fund, and Breakthrough Alliance, who discusses the importance of the creative industries. Radhika Shah refers to the commemoration of Earth Day and the honor of bringing people together from all over the world, sharing at a time of climate crisis, growing inequality, at a time of growing and changing technology, that it is important that grassroots communities, Indigenous peoples, co-designers leaders of this change can make a difference.

Ethos is the respect for the dignity of each of us and the relationship with nature; there is no better group to understand this as the Indigenous communities understand the call and the way in which nature acts, as well as living in harmony with it through their ancestral knowledge that must be preserved. In addition, it is these groups that are most affected by climate change, such as the Amazonian groups. To avoid this we must involve local and indigenous groups in key decisions and policy making involving technology innovation such as Artificial Intelligence.

With indigenous wisdom, collaboration, innovation, and technology, we can make real strides toward achieving the SDGs and solving most of our problems.

Adriana gives voice to the other panelists, emphasizing that it is a long way. Still, we must do it by using collaboration and integrating in a cross-cutting way, using technology as a tool that we can combine with local knowledge and thus dynamically move forward. We have to re-

learn, and this is the time to learn the path or journey of sustainability; that must be an internal journey, that we must make each one of us and accompany each other.

Adriana talks for the United Nations about the year of the camelids for the United Nations and their importance for the Andean region because they keep secrets and have improved the local systems of our region, and if they become extinct, it is a cultural loss. That is why it is important to go back to the roots and combine them with technology to tell the stories that come from the grassroots. It also highlights good practices and the need for them in the economy, at the heart of our businesses and our lives, and this is related to collaboration. We need to integrate all the voices in the value chain for a systemic change and to do so, we must use technology as a means to achieve this change. Adriana talks about her 15-year work in the fashion industry. Although animaná is a small brand, she has made great changes in this industry in terms of innovation, circularity, and fair trade. She says she does this through collaboration as an orchestra and passes the voice to Trisha Llagman.

Trisha Llagman is a contributor to HxN. She talks about the goals of education, equity, collaboration, and opportunity for the grassroots. Her team collaborates across academies and institutions to catalyze and transform the global south, transforming communities that have been a vehicle for prosperity. An example of this is the toolkit, co-creation, doing business with transparency. As a designer, she knows the importance of generating synergies and best practices; it is important that we all know how education can push this idea of co-creation and collaboration for new ideas. Adriana thanks Trisha and passes on the voice to Ana Vizcarra.

Ana Vizcarra, who introduces herself as a Hecho x Nosotros collaborator, talks about the importance of our ancestors who knew how to produce in harmony with nature. Our societies have used many weaving techniques, such as a llama. In Hecho x Nosotros, we are doing

an investigation on the semiotics of Andean weavings, and it is necessary to consider three fundamental elements such as symmetry, repetition, duality or modular composition, and inversions as general matrixes.

The Andean people understood the stripes; these patterns are related as they understood their lands from the smallest space. All the regions that contemplate ancestral knowledge that consider nature as a part of everything, and allow themselves to produce from the respect with the land and, in the same way, build societies. Even each textile shows that it understands a unique union with nature, and we should take that into account in our society and in industries such as fashion. Adriana thanks Ana María and welcomes Alicia Fall.

Alicia Fall introduces herself as the founder of her many voice foundations, she states "whatever I do to others, I do to myself." She talks about the cañamo, CBD cannabis, as an indigenous tradition. Indigenous communities have vast experience cultivating ancestral plant medicine. They promote education initiatives and cultural exchanges. Indigenous communities should have the autonomy to keep their ancestral knowledge related to plants and medicines. Adriana thanks Alicia Falls and welcomes Leonel Mejía.

Leonel Mejia introduces himself as a young leader from the Chiarumani community of La Paz, Bolivia. His project is dedicated to rescuing native potato varieties and climate-smart agriculture. The significant impact of climate change on farming families which led to organic farming, with the help of biotechnology, to cope with climate change. Adriana thanks Leonel and welcomes Emmerson Pastas.

Emmerson Pastas introduces himself as an indigenous native of the Pastos people of the department of Nariño in southern Colombia, on the border with Ecuador.

He is part of the Alexander Von Humboldt Research Institute (THAT) in order to generate

strategies for the dialogue between scientific and ancestral knowledge for the care of biodiversity within the framework of the knowledge to manage the territories and ensure (WELLBEING) good living, which is the reciprocity between what is the indigenous people, their knowledge, their biodiversity and heritage that mean (AND) their territories. With her work, she demonstrates that there are possibilities to collect indigenous knowledge for (THE) innovation and (THE) preservation of (THE) Indigenous (LEGACY) knowledge. Adriana thanks Emmerson and welcomes Eliceo Montaña.

Eliceo Montaña, an Indigenous young leader of the Guaraní community from Paraguay, tells us how the young people of his community, who live in the city, organize themselves to take care of their identity by taking care of their language, handicrafts, dance, and food. Eliceo emphasizes that those who want can, and that his community has been achieving this through meetings, transmission of values, weaving a community based on listening, and sharing words and ideas. Adriana thanks Eliceo and passes the word on to the community.

Juan Vasquez thanks Diichazá in Zapotec. I am Indigenous and a scientist. I fight to eliminate the prejudices behind the word indigenous. Modern society told us that in order to have access to the knowledge of the world we had to leave behind our language and we had to be less indigenous. I am indigenous and a scientist I HAVE studied for a doctorate in mathematics, my native language Diichazá has not been AN obstacle to develop professionally and intellectually and that is why I fight to remove the prejudices behind the word indigenous. Besides doing research in mathematics, I promote the right of all to approach the sciences without any discrimination, research of indigenous languages(,) AND I teach Zapotec in social networks and wherever I go. Why not (FIGHTING) to fight to protect our languages and knowledge. In his language he tells us: with willpower everything is possible. In English Adriana closes the first part and refers to the second part of the event: The Labs.

Labs/breakout rooms Summary:

Following the primary session, the participants were separated into eight labs sessions to delve further into the topics that had been discussed previously. Juanita Hernández introduced these rooms creating an open space of dialogue and collaboration that allows all of its participants, particularly indigenous, to experience sustainability and inclusion. All this considered, what the HxN community is trying to do through these discussions, debates, and dialogues is aligning with "23R SESSION OF THE UNITED NATIONS PERMANENT FORUM ON INDIGENOUS ISSUES" theme, emphasizing collaboration and integration as critical elements for advancing the 2030 Agenda and the SDGs.

LAB 1

SDG 4 17 8 10 17 Creative and Circular Industry: Linking Indigenous Economies to International Development Markets
// Cambio Sistémico Comercio justo: vincular las economías indígenas con los mercados internacionales de desarrollo. Speakers: Adriana Marina, Jess Arena, Celeste Moderator: Leonel Aguilera.

This lab will be carried out in Spanish.

It is important to raise awareness among businesses and policymakers of the particular difficulties indigenous peoples (COME ACROSS) encounter when it comes to international trade. It is important to discuss and find better and more successful support for indigenous peoples' participation in international trade using business innovation and technology.

Guiding questions:

- What innovative approaches or technologies can facilitate market access for indigenous products? // ¿Qué enfoques o tecnologías innovadoras pueden facilitar el acceso a los mercados para los productos autóctonos?
- What is the role of Fair Trade in promoting, enabling and protecting indigenous products in international markets? //

¿Cuál es el papel del Comercio Justo en la promoción, habilitación y protección de los productos autóctonos en los mercados internacionales?

- In your experience with animaná or other partnerships, is fair trade effective for the inclusion of communities in the international markets? // En su experiencia con animaná u otras alianzas, ¿Es el comercio justo efectivo para la inclusión de las comunidades en los mercados internacionales?

Adriana talks about the difficult road to reach the market and the challenges this entails. For Adriana, what worries her most is that there is an area dedicated to generating solutions but that it is necessary to think about how to transform it, having been recipients of these tools. Because the sector of change is very permeated by the digitized and bureaucratized system that makes this work that is dynamic and agile. Practically, when this work is done, we see the immeasurable, we cannot ask for measurements and measurements, we must see what has been done so far, what has been measured and start from a white sheet and come back with what worked. How can we improve this voice? and well, today the challenge is how to reach the market and today the market with this amount of certifications and green washing is becoming more and more confused. We must take care of the market and especially children and young people so that they do not become impregnated with the system.

Jess tells about her experience, from the side of HXN where she tells about their work as artisans. She points out that many of these women do not see themselves as valuable individuals who do not recognize their work because they do not recognize themselves. In HXN, we learn together, shoulder to shoulder. And in situations of great vulnerability, for example in Mexico, the fact that they achieve the tasks for themselves step by step adds up and is important. There is a difference between working with artisans in rural areas and those in urban areas, one of these differences is the internet connection or technology.

Adriana, complement Jess' intervention by highlighting that the life experience is different, the materials and even the perception of the problems in the communities. There is no need to impose on them what their problems are, let them choose, let them discover what they need to work on, that way the dialogue that brings novelty is generated.

Jess comments again, we are all weavers and in the case of the craftswomen, the fact of asking them what are the threads that make their wefts? They answered that they had never seen the threads that each one of them weaves,

which leads to a return to know themselves, to recognize themselves and to give value to themselves.

Cesleste's experience is different because she works in a certifier as a monitor and certifier who must ensure that the 10 Criteria of fair trade are fulfilled. That is why she has to say that the organizations she has worked with comply with them, and she talks about market access, which has to do with finding a market gap that happens in every product in the world. You have to find a niche market that accepts you with all your values.

To have access to certifications is not easy and there are a lot of them and even the consumer is going crazy, that's why we are thinking about unifying them. Because for fair trade there are few certifications, but there are thousands of ecological or environmental ones. But certifications still help you to open up the market.

Adriana says that changes are needed and to give a voice to grassroots, that is to say, certifications should be able to contribute to the well being of grassroots, those who are being certified, not of the companies as such, but of the roots of the companies themselves.

LAB 2

SDG 9, 11, 17 Indigenous People: The Importance of Ancestral Knowledge for Conservation and the Environment
// Pueblos Indígenas: La Importancia del Conocimiento Ancestral para la Conservación y el Medio Ambiente.
Speakers: Emmerson Pastas, Yuri Caicedo. Moderator:

Juanita Hernández HXN.

This lab will be carried out in Spanish.

Indigenous peoples have a fundamental role in sustainable development and the conservation of biodiversity, but it is also a reality that they are

being affected by illegal mining since this affects the secure land tenure of the people and has a negative impact on the local flora and fauna. These communities continue to express their concern about States that grant concessions for extractive industries, infrastructure projects, large-scale agriculture or hydroelectric dams without their free, prior and informed consent. It is necessary to establish guidelines that provide legal security for tenure.

Guiding Questions:

- How traditional knowledge influences decision-making in development and resource management.
- How we can link the protection of

traditional knowledge, technological innovations and practices of indigenous communities to effective biodiversity conservation and sustainable use of natural resources.

Emmerson answers that there is some traditional knowledge that is associated with the practice and that makes reference to the possibility of articulating these processes with the innovations that are taking place. He asks us to understand that traditional knowledge is not static, that it innovates and evolves and that the only thing that is not lost is the practice. Traditional knowledge has had to ally with other tools to be able to manage their spaces framed in biodiversity.

Trying to bring science and traditional knowledge closer together. To understand how nature and the environment work is to observe the moon, the calendars, to see what happens in the natural environment, to be guided by the sound of birds, the growth of plants, this will generate indicators of how to be able to couple them for the management of the territory.

It is necessary to unlearn traditional knowledge because the word development for many indigenous peoples is intervention or appropriation of knowledge or undue exploitation of nature's resources. Globally, development is focused on generating wellbeing for human beings because nature has services that allow us to guarantee wellbeing, understanding the

human being as a superior being in this case not considering the human footprint in nature. Different from the indigenous thinking, not all practices are sustainable, but most of them have in their values the good living, how much I use nature and how much I can give back to it.

Many indigenous communities are focused on good living and circular and localized economies, but being able to make these processes visible, understanding traditional knowledge as the basis of the territory. If we put in the balance a development based on good living in maintaining the balance and being reciprocal with nature, many communities can solve unsatisfied basic needs, promoting in turn dynamics that allow a sustainable use of their environment or their biodiversity. When seeking to implement development understood as generating money for a few is a great concern for indigenous peoples.

Call to action the good living, maintaining balance, being reciprocal with nature and mixing ancestral knowledge and technology as a new source of knowledge. The public emphasizes that knowledge is dynamic and not static and that it evolves. Now there is a global trend to position these spaces as those of today, the participation of indigenous peoples to be able to show what indigenous peoples are doing in their territories, likewise at a global level there are platforms that allow the connectivity of what is being done.

LAB 3

SGD 1, 13, 17 Agricultura Ancestral y Tecnología como Aliados ante el Cambio Climático Speakers: Leonel Mejia, Gabriela Samaniego Moderator: Luis Guillermo Castro HXN.

This lab will be carried out in Spanish.

The importance of preserving our heritage meanwhile the communities enter the market. What are the challenges? How technology and

youth can preserve heritage as well collaborate with indigenous people to better their business practices.

Guiding Questions:

- How can traditional agricultural practices contribute to food security and sovereignty in indigenous communities?
- What are the potential risks and benefits of genetically modified organisms (GMOs) for indigenous agriculture?

- How can indigenous agricultural practices mitigate the impacts of climate change, such as droughts and floods?
- What traditional agricultural practices have proven resilient to climate change in indigenous communities?
- How can indigenous communities integrate modern agricultural technologies while maintaining cultural and ecological values?

In this lab, topics such as the links between ancestral agriculture and technology as a tool in the fight against climate change were discussed, taking into account the complementarity between indigenous traditional knowledge and technology, more precisely biotechnology, which can take advantage of many synergies.

From these two extremes of knowledge there are a lot of synergies that can be generated and therefore guiding questions were discussed from the knowledge of the two panelists, how can indigenous traditional practices and biotechnology contribute to global food security? This led to the conclusion that it is not that biotechnology practices do not contribute to traditional practices, but that traditional practices are the basis, the knowledge that is used for the benefit of all. The two are complementary knowledge, they are the basis for food security, for example, organic production systems, ancestral knowledge is present and important and should be rescued by adding them to bioscience issues.

Leonel talks about the importance of listening to the elders, to the grandparents, so as not to lose these healthy customs. He summarizes the local ecological knowledge, which leads us to think of local solutions, to specific contexts taking into account the climatic conditions, the specific soil, localized productions, territorialized and according to the cultural and social situation of the people, also using solutions based on nature and rescuing traditional techniques, we have a greater impact on climate change.

One of the great challenges of the communities is to integrate modern agro-technology while maintaining their agro-ecological heritage to improve production systems. To meet this challenge, we talked about the cultivation of chocho, we optimized the process of producing a bacterium with natural and affordable products so that communities could do it themselves avoiding dependence on inputs by the community, this bacterium attacked a fungus that did not let them grow their crops, the creation of this bacterium had properties that helped to fix nitrogen in the soil, helping the land to be richer, in addition to contributing to the conservation of biodiversity. In Bolivia, for example, Leonel explained that there is a problem with worms in the crops, and from traditional practices a tea is made from a plant and fumigated so that the worm does not affect the potatoes.

LAB 4

SDG 10, 12 17. People from Africa: Preserving Cultural Patrimony through Fashion. Speakers: Ezekwem (Ikeokwu) Enyinnaya, Mowunmi Otuyalo Olugbenle, Shariful Islam Moderator:

Or Yacobi.

Fashion is a way to preserve and conserve ancestral roots and knowledge, its use allows the transmission of heritage to future generations.

Guiding Questions:

- What are the challenges in the Fashion industry to promote the circular economy and preserve your heritage as you insert YOURSELF in the market?
- From your perspective, what actions should different stakeholders take to promote sustainable development and fair trade in African countries?
- How can we preserve patterns of the local African indigenous in cloth making?

The laboratory begins with an introduction by the moderator in which he mentions the importance of discussing the preservation of cultural heritage through fashion in Africa.

Ezekwem responds that the biggest challenges have to do with being able to meet the quality standards demanded by the markets, for which it is necessary to have specific production elements. An example of this is infrastructure. In order to meet quality standards in production, infrastructure is required and this requires investment. Investment is limited, which is why it becomes a barrier to market entry. Another challenge lies in being able to use more sustainable materials. This is a challenge not only because these materials imply a higher cost but also because it is difficult to communicate and make the consumer in Africa understand the added value of these materials in terms of lower environmental impact. And this is an especially difficult challenge to address when you are trying to create a balance and understanding between different cultures. To address some of these challenges in his work, he seeks to use technology to be able to come up with designs that together embrace different elements of the aesthetics of different African cultures, giving them a higher level of marketability.

Moderator: The moderator mentions that the issue of collaboration can be a challenge especially when seeking to generate a good impact for all participants in the process.

Mowunmi mentions that one of the main challenges they face is the management of waste and residues generated by production when it is based in local communities. For this there is a potential collaboration that could be given by the government but it is insufficient to address this challenge. This challenge becomes greater when talking at the industry level and not at the community level because the amount of waste generated in the fashion industry is enormous. With the above, another enormous challenge is to link governments to contribute to reduce these problems. Finally, a third challenge

is education, since there is a large proportion of people who cannot read or write and who also need to be made aware of good production practices and environmental sustainability.

Shariful responds that one of the main challenges is to ensure that technology facilitates linking circular economies in production. As an example, he mentions the excessive amount of water used for the production of Jean pants. For him, this challenge can be addressed through the creation of new technological solutions, innovation and investment in technology. He gives an example of technological solutions that are being used to use less water in garment washing, especially in the dyeing and washing process, such as using substitutes for water such as liquid carbon dioxide.

The moderator then continued with the second question: "What actions should different stakeholders take to promote sustainable development and fair trade in African countries?"

Ezekwem mentions, first of all, the importance for governments to contribute with their capacity to help communities to solve some of the challenges mentioned above. To this end, they can invest in infrastructure to create a sustainable industry, or generate training or capacity building programs. Through collaboration between governments, NGOs, companies and communities, they can facilitate and promote fair trade. Finally, he believes that it is important to strengthen education issues not only in artisans but also in consumers to understand the importance of sustainable fashion.

Mowunmi mentions that apart from the issues that have been mentioned above about the importance of linking governments, there are other issues that are important to address such as the influence of the media in the generation of a sustainable fashion industry. However, he mentions that the main thing is that stakeholders have to be involved in an effective collaboration that generates the expected result which is

to create a more productive industry where a systemic change is produced.

Shariful highlights that a concept that must be positioned in the industry is that of corporate

social responsibility, and emphasizes ethical responsibility. From this, it is possible to overcome these challenges and promote cultural diversity in the fashion industry.

LAB 5

SDG 4 17. Pueblos Originarios y Ciencia.

La Ciencia de la Mano con la Preservación de las Lenguas Originarias - Quitando prejuicios. Speakers: Juan Vasquez y Alonso Gómez. Moderator:

Sandra Mendoza HXN.

The right to Science for all from Algebraic Geometry and Biotechnology. Revitalization of native languages.

MAIN QUESTIONS LAB

- How can science promote the preservation of the knowledge of the native people?
- How can access to State education be guaranteed by involving the ancestral knowledge of these communities?
- What is the importance of the visibility of the work of indigenous communities in science?

TRANSVERSAL QUESTIONS

- How are you promoting systemic change through collaborative networks and technology without losing ancestral knowledge for a sustainable and inclusive society from south to south?
- In your experience, how would you define the importance of collaboration between different actors in society to develop the well-being (economic, cultural and environmental) of your community and promote systemic change?

JUAN VÁSQUEZ INTERVENTION

ANSWERS MAIN QUESTIONS:

- Of course, science and technology can be key to the preservation of languages and knowledge of native peoples. Proposing projects within and in collaboration with native peoples, which are inclusive of the languages and cultures of each people.
- The state plays a fundamental role in the (academic) education of society. A first step is to train new educators who have a vision of inclusion, who promote respect for the languages and cultures of indigenous peoples, as well as promote the knowledge and cultural richness that indigenous peoples bring with them. So that people do not have to abandon their language in order to have access to universal knowledge.
- The work and knowledge of indigenous peoples has played an important role in the development of science, it is important to recognize and highlight, because in this way we challenge the prejudices of society towards "indigenous" peoples that still exist in the scientific community. It is important to emphasize that indigenous languages and roots are not limiting for the professional and intellectual development of people.

ANSWERS TRANSVERSAL QUESTIONS:

- I create digital content and give workshops to teach my language Dixazá and at the same time promote science and the right to it for everyone free of any kind of prejudice, making it clear that, to access the knowledge of the world, we do not have to cut our

native language. I disseminate my content in social networks and in different academic and social groups.

- In your experience, how would you define the importance of collaboration between different actors in society to develop the well-being (economic, cultural and environmental) of your community and foster systemic change? Meaningful change cannot be made without the collaboration of society in all sectors. Starting by making visible the knowledge and work of the people through the conservation of native languages, we can create social awareness and begin to eliminate the prejudices that exist towards native peoples, because prejudice is one of the biggest obstacles to the development and welfare of a native people.

ALFONSO GÓMEZ INTERVENTION

ANSWERS MAIN QUESTIONS:

- Effectively, not only the conservation but also the transmission of this ancestral knowledge in parallel with the Spanish language either orally or in writing. How is this? In the first instance when talking about science we know that this is not new for our indigenous communities, they have always had knowledge that has given basis to what we know today as science, but unfortunately if this is not published in Spanish or English they go unnoticed, therefore, through oral and written communication we can enrich these two parts and thus preserve, promote the dissemination and preservation of this knowledge. As my own experience, it was the writing of a thesis in my mother tongue (Tzeltal) that opened the panorama of all this, which is enriching for the non-speakers of my language because with it they know that it exists, they know that this generated scientific knowledge can be transmitted not only in the Spanish or English language but that it can be made known in another language, but above all, for my community, they know

that besides having access to this knowledge we can spread our written expression, which has form and grammatical structure like any other language.

- Contribuir a la preservación del conocimiento indígena y aportar, dar a conocer al mundo los conocimientos que tienen nuestros pueblos originarios. Un claro ejemplo, el manejo sustentable de los recursos bioculturales en las comunidades indígenas, que sin duda alguna promueve a proteger la riqueza biocultural del mundo.

ANSWERS TRANSVERSAL QUESTIONS:

- I teach workshops in my mother tongue Tzeltal, in my community and other municipalities of Chiapas in collaboration with other associations I give workshops on sustainable agriculture, courses on medicinal plants and elaboration of traditional remedies with the natural resources of each community, all this in my mother tongue and vice versa, Together with the communities with which I collaborate, they also enrich the workshops with the community's own knowledge, making it clear that the knowledge does not only come from one direction, but by sharing it, there is a collaborative process giving a process that is not only enriching, but also improving for both parties involved.
- I am in favor of sharing knowledge and experiences that contribute to the improvement of the understanding and development of each community, this because it is an enriching process for the different experiences of each group or community in all areas, so it is important to make a joint effort, both communities, groups and societies and the state to begin to create that change, create awareness of the importance of preserving and disseminating knowledge, and also the importance of generating changes in the areas or customs that delay the improvement and development of a people.

LAB 6

SDG 4, 17 Weaving with Words/ Tejiendo con Palabras. Speakers: Claudia Santanera, Javier González. Moderator: Paloma Guaita Guardado.

This lab will be carried out in Spanish.

The poetic word as a way of inspiration for the creation of sculptures woven in caranday palm, which tell the story of a place. This laboratory describes the process of weaving and creation of baskets made by families of artisans from the north of the province of Córdoba with the panelist.

Guiding Questions:

- How are you fostering systemic change through collaborative networks for a sustainable and inclusive society?/ ¿De qué manera, te involucras con redes colaborativas que fomentan el cambio sistémico, promoviendo sociedades más sostenibles e inclusivas?
- How does Text weaving impact as a power for systemic change?/ ¿Cómo incide la palabra en la educación de los jóvenes como potencia para el cambio sistémico?

In our lab titled “Weaving words”, we had the privilege of hearing from Javier Gonzalez, who is a social entrepreneur and is passionate about games as engines for life learning, and from Claudia Santanera, who is a poet, visual artist and teacher. They discussed how the poetic word can be an inspiration for the creation of sculptures woven in caranday palm and about the process of weaving and creation of baskets made by families of artisans from the north of the province of Córdoba.

Claudia Santanera spoke about her efforts to investigate the etymological relationships between writing and weaving based on the

craft practice of basket weaving, understanding weaving as an ancestral language, and translating weaving as handwriting. Organizing workshops with young people was considered important for this purpose. Javier Gonzalez recalled that the word is a cultural capital, and it has power as a tool for learning and exchange, and as art in poetry. Through the word we can generate change and transformation. Therefore, we must become aware of the word, especially in the education of young people in order to achieve a systemic change.

Furthermore, Claudia Santanera mentioned her involvement in different collaborative networks that promote systemic change, including her work in poetry writing workshops for children in 36 municipal schools, and her work in a program for early reading stimulation in early childhood through the creation of 28 baby libraries in kindergartens in Córdoba. She mentioned as well her work in a community which lost its Sanavirón language during the conquest, and where the weaving has made it possible to recover part of that history as, through weaving, the sustainable practices of harvesting, drying, and weaving the palm are kept alive. Similarly, Javier mentioned as collaborative networks the reading, writing, and math workshops based on educational games that he develops. He advocated for an education system based on collaboration between teachers and students.

The relationship between craft and community speaks to us of an expressive evolution that is transmitted from generation to generation, linking people to their ancestors and configuring an identity. Collaboration among different actors is fundamental for the economic and cultural well-being of the community and systemic change. This can be done through the transmission by the artisans of the original procedures of collection, preparation and weaving of the palm spiral, and the joint exploration of their knowledge in the search for new forms, scales and work processes as alternatives to traditional basketry and utilitarian function.

LAB 7

Artisans Producers: Latam animaná and Hecho por Nosotros Speakers: Vanesa Jorge Paco, Gabriela Wendy Juarez, Alejandra Pereyra, Gladis Rojas Albarracín Moderator:

Paula Ruiz Díaz

Capacity building of Hxn Univ of system change, experiences in first voice. Since techno adoption, transforming locally, inclusivity, tools for improving local arts and business tools jointly arriving to market with animaná

Paula Ruiz, moderator, introduces the lab. She begins talking about the toolkit as a co-creation program that creates collectively among all and for all. This lab includes a couple of testimonials asking the lab panelists to introduce themselves.

Alejandra Pereira from the town of Camarones in Patagonia, Argentina, tells the story that she has built with Alas, a group of 4 women who began to project themselves around wool. Alejandra tells us that Camarones has one of the best quality wool in the world and that at one time it even had a denomination of origin, besides being a wool known all over the world. They are artisans who worked individually and with the training received by HXN they began to work with more emphasis. Alejandra began her artisan life at the age of 6, spinning with her grandmother, today she is 42 and at the age of 23 she learned to weave using the Mapuche loom and today she wants to revitalize the culture through this loom, transmitting all the knowledge that her ancestors have left her. The training helped her to value the resources that she has around her in the area, such as wool and other natural resources such as native plants for dyeing wool.

Camarones has an immense richness and that is why the group sees the importance of taking care of the environment, in addition to teaching this art to primary and secondary school children,

giving them a very important human, cultural and ancestral value.

Alas has been a great group experience of help and collaboration because each one has a knowledge in weaving that together make a strong group that today continues to work and that is strengthened day by day, one with another, as well as transmitting this to more women that allows them to have a personal and economic strengthening.

Between Paula and Alejandra, they talk about complurality, that means having a common history. In addition, Paula asks Alejandra if they have considered short practical activities to bring the children to be closer to the knowledge of weaving, Alejandra responds to Paula that day in the school they taught the children how to spin yarn.

Paula gives the word to Wendy from Corazón Contento, Wendy greets and thanks for the space and expresses her love for textiles. Wendy talks about how to impact the children and comments that it has been one of the challenges their community has faced. They have partnered under a brand that works with a social impact, but the beauty of the product is who makes the product that can have economic and emotional wellbeing.

Corazón Contento is located in central Mexico, north of Mexico City, in the state of Hidalgo, one of the states with the highest number of artisan economic units, accounting for 8% of the state. There is an area that performs the tenango traditional weaving, that belongs to the Otomotepehua region. Corazón Contento is made up of 35 women from different municipalities of the state of Hidalgo who share values such as creativity, friendship, inclusion, work and tradition. Each piece is unique, hand-drawn and hand-woven. They have 3 lines of work, business gifts, fashion and decoration.

At this moment, they have a line for babies and children, which begins to include these children among the informed and conscious consumers because since they are young, they are approached to the handmade traditions and it makes them defenders of this kind of work. Now Going towards access to technology and training has been important because it allows them to take good photos, show their products

and have greater connectivity with customers. There is a line of products that are destined to certain causes of social impact, which have been successful because people know what will be the destination of what they are buying and what they are going to invest in.

Together with 1270 artisans, they also created the largest mural in the world in 2019.

LAB 8

Patenting Traditions

In this lab session titled “Patenting Traditions,” we had the privilege of hearing from Kenzi Riboulet-Zemouli, a French-Algerian independent researcher. He discussed the new global treaty on Intellectual Property, Genetic Resources, and Traditional Knowledge Associated with Genetic Resources (GRATK) and its potential impact on hemp and other plants and fungi. This treaty fills a crucial gap in international law, addressing issues surrounding non-medical uses of cannabis and providing exemptions within the existing legal framework. By contesting conventional interpretations of drug control conventions and highlighting the relevance of exemptions for non-medical purposes, Riboulet-Zemouli underscored the need for a fresh approach to cannabis policies.

The current legal scheme divides cannabis-related activities into those for medical and scientific purposes and those for other purposes. Exemptions exist for non-medical uses, provided certain conditions are met. This framework offers decision-makers an alternative pathway, paving the way for more sustainable drug policies and addressing broader public policy challenges beyond cannabis. As we navigate the challenges of the 2020-2030 decade, characterized by global crises such as pandemics and climate change, reimagining our relationship with nature becomes imperative.

The discussion will shed light on the international legal framework for cannabis established by the Drug Control Conventions. While these Conventions primarily focus on medical and scientific uses, they include exemptions for non-medical purposes within the industry. However, historical shortcomings and the prevailing interpretation centered around prohibition have hindered legal scholarship on these exemptions. Through a comprehensive analysis of treaty provisions, this session highlights the significance of these exemptions, particularly in the context of domestic cannabis legalization efforts. The existing legal regime, which distinguishes between medical/scientific and non-medical uses of cannabis, offers an alternative pathway for decision-makers. Addressing rule tension and redirecting international relations paves the way for a fresh approach to drug policies, transcending beyond cannabis-related issues to tackle broader societal challenges.

As we navigate the challenges of an interconnected global landscape characterized by disruptions to nature and societal norms, the 2020-2030 decade demands a renewed vision. Cannabis and its policies can emerge as a key pillar in this endeavor. Aligned with the 2030 Agenda for Sustainable Development, adopted by global consensus in 2015, our discussions aim to contribute to a comprehensive and transformative approach towards people, planet, prosperity, peace, and partnerships by 2030.

CLOSING & CALL TO ACTION

Lab 2

- Traditional knowledge also innovates. It is constantly moving knowledge, and the holistic conception allows Indigenous peoples to prevail in the territories. They also adapt to technological innovations in the world to generate new knowledge.
- The recognition and positioning of indigenous traditional knowledge globally is celebrated.
- Good living, being balanced with nature, maintaining balance, and giving back to nature.

Lab 3

- Ancestral agriculture and biotechnology can contribute to food sovereignty. But we must always go back to the roots.
- Local production, consumption of local products, and no dependence on outsiders, to mitigate climate change and have self-sustainable communities.
- We can use microorganisms' native knowledge to improve the production of something without depending on outsiders.

Lab 4

- Education to achieve models that have a social and environmental impact.

Lab 5

- Conservation of indigenous knowledge hand in hand with science. Bringing knowledge in a parallel way revitalizes knowledge.
- Need for collaborations with civil institutions and states to give strength and revitalize Indigenous knowledge to the world.
- Use technologies to connect with the world, teach, and eliminate prejudices through education, dissemination, and inclusion.

Lab 6

- The importance of the word, which is the basis for humanity, is the power of the word

to generate change and as an instrument to achieve systemic change.

- The word is being lost, and it is essential to preserve it. Likewise, the importance of listening.
- Careful use of the word to build and not to destroy.
- The method HxN must be consciously included in the educational system.

Lab 7

- Artisans and the importance of collaboration as a thread of change. Capacity that builds stitch by stitch to meet challenges.
- Importance of the informed consumer and fair payments.
- Recognizing work and traditions and passing them on to the youngest, we preserve and maintain knowledge over time.
- Let us weave unity and embroider history and be agents of change stitch by stitch.

Lab 8

- Respect and protection of ancestral knowledge in the use of patents.
- Collaboration and union so that before registering patents, it is known if ancestral knowledge is used in order to give recognition to these communities and share the benefits that such patents will generate with those who are the grassroots of this knowledge.

THE INVITATION IS TO BE PRESENT BECAUSE WHAT IS DONE FOR US (HECHO X NOSOTROS) CAN ONLY BE ACHIEVED IF WE ARE PRESENT. UNITED WE ALL BUILD TOGETHER, WE ARE WOVEN AS A FAMILY, AS A SOCIETY, AS A GLOBAL COMMUNITY AND THIS IS THE ROAD WE MUST TRAVEL AS A GLOBAL COMMUNITY.