

Report on webinar memories

Latin-American Webinar of the DECODE project "Inspiring Experiences in Knowledge Creation"

**Paloma Aguilar Forero
DECODE Team
2025**

Content

1.General information about Webinar	2
2. Webinar overview	3

1. General information about the Webinar

- **Date and time:** March 28, 2025 from 4:00 p.m. to 6:00 p.m. (Colombia time)
- **DECODE Project Regional Team:** Paloma Aguilar (Latin America)
- **Keynote Speakers:**
 - **Budd Hall** (co-director of the DECODE project and UNESCO Chair in Community Research and Social Responsibility in Higher Education)
 - **Paloma Aguilar** (Regional Coordinator of Latin America DECODE Project)
 - **María Ángela Dávila** (Illustrator of the booklet)
 - **Waldina Muñoz** (Coordinator of the Women Spinners of Life Foundation and the Guardians project, Colombia)
 - **María Quispe** (PROSUCO Executive Director)
 - **Irma Flores** (director of the Latin American Regional Center of IPBC).
- **Number of participants:** Maximum number 52 people, minimum number 34 people.
- **Name of partners networks and contacts :** DECODE Project, K4C Latin American Regional Center, Universidad de los Andes (Faculty of Education).

WEBINAR LATINOAMERICANO PROYECTO DECODE

“Guardianas del Bosque” experiencias inspiradoras de construcción de conocimiento



WALDINA MUÑOZ
Coordinadora
Fundación Mujeres Hiladoras de
Vida y del proyecto Guardianas
del Bosque
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Co-Director, Cátedra UNESCO en Investigación Basada en la
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MARÍA QUISPE
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**MODERA:
PALOMA AGUILAR**
Coordinadora Regional de Latinoamérica
Proyecto DECODE
(Colombia)









 **Viernes, 28 de marzo**
 **4:00p.m.**
 **zoom**

2. Webinar Overview

of the webinar was to present the DECODE project and the results of the research process for the Guardians of the Forest case study in Putumayo, Colombia. To this end, the entire systematization process was presented, as well as the final products, the Storymap and the illustrated booklet. Its objective was also to learn about other similar experiences, such as that of Prosuco in Bolivia, with its weather prediction project using the " pachagrama ," and those of other attendees who wanted to share their experiences, with the aim of promoting peer learning.

The webinar also served as a reminder of the importance of traditional community knowledge in addressing environmental issues in their contexts, as well as fostering exchanges of knowledge at the local, national, and regional levels, as is the case with the various webinars held within the framework of the DECODE project.

The webinar agenda was as follows:

1. **Presentation of the DECODE project:** Professor Budd Hall, co-director of the DECODE project and of the UNESCO Chair in Community-Based Research and

Social Responsibility in Higher Education, gave a presentation of the project, its objectives, and the various global case studies.

2. **Presentation of the DECODE - Guardians of the Forest research process:** Paloma Aguilar, Latin American Regional Coordinator for the DECODE project, presented the entire process of systematizing the Guardians of the Forest experience. She explained the methodology used, the moments of the trip to Putumayo, and the products agreed upon in the case study.
 - a. **Presentation of the illustrated booklet:** As part of the presentation of the research process with the Guardians of the Forest, María Angela Dávila, the illustrator and photographer who accompanied us throughout the process, presented the illustrated booklet resulting from the systematization of the "Guardians of the Forest" project. We discussed how the booklet was created, the creative and editorial process, and how it is expected to be disseminated.
3. **Guardians of the Forest Presentation:** Waldina Muñoz, coordinator of the Hiladoras de Vida Foundation and the Guardians of the Forest project, spoke about the guardians' journey, the obstacles they had to overcome to develop the project, their greatest achievements, and their expectations for the future.
4. **PROSUCO Presentation:** María Quispe, executive director of Prosuco, presented the Pachagrama project, which combines ancestral indigenous knowledge with modern technology to help farming communities cope with climate variability.
5. **Presentation of the Latin American Regional Center for Community-Based Participatory Research (IPBC):** Professor Irma Flores, director of the Center, gave a presentation about the Center, its history, its strategies, such as the mentor training course, and its future expectations.

3. Development of the Session

3.1 . DECODE Project - (*Budd Hall*)

Budd Hall presented the DECODE project, Co-construction, Decolonization, and Transformation. Producing practical knowledge for the challenges of our time, a global initiative that seeks to document and strengthen the traditional knowledge of Indigenous communities and other Indigenous peoples. In his introduction, Hall explained that DECODE is a collaborative effort led by several entities and its main objective is to preserve and revitalize the ancestral knowledge of these communities. The project is developed through case studies carried out in different locations around the world, which were mentioned and presented during the introduction.

- **Western Canada:** Documenting Ancestral Knowledge in Western Indigenous Communities. Using Indigenous Research to Plan for Future Pandemics.
- **Sarawak, Malaysia: Modernization of traditional** Apong production in Samarahan .
- **Inuit- Homelands , Arctic:** Nanuk Narratives
- **Gulu, Uganda: Regenerating** Acholi Traditional Knowledge Acholi .

- **Kaleshwar , India:** Forest Foods: Bridging Tradition, Science, and Sustainability in the Himalayas.
- **Putumayo, Colombia:** *Guardians of the Forest Project* , an experience in popular education and systematization of ancestral knowledge led by indigenous women.



Objectives of the DECODE project:

- 1) To systematize existing practices of community-led participatory research to draw lessons on values, principles, ethics, and methods that support multidimensional impacts on current development challenges.
- 2) Facilitate peer learning on best practices among civil society, engaged academics, and community researchers, and train the next generation of researchers to further impact future policies and practices.

- 3) Create an open-access digital knowledge democracy platform where DECODE and other community- and/or Indigenous-led research experiences can be made available worldwide.

¿QUÉ ES EL PROYECTO DECODE?

Proyecto dirigido por:

- Cátedra UNESCO de Investigación Comunitaria y Responsabilidad Social en la Educación Superior
- Centro de Estudios Globales, Universidad de Victoria
- Investigación participativa en Asia (PRIA)

Financiado por:

- Centro Internacional de Investigación para el Desarrollo (CIID)

Logos: University of Victoria, PRIA, UNESCO Chair, IDRC-CRDI, Canada.

Budd Hall

3.2. DECODE Research Process - Guardians of the Forest. - (Paloma Aguilar)

Paloma Aguilar, the Latin American Regional Coordinator of the DECODE Project, presented the systematization process carried out by the *Guardianas del Bosque project*. The experience systematization methodology was used, a method originating in popular education that allows for the organization and analysis of information with an interpretive, logical, and context-specific approach, as well as contributing to its transformation and strengthening. Some of its characteristics are the following:

- It is a collective production of knowledge.
- Understand and recognize the complexity of community processes.
- Critically interpret the logic and meanings that construct experience.
- Reconstructing practice from the subjects' experience.
- Critically interprets the logic and meanings that constitute experience.
- It enhances the transformative capacity of practices. Through introspection, we see both achievements and obstacles, enabling us to emerge in the future.



Sistematización de experiencias

Guardianas del Bosque

Características de la sistematización de experiencias

- Es una producción colectiva de conocimientos
- Reconoce la complejidad de las prácticas educativas y sociales
- Reconstruye la práctica desde la experiencia de los sujetos.
- Interpreta críticamente la lógica y los sentidos que constituyen la experiencia.
- Potencia la capacidad transformadora de las prácticas.





Paloma Aguilar

The systematization process was developed following the steps suggested by Oscar Jara:

1. **Starting point:** Identify who will be involved in the experience and who will be the systematization team. For the DECODE project, this step was carried out through open calls and a selection process that led to the Forest Guardians being the selected case study. Waldina Muñoz's participation in the process as part of the systematization team, along with Paloma Aguilar, was also agreed upon.
2. **Systematization plan:** Define the what and how, and what core aspects are of greatest interest? In this project, these aspects were the environment, climate change, ancestral knowledge, and how these address local needs and those of their communities. Working alongside the Forest Guardians, new core themes emerge, such as the role of women, territory, ancestry, and so on. The systematization plan also establishes the techniques to be used and the desired outcomes of the process. In this case, the creation of the illustrated booklet was collectively agreed upon.



Sistematización de experiencias

Guardianas del Bosque

1. Punto de partida

Identificar quienes son los participantes de la experiencia y configurar el equipo sistematizador.

2. Plan de sistematización

Definir el qué y el cómo. ¿Qué aspectos centrales son de mayor interés? (medioambiente, cambio climático, conocimiento ancestral) ¿Qué técnicas se van a utilizar? Y ¿qué productos se esperan elaborar?





Paloma Aguilar

3. **Narrative reconstruction of the experience:** At this point, a retrospective review of the experience is conducted using various field techniques. This point is understood in

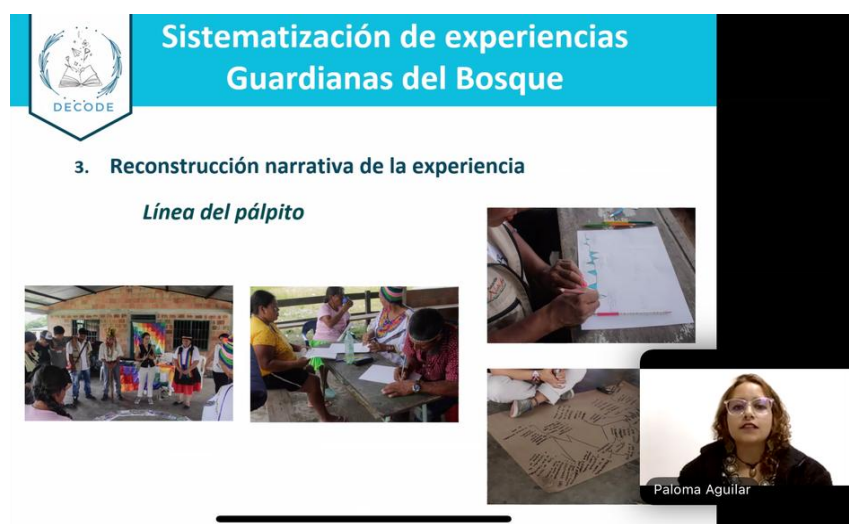
traditional research as "information gathering," but here, the participants themselves reconstruct the experience.

Below are the different moments of the field trip where activities were carried out to reconstruct the narrative of the experience:

- **Palpitation line:**

The Heartbeat Line consists of creating a timeline that simulates a heartbeat. Emotions mark the highs and lows at each of the most significant milestones of the experience. This activity serves to understand the history of the experience, but also that of its participants, how they position themselves in the process and what their emotions were like during the ups and downs. The activity encouraged introspection, in which the women guardians captured their emotions and experiences throughout the process.

The activity with the Guardians began with a presentation and harmonization, followed by an individual heartbeat line, which highlighted the importance of oral tradition as the primary source of Indigenous knowledge transmission, given the difficulty some women face with writing. A general timeline was then created with the most important milestones, represented symbolically, inspired by the beating of a heart. The need to create an accessible product for all, such as an illustrated booklet, arose from the difficulty with writing.



- **Tours of the Territory**

The Forest Guardians project consisted of three phases: The first phase was theoretical, where the Yanacona, Pasto, and Emberá communities met to learn about their territory and plants as medicine, food, and aesthetic elements, with the support of professionals outside the community, such as forestry engineers and psychologists. The second phase consisted of tours of the territory, where the species studied in the theoretical phase were identified and located, their uses were discussed, and sacred sites were established. The final phase was a time for discussion with the children of the communities.

The objective of this activity was to recreate the second phase of the project by conducting one of the tours through the Embera community's territory . During this tour, they completed everything they had done throughout the project, such as identifying medicinal plants and their various uses, as well as surveying the territory.



- **Social Cartography**

A collective map was created on which participants, using distinctive symbols and markings, accurately identified the locations of the various sacred plants they encountered along the trail. The map also highlighted community gathering spaces and sacred sites that play a vital role in the community's social and spiritual life. Conservation areas were also identified and delineated on the map, highlighting the importance of preserving these natural spaces for future generations.



Sistematización de experiencias Guardianas del Bosque

Cartografía social



4. Critical interpretation of experience:

- Interviews and discussions were held in close settings, such as gatherings around a campfire, with the aim of fostering an environment conducive to the exchange of knowledge and experiences.
- The need to preserve and strengthen traditional knowledge through accessible methodologies was identified, such as practical workshops, the use of digital tools, and audiovisual resources that facilitate the transmission and learning of this knowledge.
- A categorical comparison of the cases was conducted to construct a framework that serves to understand why traditional and ancestral knowledge must be preserved, highlighting the importance of this knowledge for cultural identity, environmental sustainability, and community well-being.
- The information was compiled into a Story map, an interactive digital tool that allows you to clearly and attractively visualize and narrate research results, including maps, images, videos, and other multimedia resources.



Sistematización de experiencias

Guardianas del Bosque

4. Interpretación crítica de la experiencia

- Transcripción de audios y triangulación
- Comparación entre casos de estudio
- Story map

Storymap

English
Spanish







Paloma Aguilar

5. Arrival point

As a point of arrival, the communication of results and learnings was discussed, where the story had to take place. map , the illustrated booklet and finally the webinar



Sistematización de experiencias

Guardianas del Bosque

4. Punto de llegada

Comunicación de resultados y aprendizajes

- Story map
- Cartilla ilustrada
- Webinar

Storymap

English
Spanish







Paloma Aguilar

At this point, the presentation of the illustrated booklet prepared by María Angela Dávila took place, who presented the elaboration process.

3.2.1 Illustrated Booklet- (María Angela Dávila)

The illustrated booklet is the result of systematization and is divided into four main sections:

1. Introduction and general aspects of the project.

2. The role of women and their relationship with the territory as a living being.
3. Project impacts, including women's empowerment and strengthening of their autonomy.
4. Life stories and significant learnings from the participants.
 - This booklet presents an in-depth exploration of the "Guardians of the Forest" project, which focuses on the intrinsic connection between women, land, and nature.
 - The booklet begins with a story exploring how the experiences of the women in the area have shaped them and led them to take part in this initiative. It describes the formation of the initial group, highlighting the factors and motivations that brought them together in this common purpose.
 - The project is then broken down into its different phases. The activities, strategies, and achievements in each phase are detailed, illustrating the project's progress and evolution over time.
 - A central aspect of the booklet is the analysis of the project's impacts. It delves into how the project has empowered women, giving them greater autonomy and control over their lives. It explores how the project has contributed to the recovery and appreciation of ancestral wisdom, highlighting the importance of traditional knowledge in environmental conservation.
 - The booklet concludes by highlighting the importance of the project and the fundamental role women play as "Guardians of the Forest." It emphasizes their commitment to environmental protection and their role as leaders and educators in their communities.
 - The back cover includes a complete list of project participants, acknowledging their individual and collective contributions. It also provides a concise summary of the project, highlighting its objectives, methodology, and main impacts.





3. 3. Guardians of the Forest – (Waldina Muñoz)

Indigenous women, practicing self-care and protecting Mother Earth and her forests by wearing the sacred dress in Villagarzón, Putumayo, found a sense of safety and security. This act of personal and environmental care strengthened their connection to the land and their cultural identity. Through dialogue and reflection, symbolized by word-spun with the Tulpa, the women became aware of their lack of autonomy both within and outside their community. This process of communication and expression allowed them to recognize and address the feelings of oppression they had experienced. On August 18, a group of 22 women decided to display their traditional attire to highlight the importance of recognizing their culture and rights. Their goal was to unite to protect their sacred forests, which they considered essential to their survival and well-being.

Corporate exploration and drilling caused damage to water and sacred sites, generating great concern among the women. Despite professionals' denial of deforestation and environmental damage, the women were aware of the negative impacts and continued their learning and training as water guardians, determined to protect their natural environment. In an act of resistance and environmental stewardship, 42 people gathered in February to reforest a sacred stream. This effort was later supported by the Norwegian Fund for Human Rights, recognizing the importance of environmental protection and the rights of Indigenous communities.



The "Forest Guardians" project was developed in three phases, with the goal of teaching and strengthening Indigenous women's knowledge of their territory. The third phase, which involved outreach to children (wawas), presented challenges due to the need for permits and the presence of the armed forces, highlighting the barriers and restrictions women faced in their struggle to protect their land and culture. Despite their vast knowledge and experience, women were denied a voice and vote in decisions affecting their communities and territories. It became clear that there was a need to rescue and value the knowledge of non-literate women, who, despite their difficulties in writing, possessed invaluable ancestral wisdom.

The women faced numerous challenges throughout their struggle, including underestimation of their abilities, threats, lack of support, and even ridicule. Despite these difficulties, they managed to channel their energies and organize, forming a foundation, electing a governor, building trust, creating a membership card, and uniting with other women to strengthen their movement and achieve their goals.

Main challenges:

- Underestimation of Indigenous knowledge: Authorities and professional organizations minimized the value of their expertise.
- Lack of autonomy within the reservation: Indigenous women were restricted from moving freely within their territories.
- Threats and obstacles: There were attempts to discredit their work and institutional obstacles to obtaining funding.

Outstanding achievements:

- Strengthening the organization of indigenous women.
- Support from the Norwegian Fund for Human Rights.
- Creation of a foundation and consolidation of alliances with universities.
- Participation in international events, including COP16.

- visible in environmental protection.

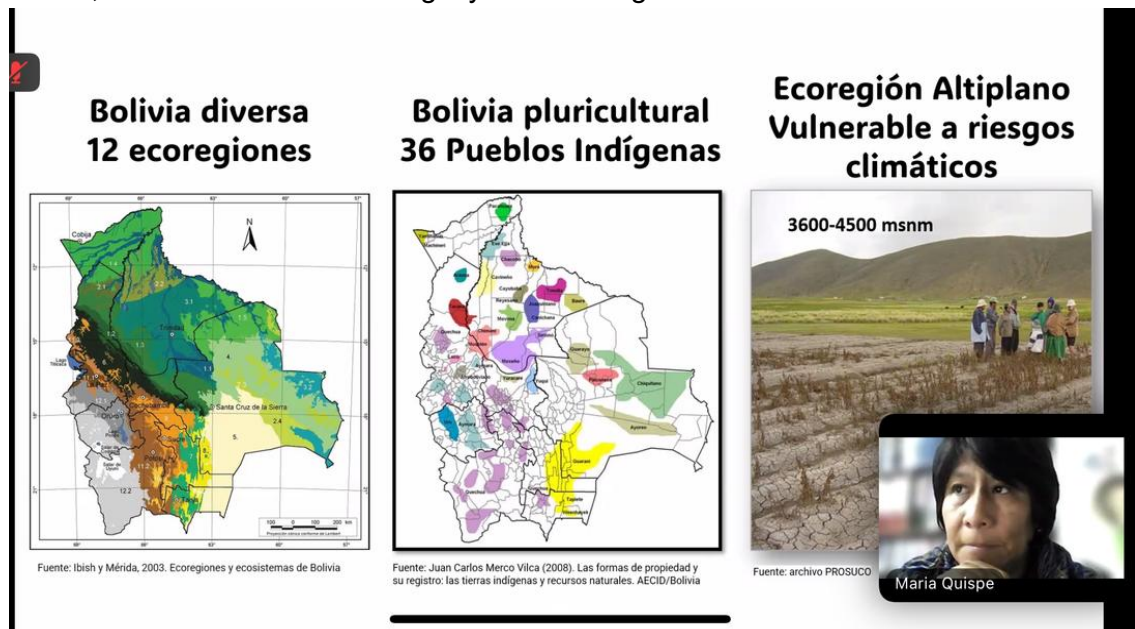
In the future:

- The women hope to create an experimental center for education and traditional medicine run by older women, young women, and children. This requires at least 15 hectares of land: one part for medicine, another for research, a biological corridor, another for small farms, and a welcoming area.
- They also hope to create an international network of women Forest Guardians.

3.4 PROSUCO Project: Ancestral and Environmental Knowledge - (*María Quispe*)

Pachagrama project , led by María Quispe and PROSUCO, stands as a pioneering initiative that merges ancestral indigenous knowledge with modern technology to address the challenges of climate variability in agriculture.

Indigenous peoples, over generations, have developed an understanding
A deep and holistic understanding of its natural environment, observing and decoding weather patterns and natural signals. This ancestral knowledge, transmitted orally and through cultural practices, constitutes a valuable legacy that Pachagrama seeks to rescue and enhance.



Through the implementation of technological tools and constant monitoring of climate variables, the project provides local farmers, particularly Indigenous communities, with accurate and timely information for decision-making regarding their crops. This integration of ancestral knowledge and technology allows for more efficient agricultural management adapted to local conditions, anticipating extreme weather events and minimizing their negative

impacts.

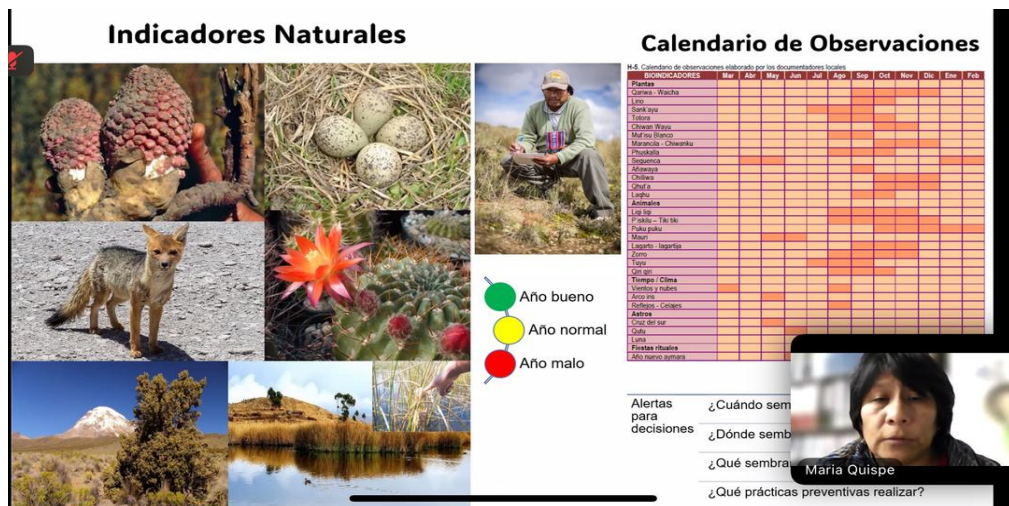
Pachagrama not only focuses on improving agricultural productivity but also on strengthening the resilience of Indigenous communities in the face of climate change. By promoting sustainable and environmentally friendly agricultural practices, the project contributes to biodiversity conservation and the adaptation of production systems to new climate realities.



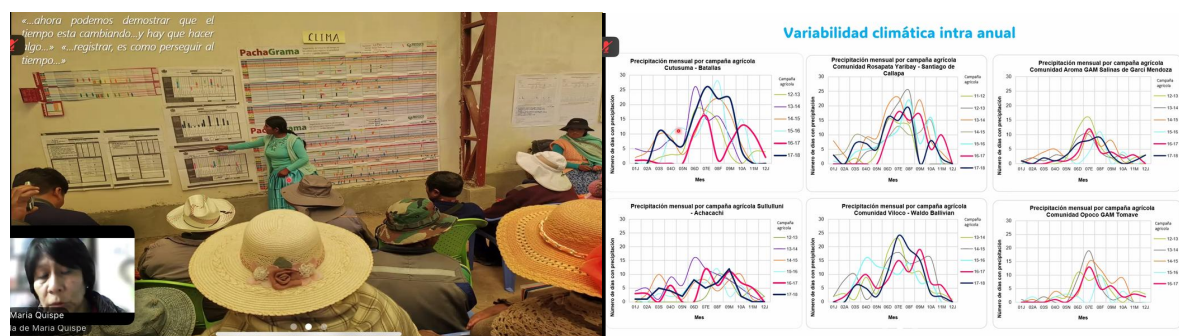
Ultimately, Pachagrama presents itself as a model of sustainable development that recognizes and values indigenous knowledge, promoting self-sufficiency and empowering local communities to address the challenges of climate change and ensure their food security.

Pachagrama Methodology :

The methodology presented is based on the use of observation calendars, an ancient tool that allows farmers to anticipate climate change and make informed agricultural decisions. These calendars are based on direct and continuous observation of natural phenomena, such as seasons, rainfall, temperature, and other environmental factors, allowing farmers to predict weather conditions throughout the year. By integrating this traditional knowledge with scientific approaches, a methodology is generated that helps producers manage their crops more efficiently and adapt to environmental changes.



intra-annual climate variability, which allows us to understand how weather patterns can change within a single year, helping to predict fluctuations in precipitation or temperature. This approach allows farmers to adjust their agricultural activities, such as planting and harvesting, based on more precise weather conditions. Additionally, data triangulation, a technique that combines different sources of information, such as historical climate data, local observations, and weather forecasts, is used to more accurately observe the behavior of precipitation and other climate factors crucial to agriculture.

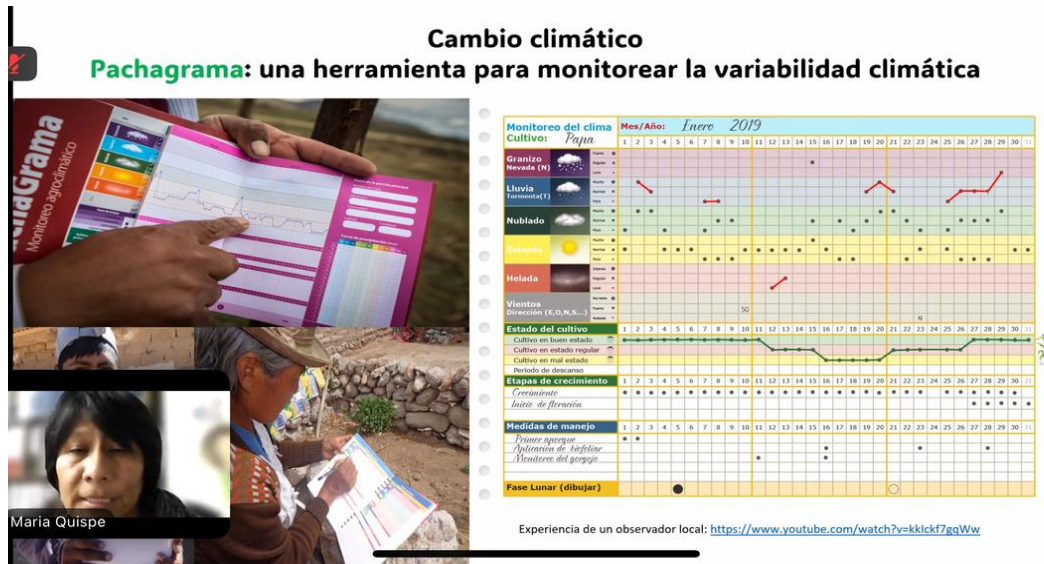


Seasonal alerts are highlighted as a key indicator for guiding agricultural investments. These alerts, based on expected rainfall patterns and temperatures at different times of the year, help farmers decide when is the best time to invest in certain crops, avoiding crop losses due to adverse weather conditions. In this context, the *Pachagrama* is presented in accessible formats such as notebooks and dashboards, facilitating access to information for local producers.

Conclusions:

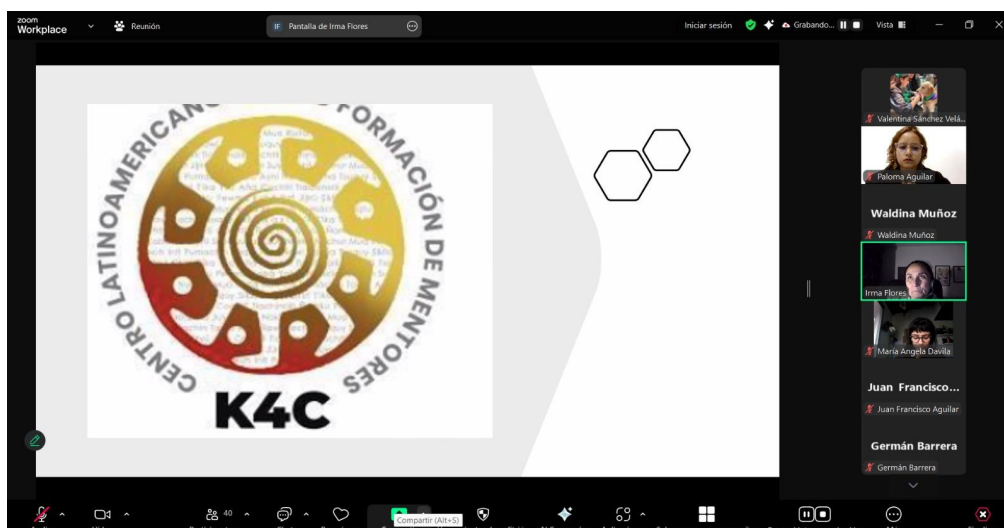
- Indigenous knowledge, rooted in careful observation and respectful interaction with the environment over generations, is a fundamental pillar of environmental sustainability. This traditional knowledge, transmitted orally and through cultural practices, offers practical and effective solutions for biodiversity conservation, the sustainable management of natural resources, and adaptation to climate change. The Indigenous worldview, which conceives of nature as a living being and recognizes the interconnectedness of all elements of the ecosystem, is essential for understanding and addressing current environmental challenges.

- Raise awareness about the impact of climate change.
- The *Pachagrama* represents a major contribution to scientific and technical knowledge, as it effectively integrates the ancestral knowledge of Indigenous communities with modern methodologies and technologies. This tool, developed to monitor climate variability and improve agricultural production, not only has a direct impact on agricultural practices but also broadens the understanding of climate patterns from a more holistic and inclusive perspective.



3.5 Latin American Regional Center for Community-Based Participatory Research (IPBC) – (Irma Flores)

The K4C Consortium has formed a network of 27 Hubs in 15 countries, with the aim of promoting community-based participatory research through collaboration between universities and local organizations.



This initiative is part of Knowledge for Change (K4C), an international project launched in 2017 to strengthen training and research in partnership with communities. It is also linked to the UNESCO Chair in Community Research and Social Responsibility in Higher Education, founded in 2012 by Dr. Rajesh. Tandon and Dr. Budd Hall.

As part of its decentralization process, K4C created three regional centers in Asia, Africa, and Latin America in September 2023. These centers bring together and manage the Hubs in each region, adapting their training and research programs to the needs and characteristics of the local, national, and regional environment.

The Center has also designed a mentor training program aimed at strengthening competencies in collaborative research methodologies. This program establishes its objectives and addresses key topics that reflect the Center's mission and vision as a research institution.

Objetivos

- Ofrecer el Programa de Formación de Mentores (MTP) en español como una microcredencial certificada.
- Crear y fortalecer *Hubs* locales de investigación participativa en diversos países de la región.
- Desarrollar programas de formación en IPBC a nivel nacional adaptados al contexto latinoamericano.
- Fomentar redes de apoyo entre universidades y organizaciones comunitarias en Latinoamérica y con las otros Centro Regionales del consorcio.
- Desarrollar plataformas digitales de aprendizaje para la formación en IPBC.
- Promover la ética y la responsabilidad social en la investigación comunitaria.

4. Questions and reflections from participants:

Participant: How do you think that, starting with this project and in the future, you can coordinate actions and work together to continue strengthening these inspiring experiences of the guardians of the forest and the pachagrama ?

A/ María Quispe: In our experience, we have shared the observation of the indicators and the pachagrama in particular with different audiences and indigenous peoples in our country, but also abroad. This is the case in Mexico, Puebla. Our tools are available on our website. It would also be interesting to share the tool with Waldina. The possibility of sharing and dialoging is always open, always with this theme of growth and co-creation . I will give you an example: within our country we have different indigenous peoples; this pachagrama is more of an Aymara context , but when we have shared it with other indigenous peoples, in the lowlands for example, they have given it another name: chacograma , olecograma , ocalawayagrama . So this tool adapts culturally to the needs and contexts.

Participant: Is sharing anything about the indigenous languages of each of these groups considered among the objectives of knowledge dissemination? Or hasn't it been considered?

A/ Paloma Aguilar: Right now, we want to promote the products we're making in Spanish and English, which is what we primarily speak in Latin America and abroad as well. It would be very interesting to consider a phase where we could share these products in indigenous languages so they continue to be known. For now, they're available in Spanish and English; we hope to change that in the future.

Participant: How can I get the booklet?

It's not officially published anywhere , but if it is, we can share it through the email you used to sign up for the webinar .

Participant: I would like to know if seeing the progress women have made with their project, moving forward and achieving things, has had any effect on gender relations.

A/ Waldina Muñoz : Despite all the difficulties and everything we have had to go through, we have had a positive response from the authorities, and we have audios and videos in which the authorities now recognize the role that women play in the territory and the importance of allowing them to also know the territory, today with the three communities with which we have worked, women are now allowed to speak, this is the case as I mentioned that they have allowed us to have our first female governor in the Pastos community and we are also aiming to have an Embera governor , we are in that process.

Participant: How do you think, starting with this project and in the future, you can coordinate actions and work together to continue strengthening these inspiring experiences of the guardians of the forest and the pachagrama ?

A/ Waldina Muñoz : It's no secret that the only way we can share knowledge and experiences is through financial support. We wouldn't be able to build alliances and motivate women to join forces. However , it's not impossible; we can join forces in the future. One of our goals is to create alliances of guardians at an international level.

Participant: When I hear about these experiences, I see very profound things being done on the planet. Thank you for fostering hope. I congratulate this invitation. Greetings to Waldina, María, Angela, and Paloma for this wonderful work you're doing. Finally, I'd like to know information about the center and what you're going to do in Colombia. I believe that participatory research is a way to also reach different universities to transform the territories. I find that idea extraordinary, and I hope we can be part of that event. Thank you.

A/ Irma Florez : Of course, I think it would be important to share the center's email in case you want to contact us for information. We would be happy to give you all the information from there. It is very important for us to be able to maintain those links with universities throughout the country and in other countries. I will share the email here through the chat.

Participant: I congratulate Waldina and all the people who have participated in this process, I had the opportunity to participate in one of the meetings and they motivate us, we are very interested in accompanying these processes and that this serves as a successful practice and The women of Putumayo are the most affected and invisible. We haven't seen many changes at the sociocultural, socioeconomic, and sociopolitical levels. I am committed to continuing to support this process and to ensuring that you have another ally. In Indigenous communities, women are the ones who sustain the systems of care, knowledge of the territory, ancestral medicine, midwifery. They practically sustain the collective sense and spirituality in the communities. However, we have been imbued with imposed patriarchal cultures and the concentration of power and decision-making in men. In fact, even in spaces of shamanic and spiritual power, men continue to dominate those scenarios and make decisions on behalf of women. In the last meeting we had for the construction of the mandate of the forest guardians, the topic of giving a voice to children and women came up, as well as connecting and recognizing the territory as a living being with rights, sentient, and what better way to guide and orient ourselves through the knowledge of Indigenous women. It is a very important reference in the department of Putumayo that is worth continuing to support. I congratulate the process of spinning life; I hope we continue to count on this support to continue making these processes visible.

5. Conclusions or key points of the seminar

- 1. Indigenous knowledge: a pillar of environmental sustainability.** The traditional ecological knowledge of Indigenous communities is fundamental to addressing current environmental challenges. Over generations, these communities have developed sustainable practices and climate change adaptation strategies that are essential for conserving biodiversity and maintaining healthy ecosystems. Recognizing, valuing, and strengthening this knowledge is crucial to promoting a sustainable future.
- 2. Indigenous Women: Guardians of Territory and Culture** Indigenous women play a vital role in protecting the environment and preserving ancestral knowledge. Their leadership in natural resource management, sustainable agriculture, and the transmission of traditional knowledge is essential for community resilience in the face of climate change and other threats. Initiatives such as "Guardians of the Forest" empower Indigenous women and promote their active participation in decision-making.

3. **Documentation and visibility : safeguarding ancestral knowledge** . Documenting and disseminating Indigenous knowledge are essential to preventing its loss and ensuring its transmission to future generations. The use of tools such as illustrated booklets, storymaps , and digital platforms facilitates access to this information and promotes its dissemination both within and outside communities. Furthermore, making this knowledge visible contributes to its recognition and appreciation by society at large.
4. **Strategic Partnerships: Catalysts for Change** Collaboration with academic institutions, international organizations, and non-governmental organizations is essential for promoting conservation and sustainable development initiatives in Indigenous territories. These partnerships enable knowledge sharing, resource mobilization, and local capacity building. Furthermore, collaboration with universities and global networks provides greater visibility and recognition to community projects.
5. **Meeting spaces for co-creation : a commitment to the democratization of knowledge** . It is essential to create spaces for dialogue and intercultural learning where knowledge from different places is shared. Access to knowledge does not exist solely in universities; words and experience show us that they are an inexhaustible source of knowledge with broad and inclusive access. The PROSUCO process and the Guardians of the Forest are an example of this, but so are spaces such as the webinar that contribute to learning between similar experiences and interests.