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Engaging Indigenous Communities within Mexico in the Central Grasslands Roadmap



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1. Funding Sources

This engagement work was primarily made possible by a contract with the Commission for Environmental Cooperation (CEC), other small funding pots (American Bird Conservancy, Sierra Club) and in-kind contributions (American Bird Conservancy, Canadian Wildlife Service, and others).

2. Detailed Report



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3. Goal

The overall goal of this project was to equitably engage Mexico's Indigenous communities in the activities of the Indigenous Kinship Circle (IKC) to inform the Central Grasslands Roadmap (CGR). We sought to initiate conversations with Indigenous Communities in Northern Mexico to ensure that they could join these broader efforts if they wished, to learn about their priorities and needs, and provide opportunities for communities to identify their own initiatives, and to identify areas requiring support and resources.

4. Activities

This project ran from November 2023 until August 2024, during which time two visits to Mexico took place. Members of the IKC and members of the Instituto de Documentación de Lenguas Originarias (Indolengua) visited several communities belonging to different Indigenous peoples living in Chihuahua Mexico. These peoples are known as Ralámuli (endonym) or Tarahumara (exonym) and O'oba (endonym) or Pimas Bajos (exonym).

Ralámuli, also known as Tarahumara
O'oba, also known as Pimas Bajos

4.1. First Visit



Indigenous Kinship Circle



For the first visit, the team consisted of members from different Indigenous Nations of the North American continent including local Ralámuli cultural promoters, visiting Choctaw and Lakota citizens, a community educator, as well as local linguists and anthropologists, as follows:

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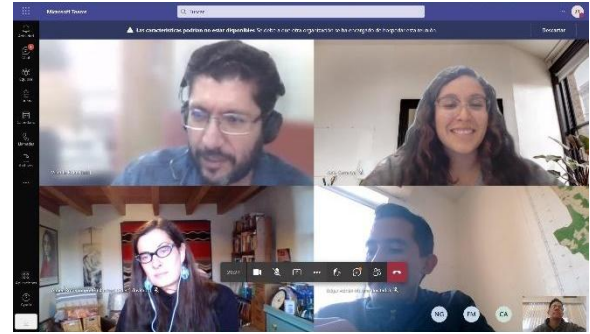


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After several virtual planning meetings, held between October 2022 and October 2023, the first visit to Chihuahua, Mexico took place November 25–December 4, 2023, with the following work plan:



Visit to **two “asentamientos”** (Ralámuli who have migrated to Chihuahua City) **four Ralámuli communities** in the mountains of Chihuahua

Asentamiento **Gabriel Tepórame**
Asentamiento **Sierra Azul**

Community of **Norogachi**
Community of **Wa'eachi**
Community of **Umirá**
Community of **Basihuare**

These visits were made with the goal of initiating conversations with the Ralámuli communities to discuss with them the decline of grassland biomes and the Central Grasslands Roadmap, encourage them to join the IKC, provide opportunity for the team to learn about their priorities and needs, and for communities to identify their own initiatives, and the areas requiring support and resources.

4.1.1. Asentamiento **Gabriel Tepórame**



Gabriel Tepórame, also known as Carlos Arroyo, is an “asentamiento” (housing settlement) that was created in 2009 as a religious initiative to provide housing for the Ralámuli population who have migrated to Chihuahua City. Some have come here looking for work or education or have been displaced by violence. It currently has a population of approximately 350 people.



The first activity on the agenda was to visit and meet with the residents of the urban community of Gabriel Tepórame. We obtained permission from the traditional authorities to talk with the villagers on the topic of grassland conservation and present the project.



Indolenguo coordinated the visit and managed the trip’s logistics so that the IKC members could establish a dialogue with the Indigenous communities and their leaders in northern Mexico. This first visit was specifically with the Ralámuli.

4.1.2. Our Conversations at Gabriel Tepórame



Our meeting addressed caring for grasslands and the resilience of Indigenous peoples in caring for themselves and taking action for the good of the community. We mainly discussed:

1. Actions that Indigenous peoples in the United States and Canada have taken and the relationships they are establishing there for grasslands conservation, including participation in the Indigenous Kinship Circle and the Central Grasslands Roadmap.
2. The situation of the Gabriel Tepórame settlement within Chihuahua City and the main problems faced.



The community members shared about the difficulties of maintaining their culture while living in the city. There was strong agreement that it was imperative to involve children and youth in the maintenance and reinforcement of cultural aspects, and that this could help address the social problems created by intergenerational detachment and loss of access to Ralámuli culture. They were planning to build upon the Busuléliame program, founded by Martín Makawi, which brings together youth from three communities (Mogótavo, Rejogóchi, and Gabriel Tepórame) to prevent the loss of the Ralámuli language and Ralámuli environmental knowledge. They also described how important it is to maintain contact with their families and communities in the mountains, and the difficulties for traveling back and forth, due to the lack of funds.



3. They discussed how environmental defenders have been killed because of their opposition to extractive industries, such as mining, logging and even tourism. These industries impact their culture, and they have been chased away from some of their sacred places.

4.1.3. Asentamiento **Sierra Azul**



The urban community of Sierra Azul is just southeast of Chihuahua City. It was founded in 1992 by Jesuit missionaries and is one of the oldest settlements in the city, with approximately 300 people from different regions of the Sierra Tarahumara. It is one of the housing settlements with the most pressing social problems among the youth population, due to violence and the sale and consumption of drugs. For this reason, we all believe it important that connecting with the youth population must receive attention.

As part of the activities of this project, we spoke with Governor Alejandra Espino, who brought 10 residents to hear our explanations of the group's objectives. We discussed our reasons for connecting with the Ralámuli, for addressing grassland conservation with them, and our goal of understanding the needs of the community itself and how the quality of life for this urban population could be improved.

It is important to clarify that Sierra Azul is one of the housing settlements that has significant problems related to the lack of water, poor drainage, and various health issues. For example, an issue that we witnessed directly while gathered in the community meeting space was that the building had holes in the roof and the rain was leaking in as we talked.



4.1.4. Our Conversations at Sierra Azul



In our dialogues with the local Ralámuli, we learned about some of their priorities and daily needs, especially their lack of access to public services. The themes discussed were:

1. The IKC presentation on the type of activities performed by members and within Indigenous nations in the United States and Canada.

2. Changes and discontinuities between the youth populations of the Sierra and those growing up in the city: youth in the city suffer from a loss of traditional knowledge and disconnection from their homelands.

3. The link they have with their ancestral territory and the cultural aspects they have in relation to grasslands, as an ancestral territory.



In this settlement, the primary concern is the lack of public services for the health of the settlement and the disintegration of the nuclear family, as youth lose their Ralámuli identity. This in turn brings on social problems. Finally, it was proposed that any ensuing actions link children and youth with the communities of the Sierra Tarahumara and generate the transmission of local knowledge.



4.1.5. Community of **Rejogochi**



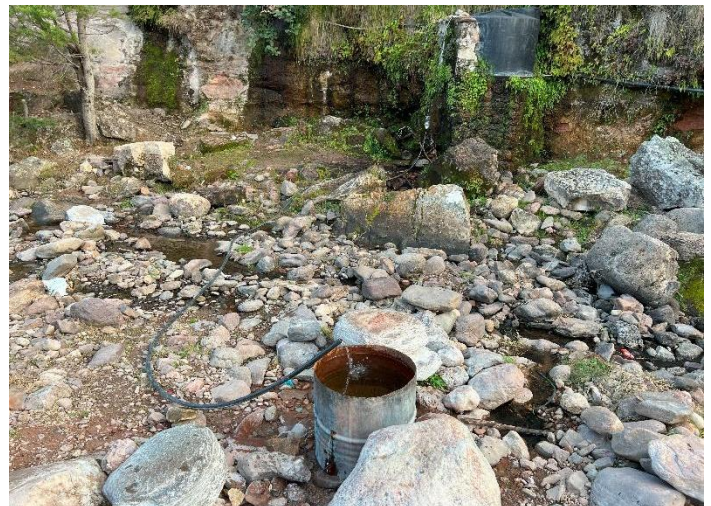
The community of Rejogochi is located within the municipality of Guachóchi in the Sierra Tarahumara. It lies in a series of mountainous folds of between 2,000 and 2,500 m ASL. Within this territory there are valleys surrounded by mountains and crossed by rivers. In the community, the language (main means of communication) is Ralámuli. Most people are bilingual Ralámuli-Spanish speakers, having learnt Spanish in primary school and is common among the men, due to the commercial relations they establish with mestizos from nearby communities such as Basihuare and Creel.

External religious groups and political actors have arrived and fragmented community relations to the point that there are no efforts to generate social cohesion here.

We met with community members during two days in two different areas of the community.



4.1.6. Our Conversations at Rejogochi





Drought, lack of water, and loss of medicinal plants

In the meetings held with the Ralámuli population of this community, the following needs and areas for collaborative action were identified:

- 1.** Community members agreed that to be Ralámuli is to have a **spiritual connection** to and care for the water, the plants and animals, and the land: that if you take care of the land, it takes care of you in return. They spoke of honoring this reciprocal relationship in several ways, including traditional dances that reinforce the importance of their relationship with the water, and communicating with the plants and thanking them when harvesting.
- 2. Environmental changes** in the community: the lack of rainfall has caused crops to dry up or fail entirely, resulting in food shortages in the community and, as a result, leaving community members in search of temporary work in other places. In addition, the community reported that there is much less wildlife, such as rabbits and squirrels, in the area than there used to be due to the drought conditions. Certain plants are rarer now, too, including medicinal plants. With springs running dry, some of the aquatic life has also disappeared from the area, including fish, leeches, tadpoles, and frogs, although these can still be found higher in the mountains. They discussed how all plants and animals are important, and how singing birds make them happy, but there are fewer of them now.
- 3. Government programs** are not focused on environmental needs, as people have been asked to plant agave and nopales (prickly pear cactus) that are not native to the region, as part of government “reforestation” plans. Likewise, the allocation of space for reforestation was around a waterhole, which was covered to build greenhouses for the cultivation of nopales and agave. The fence that used to keep the livestock away from the water was removed when the greenhouse was built, and now the cows are in the stream too much. They also discussed how the chemical fertilizers first brought by the government in the 1980s are too hot and are killing the soil microorganisms.
- 4. Youth** are losing the link with the older generations. They do not know the processes of planting and harvesting. Likewise, they are losing the relationship with sacred and spiritual spaces, such as springs and rivers, and becoming disconnected from Ralámuli knowledge. The older generation is concerned about this because of the need to connect knowledge from their traditional lifeways and language to the future as a way of continuing their culture and enhancing community resilience to climate change. They also discussed the importance of paying attention to the soil and the traditional use of *trincheras* on the slopes to retain soil. They would like to teach the youth about this, and how to care for the springs.

In light of this, and having heard the general disposition of the community, we agreed to generate strategies to combat the consequences of climate change in the community, and to link new generations to the care of natural relatives, focusing on the transmission of Ralámuli scientific knowledge and helping with alternative crop strategies, in order to ensure food sustainability.



4.1.7. Community of Wa'eachi



The community of Wa'éachi is part of Basihuare. The Ralámuli are organized here by nuclear family as the smallest unit operating a ranch. The next level of organization comes in the form of groups of 2 to 20 neighboring ranches working together as a unit and united in ceremonies and celebrations. The village provides overall cohesion to the different ranches by observing the celebrations of the traditional agricultural calendar, and in matters of governance.

The community is made up of adobe buildings, which function mainly as dormitories. In the outer part of these buildings, there is an area for cooking; an awílachi (ritual courtyard), where celebrations are held; a space for growing crops such as onions, garlic, tomatoes, chili, cabbage, and other foods; and in some cases, a space for keeping animals, especially goats.



4.1.8. Our Conversations at Wa'éachi



The meeting was held with 15 community members. They raised similar needs to those of Rejogóchi, including the lack of rainfall to grow crops. One problem at Wa'éachi is that its remoteness does not allow for social programs or activities in the community, so they were grateful for our visit and attention. The themes addressed included:

1. Community members spoke of the importance of maintaining spiritual and ceremonial connections to the plants and animals with which they relate, as well as how some of these practices are being lost. They discussed the need to revitalize their ancestors' knowledge and make their children more attentive in caring for the Earth. Although they are not living in the desert grasslands, they still feel spiritually connected to those areas and in a relationship with the medicinal plants from those areas.

2. Spaces for the performance of rituals: one of the main concerns has been the loss of their collective memory regarding the performance of dances and rituals, which is why they are seeking support to reactivate the ceremonial center located at the top of Wa'éachi hill, as youth seem unaware of this place.

3. Drought and lack of rain: the lack of rain and water scarcity is constant in the highlands, which also affects the food situation in various communities. This creates a situation of displacement for many community members, so much so that the community is running out of residents. They also noted that some medicinal plants are becoming more difficult to find.

4. A point of reflection was that the community should commit itself to the care of the environment, such as the treatment of rubbish and the care of the streams that still have native fauna, but which have been reduced (in flow and in health) in recent years. They noted that there used to be salamanders in the stream, indicating that the water quality was good, but they no longer see them. **They would like to implement a biodiversity assessment in their own way.**

5. They discussed the importance of keeping jobs in the community so that people wouldn't have to migrate for work. Other needs expressed were technical expertise about water management; a hoop house for growing native food and medicinal plants; and a community kitchen.



4.1.9. Community of Umirá



The community of Umirá is located close to water sources where rivers, streams and springs abound. It is distributed on flat, extensive lands, which are used for the cultivation of corn, beans and squash: the basis of the Ralámuli diet. Harvesting in the “milpas” (traditional Indigenous agricultural system) is an activity in which most residents participate, not just those directly connected to the milpa in question, but also from the neighboring milpas.

The community consists of approximately 10 families who have a social relationship with the town that serves as their capital, in this case Basihuare.



4.1.10. Our Conversations at Umirá



The meeting in the community of Umirá helped identify and formulate key actions and general areas for activities. The following points were discussed.

1. Elders have witnessed **significant changes over time in the environmental conditions** in the community, including increased frequency of droughts, a lack of water, and extreme temperatures (heat and cold). Even the community's system of planting and harvesting has been altered. Although there is still a river nearby, it has less and less water. Residents also mentioned that there used to be many fish in the river, but an asphalt company has been mining sand and now there are not as many fish.



2. They discussed other environmental changes they have witnessed, including the **loss of plants**, some of them medicinal, due to deforestation by groups outside the community and an encroachment on the lands. There is less black amaranth, a food source, due to lack of rain. They also mentioned their connection to plants in the desert grasslands and how with climate change there are fewer rabbits, and the soil is drier there. There is also less wildlife now than there used to be in the mountains, including the birds that migrate to Laguna Juanota, an alpine lake that is the coldest place in the state of Chihuahua.



3. Like the other communities, they also want to **connect youth and elders to share knowledge** and ensure their culture and ways of life are not lost. They want to teach the youth about culture: gratitude to spirit, how to grow, collect, and prepare traditional foods (both cultivated and wild); and how to care for the springs in the traditional ways.

4.1.11. Community of Basíhuare



The community of Basíhuare is the town that concentrates the rest of the communities. Until recently it was a mostly Ralámuli community, but in recent years there has been an influx of mestizo population into the community. This has displaced the original population from the center of the community and divided it into several villages. Likewise, their ritual and congregation spaces have been invaded, such as the atrium of the church where they met every Sunday to discuss issues and build consensus related to the different communities.



4.1.12. Our Conversations at Basíhuare



In the meetings held with the Ralámuli population of the community, the following needs and areas for collaborative action were identified:

1. A fundamental issue, the situation of the mestizo population in the community was frequently cited as influencing many of the decisions, muting the benefits of programs designed for the Ralámuli, and making them feel excluded even in their own community.
2. The Western educational system has, through assimilation, been one of the areas causing displacement of Ralámuli language and culture. This is because only Spanish is taught, and Ralámuli language has been largely lost among the youth. There are even some children who no longer want to speak the language. Therefore, programming focused on strengthening the Ralámuli identity is urgently needed, which is why it is important to implement actions such as the Busulérame program led by Martín Makawi. Through community work based on the Ralámuli worldview, this helps to reinforce cultural identity.
3. Violence by criminal groups in the community was highlighted, which has brought conflict into the community, and put the Ralámuli population in a situation of constant danger.
4. They noted environmental changes like those discussed with other communities, such as fewer wildlife, including deer, birds, and frogs.
5. They also discussed the need for improved water management, and workshops to teach youth about ceremony, the importance of connecting to wild plants and animals, and how to care for the springs.



4.2. The Second Visit



Indigenous Kinship Circle



For the second visit, April 1–4, 2024, the team consisted of members from different Indigenous Nations of the North American continent, including local Ralámuli cultural promoters, visiting Choctaw, Lakota and Dakota citizens, a community educator, as well as local linguists and anthropologists, as follows:

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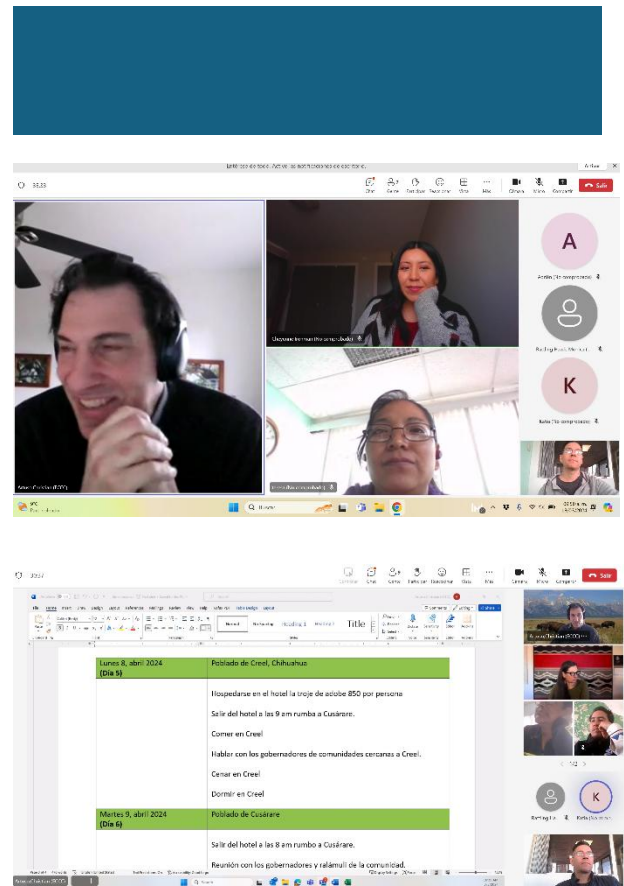
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After the first visit, virtual meetings continued from December 2023 to May 2024, where various topics of interest were discussed with the new members. The aim was to:

Visit the Chihuahuan grasslands, Paquimé, Janos Biosphere Reserve, and two ethnic groups: the O'oba and Ralámuli in the highlands.



Village of **Casas Grandes, Chihuahua**
O'oba community of **Madera, Chihuahua**
Ralámuli community of **Bocoyna, Chihuahua**
Ralámuli community of **Cusárare, Chihuahua**

These visits were carried out with the aim of giving continuity to the conversations initiated in 2023 by the IKC, as well as integrating people from the O'oba (Pima Bajo) ethnic group. We also had visited the ruins of Paquimé, the grasslands located in the north of the state of Chihuahua and the biosphere reserve where bison are found, for a better contextual understanding of the grasslands.

4.2.1. Village of Casas Grandes



Madera, in the northwestern part of the State of Chihuahua, is home to the area known as the last grasslands of Mexico. Within this region, which includes the municipalities of Janos, Casas Grandes and Nuevo Casas Grandes, is the Janos Biosphere Reserve, comprising ~526,482 hectares, with the purpose of protecting the grassland area in which animal species such as prairie dog, pronghorn, burrowing owl, cougar, and others, abound. Within the biosphere reserve is the Rancho El Uno conservation area, administered by the Cuenca Los Ojos Foundation, whose objective is reintroduction of the plains bison (*Bison bison bison*) to their former range. We decided to visit these areas for all to learn about current conservation activities and plans.



4.2.2. Our Conversations in Casas Grandes





Drought, lack of water, and conservation challenges

The meeting was made up of representatives and caretakers of Rancho El Uno. The objective was to learn about the conservation plans for the grasslands, since this is an area that has not been altered and is one of the last grassland areas considered untouched within Mexico. The following issues were addressed:

- 1. Conservation status of the reserve:** Rancho El Uno operates independently from the Janos Biosphere Reserve, the latter being administered by the Mexican government. Rancho El Uno is privately funded and supported by the Cuenca Los Ojos Foundation, which oversees its administration. Conservation benefits at Rancho El Uno are that the grasses are intact, and the bison have contributed to soil health, which has led to the regeneration of areas previously damaged. On the other hand, the reserve lacks the resources to operate and has no management plan to conserve the grasslands. As a result, many local farmers and residents continue to engage in illegal hunting and burning the grasslands for livestock.
 - 2.** One of the recurrent problems, as was evident in the Sierra Tarahumara, was the lack of water, the rains not being as plentiful as in past years. This has resulted in overexploitation of area wells. Managers are in a critical situation because they must supply the drinking troughs for the bison, which has become the biggest problem facing the reserve.
- 

4.2.3. The O'oba in Madera



The town of Madera is in western Chihuahua. The region where the O'oba (Lower Pima) population is located is known as Pimería, with two subregions: Pimería Alta, in the states of Arizona and Sonora, and Pimería Baja, in Sonora and Chihuahua. We visited the O'oba (Lower Pima) in Pimería Baja, who live in various communities in three municipalities: Yécora, Temósachic, and Madera. Our meeting was held in Madera, closest to the grasslands, and they visit the grasslands to collect medicinal plants and other resources.



The region is geographically, ecologically and culturally diverse. O'ob No'ok (Pima bajo or Lower Pima) is the language spoken in the community; however, it is critically endangered with fewer than a thousand speakers, most of whom are over 60 years old. The linguistic and cultural displacement faced by the O'oba requires serious intervention, including in the form of linguistic documentation to enable the creation of new materials for language revitalization.

Although most of the population of the municipality of Madera is mestizo, O'oba representation is increasingly evident, and strategies are therefore being sought to strengthen the cultural and linguistic continuity of the population.



4.2.4. Our Conversations in Madera



The meeting with the O'oba in the municipality of Madera was attended by authorities, cultural agents and Pima residents. The following themes were discussed:

1. The IKC's intention to link the residents with Indigenous strategies and activities in the United States and Canada, which includes the conservation of the central grasslands biome as a landscape that is culturally and biologically interconnected.
2. Within this discussion, the participants recognized the Madera Lagoon, and the forests are significant places for birds that migrate from Canada in the winter, and they mentioned that the number of individuals per species has been declining annually. Regarding care for the environment, the Largo Maderal is one of the reserves that is an excellent example of care by the ejidatarios, and this has helped the environmental conservation of the region more broadly. The community members discussed the reduced numbers of wildlife present in the area, including birds, deer, butterflies, frogs, insects, and native bees. They specifically mentioned that last year was the first time they had not seen Sandhill Cranes. They attributed these changes to a lack of precipitation, both snow and rainfall, as well as increased temperatures, all of which have resulted in vegetation changes.
3. As in the other communities we met, the importance of revitalizing their culture and staying connected to the land, as well as the specific role of women's connection to the Earth were important articles of discussion. They spoke of how Western political, economic, education, and social systems work against Indigenous Peoples, and how it is important to take back their cultural practices and languages. The loss of O'ob No'ok (language) in the community is significant since the children currently do not learn it. Some strategies have been used, but they have borne few fruit due to lack of financial support and commitment, as well as the need to make the O'oba community more visible.



4.2.5. The Ralámuli in Bocoyna



Bocoyna is the seat of the municipality of the same name, located in a valley surrounded by mountains, crossed by rivers and streams. The place is inhabited by both mestizos and Ralámuli, and there are also several communities around the main town.

Although Bocoyna is the municipal seat, it is not the largest town in the municipality, as it is located between Creel and San Juanito, being 15 km away from each, and crossed by the road from Creel to Chihuahua City. The Ralámuli language has been displaced over time, unfortunately the populations closest to the capital no longer speak the language, and for some of them, only their grandparents' generation remember it. However, there are still some villages that continue to pass on the language.

Despite the language being displaced, some cultural aspects are preserved in these villages, such as the institutionality of their systems of governance, celebrations, and dances such as matachines and pascolas. It is in this sense that the main issues addressed were those related to language revitalization or strengthening of the language among the children.

4.2.6. Our Conversations at **Bocoyna**



The meeting with the community of Bocoyna was held on 8 April 2024, a day that coincided with the solar eclipse, which is why some invitees preferred not to leave their homes during the day, while others attended at the end of the eclipse. The topics discussed during the day were:

- 1. Language and culture in Bocoyna:** one of the main situations that came to light was the linguistic and cultural displacement of the language in the communities near Bocoyna. The Busulérame program was therefore discussed, which seeks to connect younger generations through activities focused on Ralámuli knowledge. They also discussed how they had begun to create a center for elders and culture keepers at the sacred site where we met, but they had not been able to complete it due to lack of resources.
- 2. Lack of rain and drought:** this has been a recurring theme in all the communities, as it has affected crops, and led to migration into the main cities of the state such as Cuauhtémoc and Chihuahua. The planting of crops has been neglected as a result.
- 3. Political upheaval:** participants mentioned that these communities face the collapse of their political systems, as mestizos have been imposed into positions that should be occupied by Indigenous people. They seek proper representation and a voice for the Ralámuli population.

4.2.7. The Ralámuli in Cusárare



Cusárare is located in the municipality of Bocoyna. The communities are located close to the highway that goes from Creel to Guachóchi, which increases the visitation of local tourist attractions.

The region is located at an average altitude of 1800 m ASL, so it is dominated by pine-oak forest, and has suffered from timber exploitation which continues to the present day.

In the community of Cusárare there is a primary school. All the teaching is in Spanish, despite the fact that most of the children speak Ralámuli. This exacerbates the gradual displacement of the language.



There are approximately 200 residents, the majority of whom are Ralámuli; however, due to the presence of sawmills in the region, there are residents of mixed race who control logging in the forest nearby.

The houses are built of both wood and adobe, and, in recent years, cement block has been used. This has brought about changes in land management. In particular, the Ralámuli practice of soil regeneration, prevalent until a few years ago, has begun to break down.



4.2.8. Our Conversations in Cusárare



The dialogue with the communities took place in the community school and was attended by the Ralámuli men and women who live in the community. The objective was to discuss the situation in the community and how the IKC could support them. The themes discussed included:

- 1. Environmental impacts of deforestation and climate change:** one of the main situations that came to light was the felling of the forests and the lack of rain in the region, which has led to the loss of the flora and fauna. The community members shared that the lack of precipitation has led to crop failures and loss of culturally important native plants and as a result, people are hungry and suffering. They also shared their concern about the soil erosion that is happening from wind and when rains do come.
- 2. Identity and resilience:** the issue of community empowerment is important, the aim being to strengthen the ties between community members and thereby strengthen the language and culture (language and culture loss being a first step in cultural displacement). They discussed their concern that traditional lifeways and ceremonies are being lost and need to be revitalized to restore reciprocal relationships with the land and other beings. They also discussed the problem of the youth being overwhelmed by technology and western values such as individualism and how this has led them to lose their connections to Ralámuli culture and knowledge about how to work in community and stay connected to the land. They also acknowledged the important role that women are playing in keeping their culture alive.
- 3. Climate Change adaptation:** although many community members earn a living from the sawmills, they consider that it has caused damage to the forest, as the land is being eroded and the rivers are no longer flowing. They therefore see the need to implement strategies with youth to care for the environment based on Ralámuli science and knowledge.

Project Results

- A line of communication has now been established between the IKC and members who are in culturally influential positions of the O'oba and Ralámuli Nations of northern Mexico. Participants in the forums and webinars will continue communication and work toward the care of grasslands and climate change resilience.
- We listened to all the concerns of the O'ob No'ok and Ralámuli regarding the ravages of climate change. We also heard their proposals, brought forward from the communities, on how their sciences and knowledge systems can help them adapt to significant climate change and how they would like to revitalize these practices and teach them to the youth.
- Based on all comments and needs expressed to the IKC and Indolenguo, we submitted a joint proposal to NAPECA in December 2023, for a project entitled: *Intercultural education as a strategy for resilience to climate change in the Ralámuli communities of Mexico*. This proposal, made possible by the foundational conversations discussed in this report, was approved in June 2024 and began operations in August of the same year.

