

Local experiences and lessons learned on customary use and article 10c

The case studies were prepared by a network of indigenous and local community organisations from Bangladesh, Cameroon, Guyana, Suriname, Thailand and Panama in collaboration with the Forest Peoples Program (FPP), who have been working on case studies and implementation of 10(c) at the local and national levels in the past decade. For full case studies please go to <http://www.forestpeoples.org/customary-sustainable-use-studies>

What is customary sustainable use?

Examples of customary sustainable use include hunting, fishing, farming (including shifting cultivation), and gathering non timber forest products including for medicine, housing, fishing nets, crafts and various tools and utensils. Indigenous territories are often understood as regulated commons that are collectively owned and managed. Spiritual beliefs and cosmological views guide interaction with nature. Customary laws continue to guide customary sustainable use and include principles such as: don't take more than you need and can carry; ensure the resource can recover; do not hunt pregnant or young animals; avoid sacred and taboo sites or species; use rituals and customs when interacting with natural resources (seeking guidance and permission); take into account internal controls, including the views of elders and traditional institutions.

What are the challenges and key issues related to customary sustainable use?

Something observed in all case studies was a general lack of valuation and appreciation of customary use for sustainable use and conservation of biodiversity by others; customary use is often not considered seriously in management policies or programmes and is not on an equal footing with 'science'. This is demonstrated for instance by many national conservation programmes that are intended to 'educate' indigenous peoples on how to interact with nature sustainably. However, top-down decision-making and imposed management of resources actually undermines customary sustainable use. Secondly, there is a crucial link between secure land and resource rights and customary use. Access and control of territories are vital prerequisites for customary sustainable use, as knowledge and practices are connected to certain areas and cannot be considered in isolation from territories and resources. In many of our cases, the indigenous or local communities do now have secure land and resource rights; this is a key obstacle that needs to be addressed as a priority. Also, protected areas established without the involvement and consent of local communities restrict access and use of traditional areas and therefore threaten customary use, and may lead to increased pressures on other areas.

The many issues faced by customary sustainable use are further exacerbated by climate change. Indigenous peoples are most vulnerable to climate change because they depended on the ecosystems for their livelihoods. Government policies sometimes ban or restrict community access and use of areas that are vulnerable to climate change. Customary sustainable use also has to adapt to climate change, such as changing seasons.

At the same time, customary sustainable use can provide much experience to adapt to climate change.

Linkages with traditional knowledge and language

Customary sustainable use is interconnected with traditional knowledge, and thus status and trends in traditional knowledge will have direct impacts on customary sustainable use. For the enjoyment of customary sustainable use, traditional knowledge has to continue to be transmitted to younger generations, and to be practised through "learning by doing" on traditional territories; this is why access to traditional territories is crucial. Traditional language is an essential element of both traditional knowledge and customary use, as local ecological concepts cannot be captured and explained in other languages. Enforced foreign languages and education can thus be harmful to traditional knowledge and customary use.

Recommendations for improved implementation of 10(c) from the case studies:

The most important recommendations from the case studies were:

- There must be (improved) recognition of value of customary use for sustainable use and conservation of biodiversity, reflected by incorporation of customary use in policies and programmes for natural resource management, sustainable use and conservation, including climate change adaptation.
- Governments must recognise, respect and support traditional institutions and customary practices and laws
- There needs to be legal recognition of rights to territories (lands and waters) and resources of indigenous peoples
- Free, prior and informed consent must be applied in all matters affecting indigenous territories (*cont. page 2*)

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ECO thanks Malia Nobrega and Swedbio!

Recommendations for improved implementation of 10(c) continued...

- Indigenous peoples and local communities need to be fully engaged in natural resource decision-making and management
- Governments must promote and support multicultural and multilingual educational systems.

Gender aspects

These recent initiatives such as community mapping and documenting traditional resource use have resulted in interesting insights into the different gender dimensions in customary use of biodiversity. In many indigenous communities, there are clear divisions in men's and women's roles and tasks relating to biodiversity use. The key overall aspect is that women and men play diverse but complementary roles for the sustainable functioning of their communities. As they both work in different locations (men usually in more distant parts of the territory for fishing and hunting, or felling trees for construction; and women mostly closer to the villages where, for instance, they gather fruits and nuts, clay for pottery, fire wood, or use washing grounds) they hold extensive knowledge about different ecosystems and their health and status. They also hold specific knowledge on how to engage with different species and how to process them. To read a full article on this please see: <http://www.forestpeoples.org/topics/customary-sustainable-use/news/2011/06/gender-dimensions-indigenous-peoples-customary-use-bio>

Работа и основные вопросы рассматриваемые на Седьмой WG (8j)

31 октября 2011 года, в Монреале (Канада), начало свою работу седьмое совещание Специальной Межсессионной Рабочей Группы открытого состава по осуществлению статьи 8(j) и соответствующих положений Конвенции о биологическом разнообразии.

Данная рабочая группа, очень важна для коренных народов, так как именно на ней обсуждаются такие моменты как реализация определенных задач программы работы по осуществлению статьи 8(j).

Очень важным аспектом для коренных народов, является обсуждение рекомендаций относительно способов осуществления статьи 10 (с) в качестве нового важного компонента программы работы по осуществлению статьи 8(j), так же, как рассмотрение и применение задач 7, 10 и 12 пересмотренной многолетней программы работы по осуществлению статьи 8j) и соответствующих положений Конвенции; Задачи 15, назначением которой является разработка руководящих указаний, которые облегчат репатриацию информации, в том числе культурной собственности, в соответствии с пунктом 2 статьи 17 Конвенции о биологическом разнообразии, для оказания содействия восстановлению традиционных знаний о биологическом разнообразии.

Так же, для коренных народов, очень важны учет применения целевых задач 14 (экосистемные услуги) и 18 (традиционные знания и устойчивое использование на основе обычаев) Стратегического плана в области сохранения и устойчивого использования

биоразнообразия на 2011-2020 годы, и ее интегрирование в обновленные (пересмотренные) НБСАП.

Так же, на совещании рассматриваются меры, которые могут оказать дальнейшую помощь в реализации Нагойского протокола о доступе к генетическим ресурсам и справедливого и равноправного распределения выгод от их применения. Это, включает в себя вопрос о предварительном, и осознанном согласии владельцев традиционных знаний, при их использовании и предотвращения использования таких знаний, без согласия общин.

В ходе рассмотрения вопросов на седьмой рабочей группы, неоднократно выступали представители Международного Форума коренных народов по биоразнообразию (ИФВ).

С выступлениями и обращениями ИФВ, можно ознакомиться здесь <http://iifb.indigenousportal.com/wg-8j/>

Документы 7 Рабочей группы по осуществлению статьи 8(j) <http://www.cbd.int/doc/?meeting=WG8J-07>

Полина Шулбаева
Россия.

English Version can be found at
<http://www.cbdalliance.org/wg7-8j/Englishgoogleofrussian.doc>

Technologies for Voice

Malia Nobrega

Information and Communication Technologies (ICTs) should be used to support and encourage cultural diversity and to preserve and promote the language, distinct identities and traditional knowledge of Indigenous Peoples. The evolution of information and communication societies must be founded on the respect and promotion of the rights of Indigenous Peoples, and our distinctive and diverse cultures, as outlined in international conventions. We have fundamental and collective rights to protect, preserve and strengthen our own languages, cultures and identities.

A Regional Experience: Pacific Voices

Pacific Voices began in 1999 as a federally funded project that reached out to teachers, parents, administrators, curriculum developers, teacher trainers, and students from the states of Chuuk, Kosrae, Pohnpei, and Yap in the Federated States of Micronesia, the islands of Majuro and Ebeye in the Republic of the Marshall Islands, the Republic of Palau, the island of Saipan in the Commonwealth of the Northern Mariana Islands, the Territories of American Samoa and Guam, and the islands of O`ahu, Kaua`i, and Hawai`i in the State of Hawai`i. As a community, we explored strategies to integrate technology into island classrooms, including technology supports for language arts and literacy, cultural studies, mathematics, science, early learning, and special education.

Pacific Voices is based in Hawai`i and is made up of a group of educators and friends who have collaborated on a number of projects in Hawai`i and throughout the Pacific. We are committed to the rights of indigenous peoples and some of our core values include using technology to give voice to the peoples who are most often silenced and to encourage our youth to listen to the voices of our elders and to incorporate these teachings into our daily lives.

Community Collaborations

In 2004, we partnered with other organizations based in Hawai`i and have worked closely with Native Hawaiian communities and educators on projects that have always involved youth and elders.

In 2005 and 2006 Pacific Voices held workshops for these communities using “technologies for voice” such as digital video, digital photography, and the creation of short digital films.

In the summer of 2006, we hosted a multimedia festival where youth, adults, and elders were invited to share community produced videos, pictures, and songs about our communities, participate in workshops, activities, and island fieldtrips. The cultural exchange between the youth, adults, and elders from the different islands helped to build a strong community of people committed to respecting and learning from our elders and using technology to document the traditional knowledge and language of our people and continue to integrate it into our daily lifestyle.

In 2009, we held a capacity building workshop for Native Hawaiian language immersion students on filmmaking. The final product was a 28-minute film.

Recommendations

Any development of communications, mechanisms, and tools for Indigenous Peoples should be created by Indigenous Peoples and controlled by Indigenous Peoples.

A part of this is recognizing that new technologies must be used in a way that empowers indigenous cultures and traditions. Elders and youth play an important role in preserving traditional knowledge by engaging in an exchange and with their free, prior, and informed consent (FPIC).

Many Indigenous Peoples have raised the need for the use of community radio or listening groups. We recognize that there are indigenous peoples on both sides of the digital divide therefore we feel that the creation of community radio programs about the Convention is very vital.

New Recommendation:

- Invites Parties, Governments, donors, civil society, the private sector, and relevant funding institutions and mechanisms, to provide the needed resources to Indigenous Peoples and to partner with them in the development and implementation of “indigenous-to-indigenous” training projects, including “elders-and-youth” initiatives that are that are rooted in our languages, cultures and traditional knowledge that are fundamental in validating and affirming indigenous self-esteem and identity.

This methodology has been proven over and over to be one that works for Indigenous Peoples. This recommendation is also found in “The Declaration of the Global Forum of Indigenous Peoples and the Information Society” (2003).

Conserver la diversité biologique, oui. Mais préserver les écosystèmes et les terres d’abord.

Patrice Sagbo

Selon l’ONU, la terre a franchit officiellement en cette fin octobre 2011, sept milliards d’habitants. Sept milliards de personnes qui ont besoin de nourriture, d’eau, d’air, d’énergie de plantes, toutes choses dont les fournisseurs universels sont les écosystèmes abrités par la terre immergée et émergée notamment, notre mère nourricière aussi utilisée pour les cultures itinérantes, le pastoralisme, la chasse, la cueillette, et d’autres utilisations fondamentales en lien avec les connaissances traditionnelles des Communautés Autochtones Locales dans le monde entier.

Malheureusement, le phénomène d’accaparement des terres dans les pays en développement, comme un ouragan, prend de l’ampleur, notamment en Afrique où 60 millions d’hectares de terres ont été cédés en 2009 selon les résultats de plusieurs études publiés ces derniers mois. Ces opérations n’apportent aucun des avantages promis aux populations locales, mais contribuent plutôt à l’expulsion des millions de petits paysans, d’éleveurs, de pêcheurs... de leurs terres ancestrales pour faire place à des cultures de produits d’exportation, notamment les agrocarburants contrairement aux bonnes pratiques de conservation de la diversité biologique dont la palme d’or revient, à la reconnaissance de tous, à nos chères et braves communautés autochtones et locales, véritables experts à qui nous devons respect et honneur.

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Si nous n'y prenons garde, ces expulsions massives des communautés autochtones et locales de leurs terroirs provoqueront à coup sûr l'érosion voire la disparition de toutes ces connaissances traditionnelles qui ont rendu et qui rendent un service inestimable à l'humanité à travers la conservation de la diversité biologique.

Nous encourageons les parties, la Conférence des Parties et les hautes instances chargées du respect des dispositions de la Convention sur la Diversité Biologique, à inscrire des actions concrètes dans le nouveau plan stratégique décennal de la Convention afin sauver nos écosystèmes et notre terre nourricière commune des agressions que sont entre autres les

pollutions diverses, la géo ingénierie une autre bêtise humaine en perspective. Car, comme l'a dit Albert Einstein, « le monde ne sera pas détruit par ceux qui font le mal, mais par ceux qui les regardent sans rien faire ». Cela implique la responsabilité solidaire qui nous incombe quand à la sauvegarde de notre planète, de notre diversité biologique avec les connaissances traditionnelles associées dont les détenteurs sont les communautés autochtones locales.

Agissons donc tous et maintenant sinon plus tard sera trop tard.

Représentant des Communautés Locales riveraines de la Forêt Marécageuse Hlanzoun de Koussoukpa- République du Bénin.

An english translation can be found at <http://www.cbdalliance.org/wg7-8j/frenchtranslat.doc>

Artículo 8(j) Conocimientos Tradicionales

Maria Eugenia Choque Quispe

Los conocimientos tradicionales son parte de la vida de los pueblos indígenas, cada pueblo indígena ha desarrollado sus conocimientos tradicionales de acuerdo a su medio ambiente, de acuerdo a la riqueza de su biodiversidad: Los pueblos andinos ubicados alrededor de la cordillera de Los Andes, que se inicia desde el norte de la Argentina, Chile, cruzando por Bolivia, Perú, Ecuador, llegando hasta el sur de Colombia, han desarrollado conocimientos tradicionales relacionados con la agricultura, ganadería, pesquera y otros, en cuyos territorios han desarrollado conocimientos tradicionales en relación a la identidad de pueblo, cultura, memoria, historia, idioma, espiritualidad, administración de sus recursos en sus territorios, cosmovisión en relación a los sistemas de administración de agua, sistemas de gobernabilidad basada en la sostenibilidad de la vida de los pueblos indígenas.

La gestión de administración de los ecosistemas está basada en el conocimiento tradicional fundamentalmente en gestión territorial, la territorialidad se constituye como el espacio de vida de los pueblos donde se nace, se reproduce y se muere y la relación integral con la Madre Tierra es a través de los conocimientos tradicionales, que bajo el sistema de gobernanza propia, han devenido desarrollando.

Son las autoridades tradicionales las gestoras de los sistemas tradicionales en la gestión de eco sistemas, basados en conocimientos tradicionales, en el que la mujer juega un rol importante en la transmisión de los conocimientos tradicionales que pasan de generación en generación.

Esta administración de los eco sistemas liderado por las autoridades tradicionales, son los responsables en el cumplimiento de la función social, que a través del cumplimiento de funciones van precautelando, cuidando los territorios, su producción, cuidando y asegurando la buena producción, la buena reproducción y el sustento alimenticio de toda la población. La

prosperidad de la buena producción, el bienestar social, económico, social, cultural, político depende de la gestión de su cargo, entonces la experiencia de vida le enseña el camino que debe seguir, en condición de ser buen padre, buena madre y que cuida a la tama (pueblo indígena).

Entonces son los conocimientos tradicionales los guías de la vida, que a través de la propia experiencia han venido desarrollando, sin embargo se ve afectado por el cambio climático como efectos también de la contaminación, la explotación de los recursos, sin tomar en cuenta que la biodiversidad cada vez más se encuentra en peligro, si es que se continua con este ritmo de explotación y afectar a la Madre naturaleza.

Los conocimientos tradicionales son parte de la vida integral de hombres y mujeres y su continuidad de vida depende del respeto a estos conocimientos, de su reconocimiento en el marco jurídico de la pluriculturalidad, el reconocimiento de los conocimientos tradicionales como parte de la científicidad de los pueblos y su aporte es de vital importancia para el re establecimiento de una relación recíproca y complementaria con la Madre naturaleza.

El reconocimiento de los conocimientos tradicionales implica el respeto a los territorios, el reconocimiento de la plena y efectiva participación de los pueblos indígenas, específicamente de las mujeres indígenas, los conocimientos tradicionales proveen el futuro, porque esa a través de ellos que se sabe cómo será en el bienestar de los pueblos para los próximos años, entonces los conocimientos tradicionales nos permite asegurar el bienestar integral de los pueblos indígenas, porque es a través de la lectura del tejido, de la naturaleza que nos señalan el camino que las autoridades y la población en general debe seguir.



English translation at <http://www.cbdalliance.org/wg7-8j/SpanishTrans.doc>