

Implementing 10(c): initiatives and experiences from indigenous peoples and local communities

International meeting on Article 10 with focus on 10(c)
Montreal, 31st May 2011



Forest Peoples Programme

SCPDA

South Central Peoples Development Association



KLIM
Organización de
Kafle en Lushan
in Mongolia



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Umayya Omeshan
The Innovators



Inter-Mountain Peoples' Education and Culture In Thailand Association

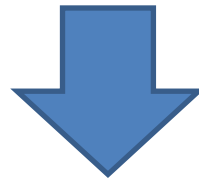


content of presentation:

- Introduction to 10(c) case studies project:
 - background
 - communities / locations
 - methodology
- Explaining customary sustainable use
- Key issues and challenges related to customary management (=implementation of 10(c) at national/local level)
- Community initiatives related to customary sustainable use / 10(c)

Background 10(c) project:

- CBD Decision V/24 (2000) and Decision VII/12 (2004) : Parties to the Convention requested practical **information about** and examples of customary sustainable use of biological diversity by indigenous and local communities and **advice on** how to best implement article 10(c)
- Communities: existing interest in documenting traditional practices and customary sustainable resource use (complement oral transmission)



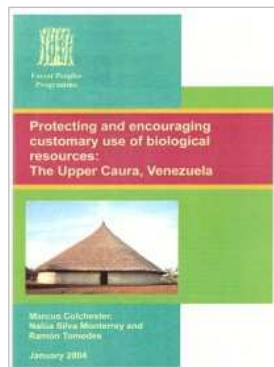
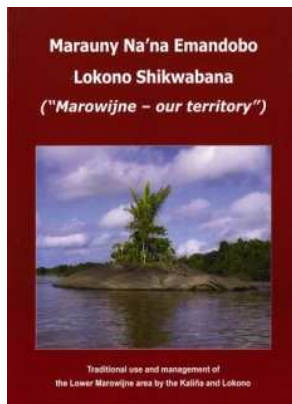
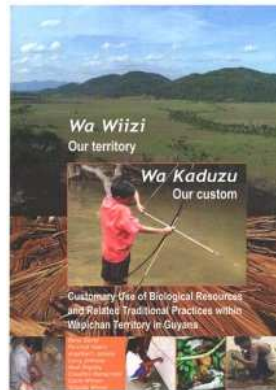
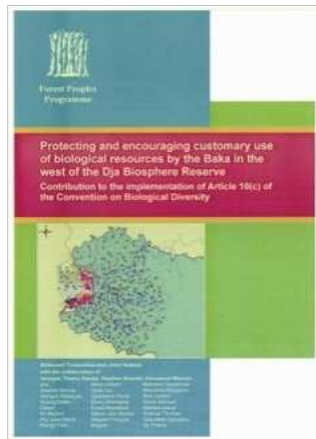
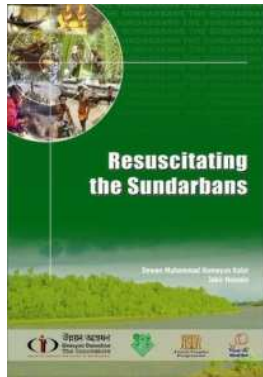
10(c) studies – since 2004

- Document customary practices and how these relate to conservation and sustainable use of resources; document rules and laws
- Identify threats to customary management systems (= lack of effective implementation of article 10(c))
- Recommendations to implement article 10(c) (more) effectively at local and national level

→ **Complementary to community mapping**

Case studies:

Since 2004:	
Bangladesh	Traditional resource users of the Sundarbans in the South-western part of the country
Cameroon	'Pygmy' communities in southeast Cameroon (including Bagyeli and Baka peoples)
Guyana	Wapichan people of south west Guyana (South Rupununi region)
Suriname	Lokono and Kaliña peoples of the Lower Marowijne river
Thailand	Karen and Hmong peoples, mountain area of Chom Thong District, Chiang Mai Province, Northern Thailand.
Venezuela	Sanema and Ye'kwana peoples
Recent:	
Indonesia	Dayak people of West Kalimantan
Panama	Guna people from Guna Yala



Information from the case studies:

- Submitted to CBD Secretariat – input in 10(c) discussions at international level
- used as education material / revival and transfer of traditional knowledge
- basis of territorial management plans and mapping
- evidence of traditional occupation – basis of dialogues and negotiations

Methodology: community-based research

- Identification & training of community researchers
- Questionnaires, group discussions, individual interviews, PRA, observation, village walks, site visits



- Compilation of case study report

- Community workshops to verify and validate draft report



- National workshop with government and civil society, international environmental agencies, donors, etc.
- Dissemination of project findings

Customary use: examples

Food sustenance:

- shifting cultivation or rotational farming
- foraging, hunting and fishing
- wood, honey, nuts, forest fruits, palms and other non-timber forest products



continued

- home-building
- tools
- boats
- fishing nets
- traditional medicines



continued

- hammock- making
- pottery, weaving, beading
- musical instruments
- clothing



Link between customary practices and conservation and sustainable use (1)

- Indigenous territories are regulated commons, not open-access areas
- Collective ownership and use



Link between customary practices and conservation and sustainable use (2)

- Spiritual beliefs and cosmological views guide the care of territories and resources
- Beliefs imply deep respect for nature and interconnection with past and present generations



Link between customary practices and conservation and sustainable use (3)

Unwritten customary rules and laws make sure that over-use is prevented and that there will be enough resources left for future generations.

- *Do not waste or overuse (take only what you need and can carry)*
- *Make sure a resource can recover: no shooting of young or pregnant game, no cutting of young trees, etc.*
- *No, or very rare use, of natural poisons in fishing*
- *Avoid taboo, sacred or otherwise special areas or species*



Unwritten laws: oral transmission and transmission in practice

Link between customary practices and conservation and sustainable use (4)

Customs and rituals when interacting with natural resources



‘seeking permission and good fortune’

- Paying respect or praying before entering the forest or using resources (planting, hunting, cutting trees, etc.)

being respectful and avoiding upsetting the spirit being

- Example: menstruating women don't work in the field or do not use the river; people cannot leave dirty things behind in the forest or water



Link between customary practices and conservation and sustainable use (5)

Control mechanisms:

- Dependency (destroying nature = destroying your future)
- Internal control (elders, traditional institutions, among resource users)
- Moral codes and spiritual beliefs (something bad happens when balance between man and nature is upset by incorrect uses; spiritual sanctions)

Shaman needs to intervene in case of spiritual sanctions →



Key issues and challenges related to effective implementation of article 10(c) in our local and national contexts...



Importance of customary laws and institutions

- Customary laws guide sustainable use of communities and protection of resources:

➔ they are the backbone of customary sustainable use

- Customary institutions enforce customary laws and make sure they are respected.

These must be respected and recognized by governments: otherwise customary practices will be undermined!



Acknowledgement of the contribution of customary practices to biodiversity conservation and sustainable use

- customary sustainable management of natural resources is still largely ignored in many national policies and programmes
- top-down natural resource management and conservation approaches often still largely exclude customary practices
- Examples of NBSAPS that plan to “educate” indigenous peoples regarding biodiversity use
- Cases in which biodiversity loss is unjustly blamed on indigenous peoples and local communities

This can undermine the vitality of customary systems...

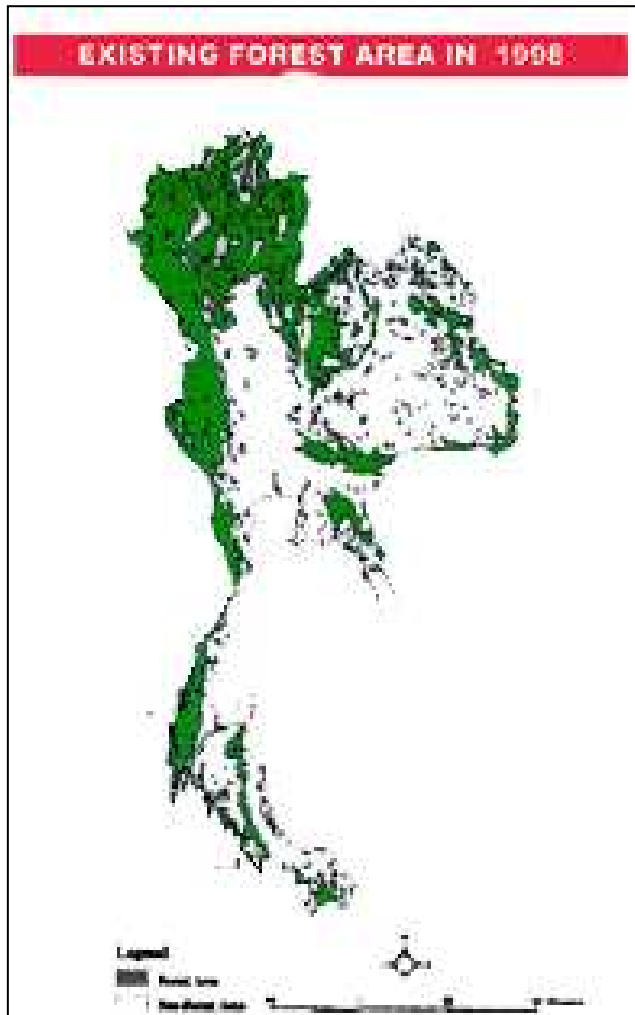


Progress has been made in recent years, also due to CBD focus on 10(c), but: more to be done



10(c) studies demonstrate that most biodiversity rich areas are in indigenous territories and lands

Example: The hotspot areas of natural resources and distribution of Indigenous communities in Thailand

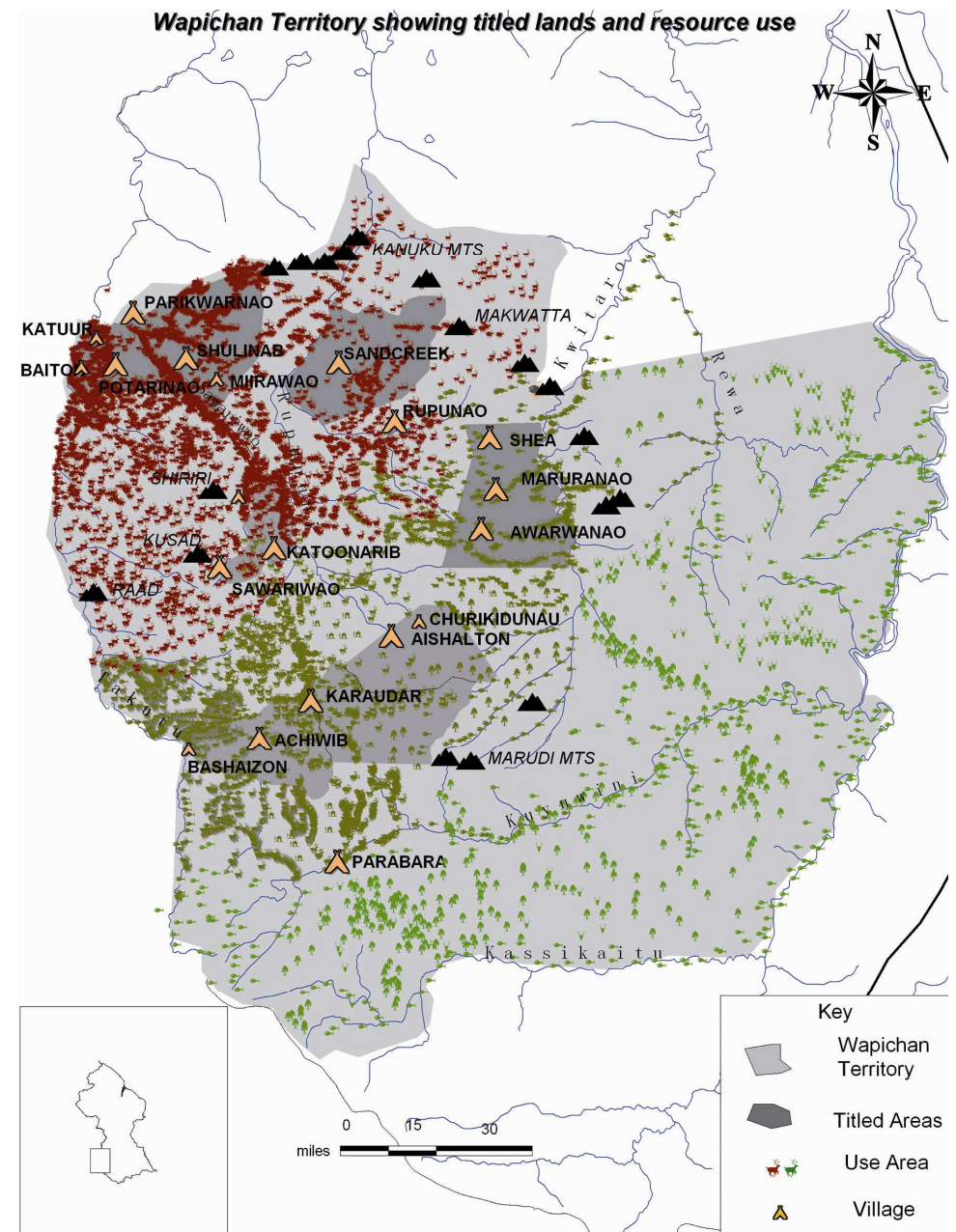


Crucial link between secure land and resource rights and customary use

- Customary use and practices cannot be disconnected from the resources in our traditional lands and territories
- **Access to and control of those resources is a fundamental requirement to maintain and practise customary use and traditional knowledge.**



Often: no secure rights over (part of) traditional territory



Possible impact of protected areas



Sometimes protected areas do not respect indigenous peoples' rights: they restrict **access** and **use** of resources in those areas by indigenous and local communities.



- Customary sustainable use can no longer be applied
- Knowledge gets lost

Need for improved implementation of POWPA programme element 2 (governance, participation, equity and benefit-sharing)

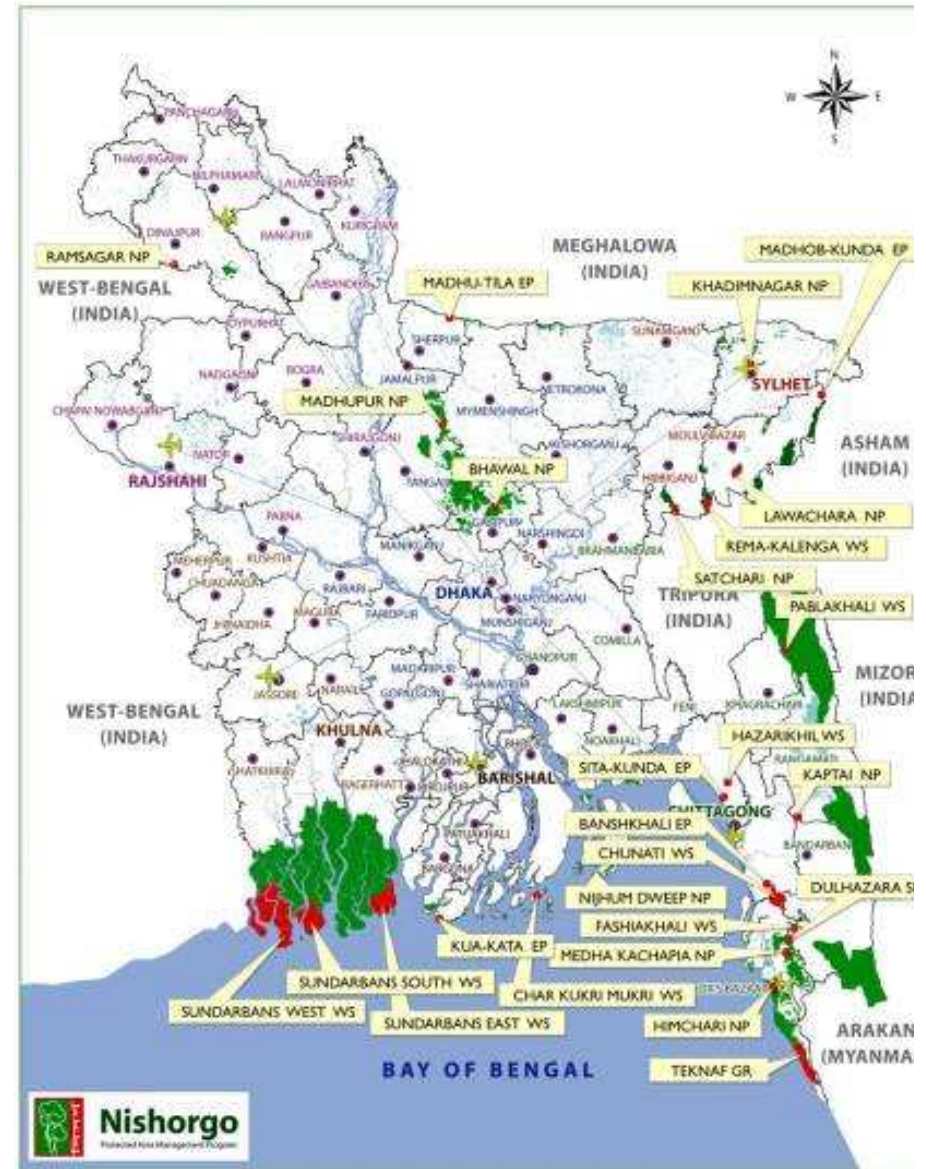
Sundarbans (Bangladesh)

Reserve Forest : resource use is prohibited, unless a person has a permit

Traditional resource users: forced to live on fringes of the forest

Very difficult and unjust process to get entry and user permits for the forest:

- boat licence certificate needed to enter into the forest and collect resources.
- The forest resource users are very poor and do not have their own boat so cannot get a licence to enter the forest
- Enter into agreements with money lenders
- Resource users forced to pay bribes to enter forest
- Debilitating debts and very small revenues



External pressures

- mining
- logging and plantations
- individual land titling to outsiders
- infrastructure projects
- dams / hydro-electric projects



FPIC!

**Destruction of traditional areas
and reduced access to resources**



**Decline in customary practices
and knowledge**



Climate change impacts on customary territories

Indigenous communities experience

- flooding
- erosion
- salinization
- changing of seasons
- Increased frequency of cyclones



Forced migration / displacement; restriction on resource collection; customary practices need to adapt

Mainstream education and assimilation policies

Transmission of traditional knowledge:

- Importance of language
- Importance of access to areas
- Learning by doing

Many current education systems are aimed at assimilation and enforcing non-indigenous languages



This can lead to the loss of indigenous languages, local knowledge and related practices.



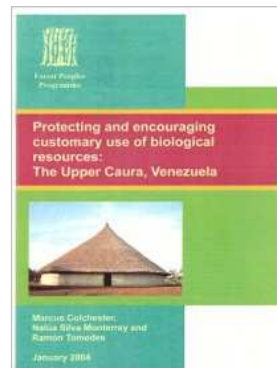
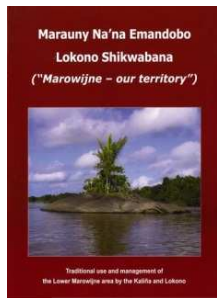
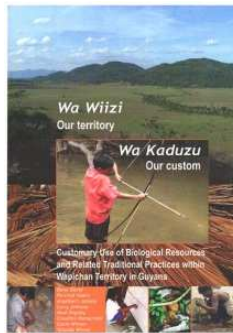
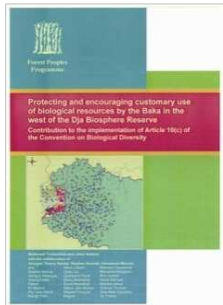
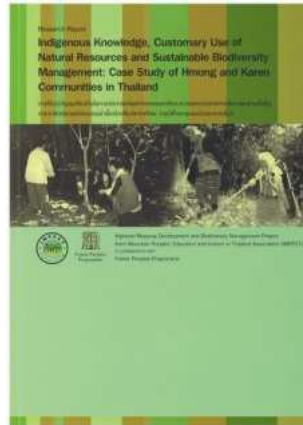
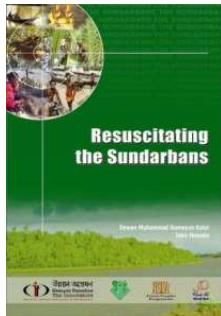
Loss of language leads to loss of biodiversity knowledge: other languages cannot explain local ecological concepts

Recommendations

1. Recognise and promote the role of customary laws, traditional institutions and customary practices in relation to biodiversity conservation and sustainable use
2. Recognise and respect indigenous peoples' rights to their lands and resources.
3. Engage indigenous and local communities in natural resource management and decision-making.
4. Apply FPIC in all matters affecting indigenous peoples' lands and territories.
5. Prioritize implementation of POWPA element 2 when dealing with protected areas.
6. Enable culturally appropriate education
7. Use the *United Nations Declaration on the Rights on Indigenous Peoples and other Human Rights Instruments* as the basis for the implementation of Article 10 (c)

Community initiatives to enhance implementation of Article 10(c)





10(c) case studies and related publications:

- explain customary management systems and important role of customary laws & institutions.
- demonstrate value of customary practices and traditional knowledge
- Propose concrete recommendations

Also: VIDEOS

Community resource mapping



Community mappers
trained to collect data

Use of GPS/GIS

Group discussions,
interviews

Validations

Corrections and revisions



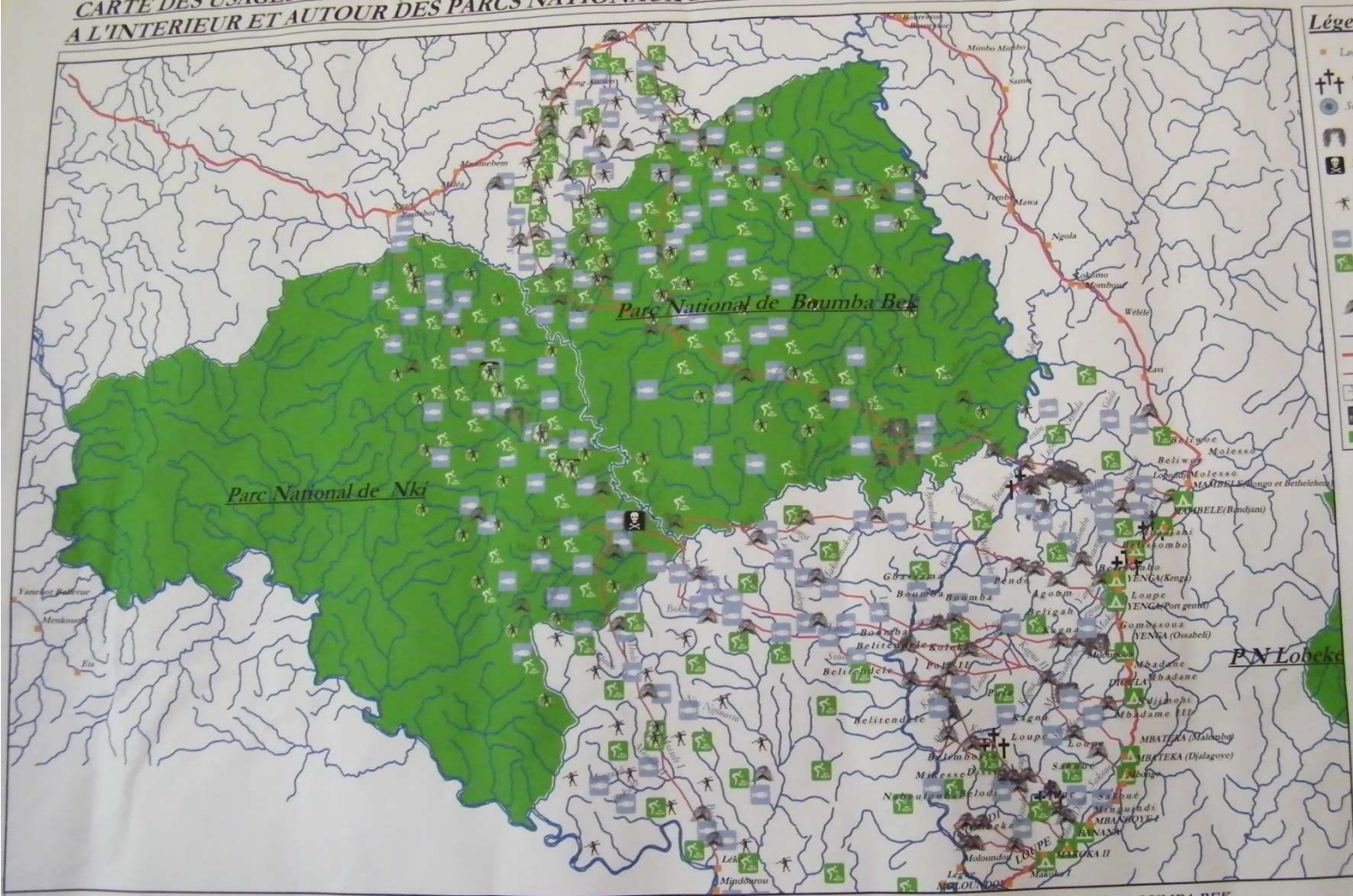


Cameroon:

Training to use GPS systems:
difficult because most Baka are
non-literate

GPS adapted: the computer screens are marked with **symbols** which they can press to record an important site or resource

CARTE DES USAGES COUTUMIERS DE L'ESPACE FORESTIER PAR LES POPULATIONS AUTOCHTONES BAKA VIVANT A L'INTERIEUR ET AUTOUR DES PARCS NATIONAUX DE BOUMBA BEK ET DE NKI DANS LE SUD-EST DU CAMEROUN



Légende

- Localités (villages)
- ††† Cimetière
- Sources d'eau potables
- 🏠 Sites culturels ou cultuels
- ☠ Rites
- 🏹 Indices de chasse
- 🐟 Indices de pêche
- 🟩 PFNL
- 🏕 Campement
- Cours d'eau
- Route principale
- Pistes piétonnes
- 🏠 sarako (Ndimanisa) ou (Baya)
- ☠ Maréouge (Ndimanisa)
- 🟩 Aires Protégées

Source :
 Atlas forestier
 du Sud
 Cameroun
 (GFW), INC.
 Données GPS
 de terrain.
 Nov. 2009



CETTE CARTE A ETE REALISEE PAR LES COMMUNAUTES BAKA VIVANT A L'INTERIEUR ET AUTOUR DES PARCS NATIONAUX DE BOUMBA BEK ET NKI AVEC L'APPUI DE AAFEBEN, DU CEFALD ET DU Centre pour l'Environnement et le Développement (CED)

Cartographies locaux : Jean louis KEMANI, NAMOUDJOU, Celestin ALLO, SAPAGNEGUE, TEOKE, Germain KOUATADIBA, Jasmin KELLE, Pascal LIBBE DJENO, Jean KOBE, Paul SASSA, Sylvain BAKENDJE, BOABONG, KOUOMBO, DJOMBI, GONDA, SIDEMO, ADJINA, GWAYIGA, DJANGA, MOSSADIKOU, TABESSO, MBITA, DOUMOU, DJALAGO
 Appui logistique et technique : Guy Franklin KOUMEDOM, Sylvie ASSO, Nadine NDIA, Joseph T EKOTO, Hermine MBEZELE, Virginie AWINDO, David ANDOULA, Eloi KOUATADIBA, Victor AMOUGOU, Evaline NTEBANI (CEFAID); Georges Thierry HANDJA, Gerome TAMO, Nico KAMTE, Joseph MOUGOU et Didrot NGUEPJOUO (CED).

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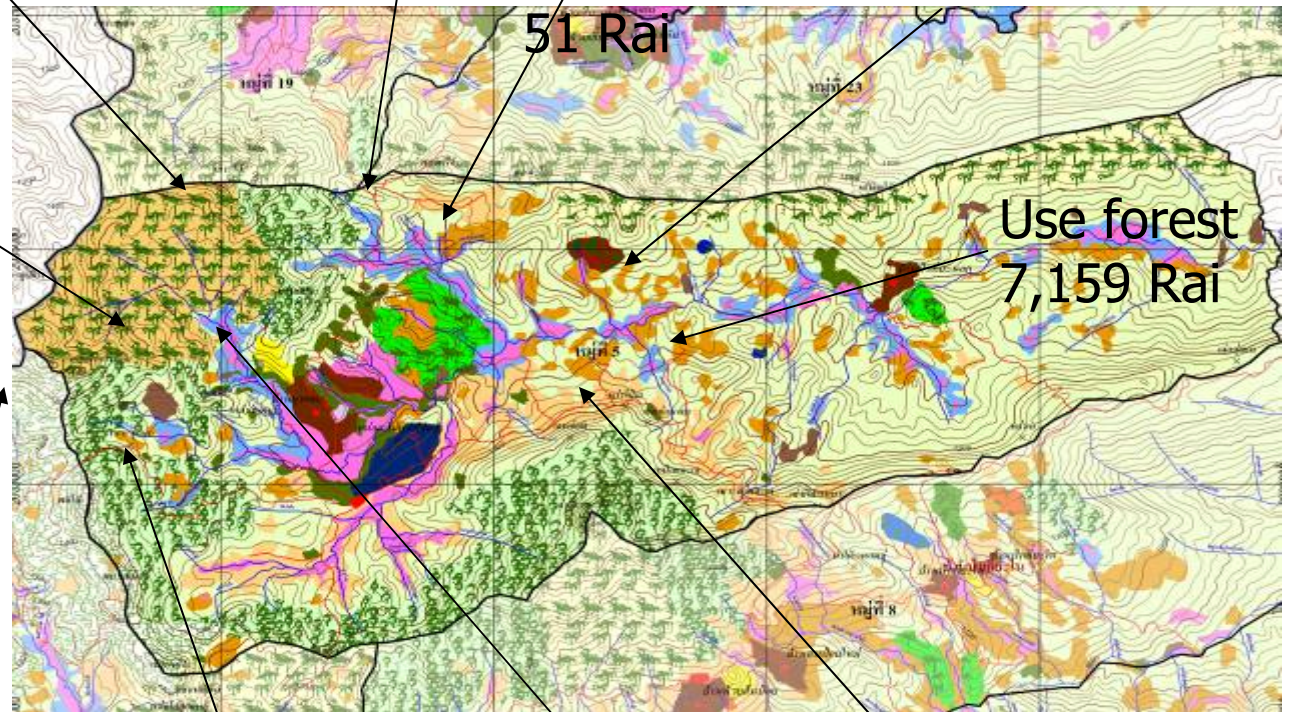
Thailand: land use map of Khuntae village

Total area: 15,337 Rai
 Farming: 1,730 (11.2%)
 Use Forest: 7,210 (47%)
 Conservation 5,855 (38.2%)
 Govt Project: 364 (2.4%)
 Settlements: 178 (1.2%)
 [total forest area: 85.2%]

Rotational fields 935 Rai

Public land
51 Rai

Use forest
7,159 Rai



Ritual forest 1,593 Rai

Burial grounds
296 Rai

Community conserved forest 1,297 Rai

Traditional forbidden forest 67 Rai
Spring area 2,602 Rai

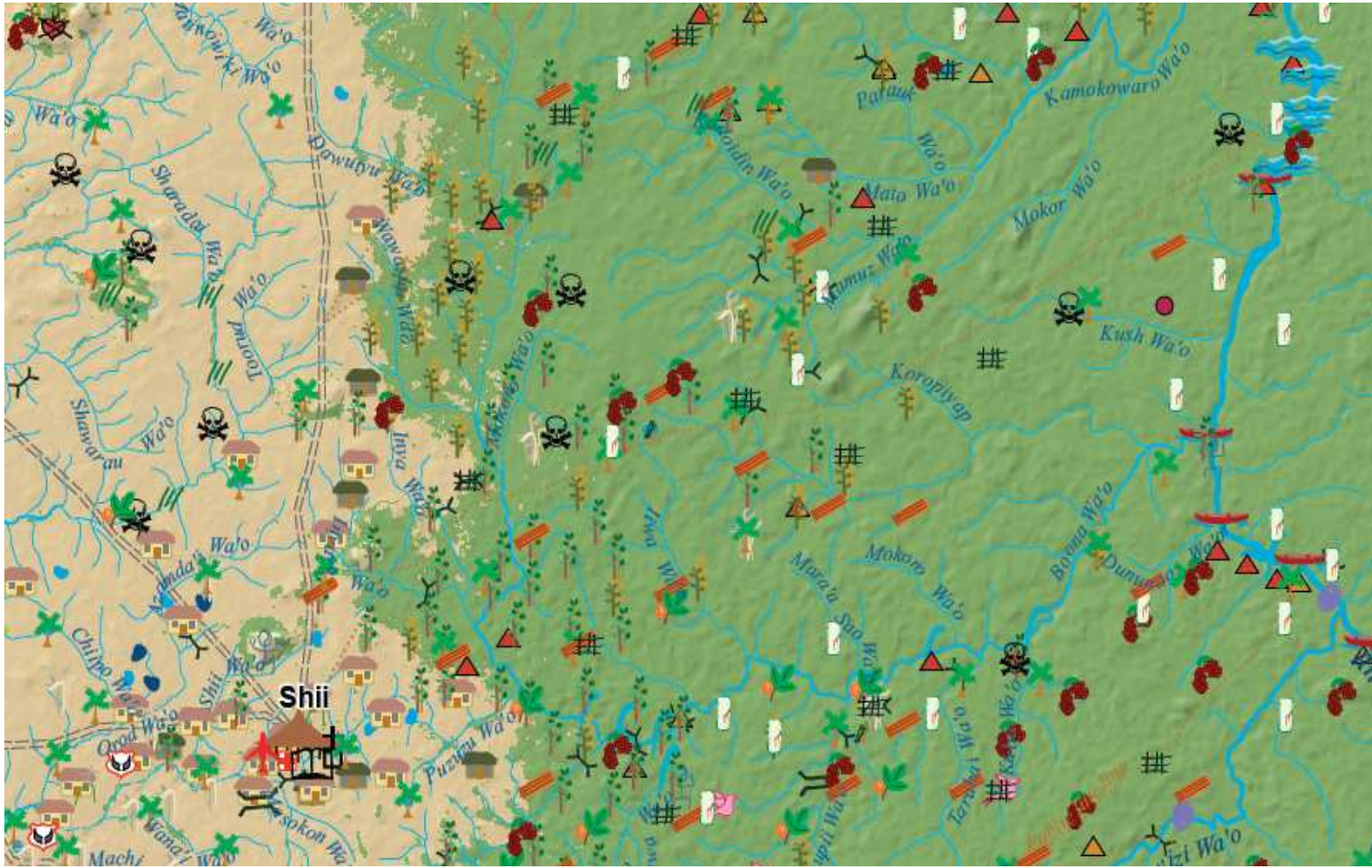
Government reforestation

Settlement 178 Rai
232 Rai

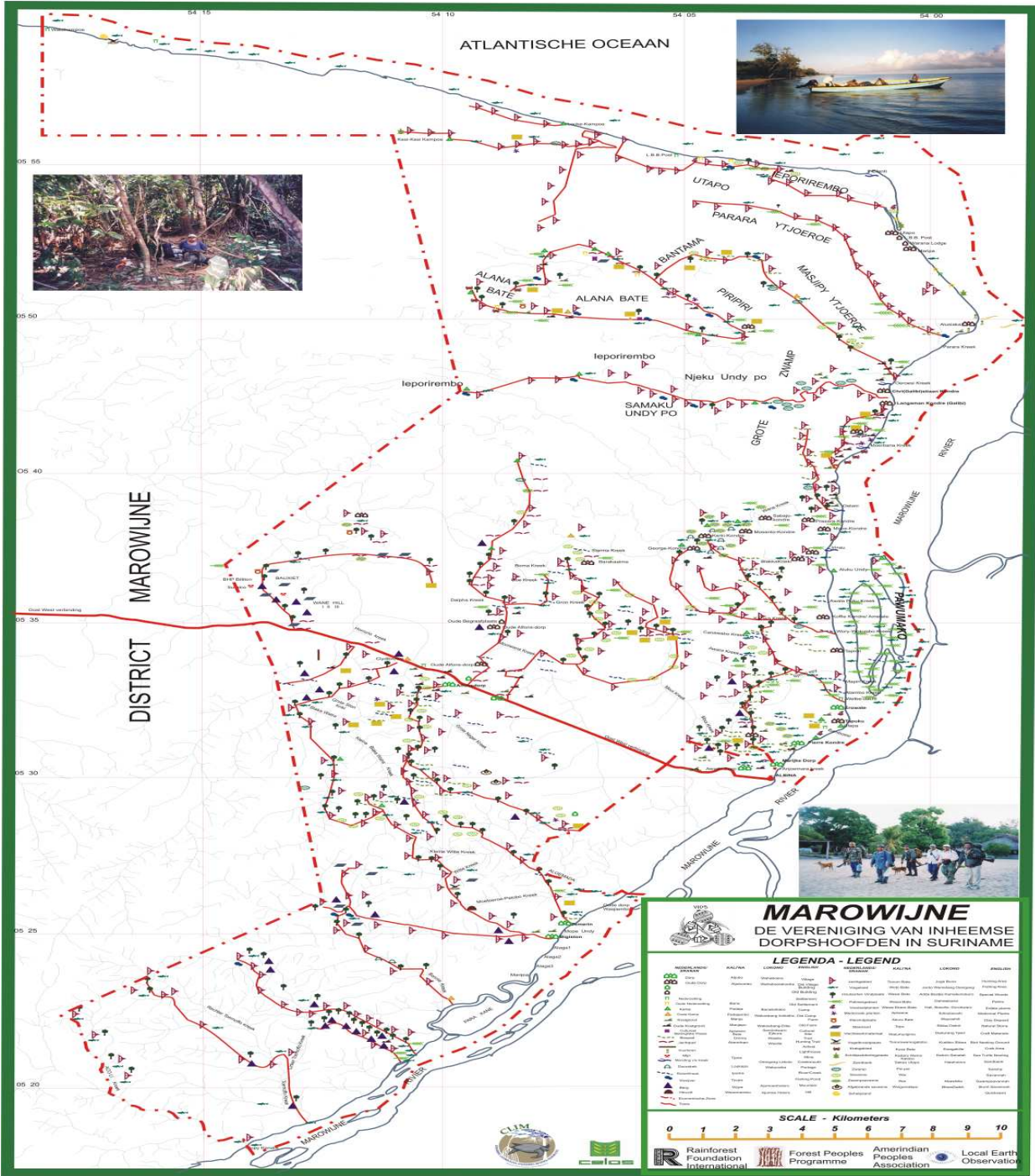
Queen project 132 Rai

Paddy 795 Rai

Grazing area



MARAUNY NA'NA EMANDOPO ; LOKONO SHIKWABANA



MAROWIJNE
DE VERENIGING VAN INHEEMSE
DORPSHOOFDEN IN SURINAME

LEGENDA - LEGEND

AMERINDIAAN	MARAUNY	MARAUNY	AMERINDIAAN
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SCALE - Kilometers
0 1 2 3 4 5 6 7 8 9 10



Purpose and use of the maps

- Complement 10c studies
- Give insight in the scope of traditional territories
- Demonstrate traditional occupation and use of traditional territories
- Increase communities' awareness of territory and customary use
- Basis for further management planning



Training how to use the map
in negotiations and dialogue
with governments and
organizations about
customary use and land and
resource rights



Community-based monitoring of illegal logging activities



Community Based Biodiversity Monitoring

Use of traditional knowledge to monitor status of biodiversity

Local resource users provide information

Example
Sundarbans:
monitoring fish species



Development of Participatory Model for Identification and Recognition of Forest People (ParMoRec) in the Sundarbans (Bangladesh)



- Identifies the real traditional forest resource users
- Promotes issuing of forest permits to real resource users and addresses corruption
- Improves access to forest for local communities
- Improves livelihoods

Establishment of community based co-operatives



Involvement in Joint or collaborative protected area management

Progress in Cameroon:

- dialogue with WWF (in charge of management)
- government increasingly includes indigenous peoples in discussions about protected areas
- management plans address community rights



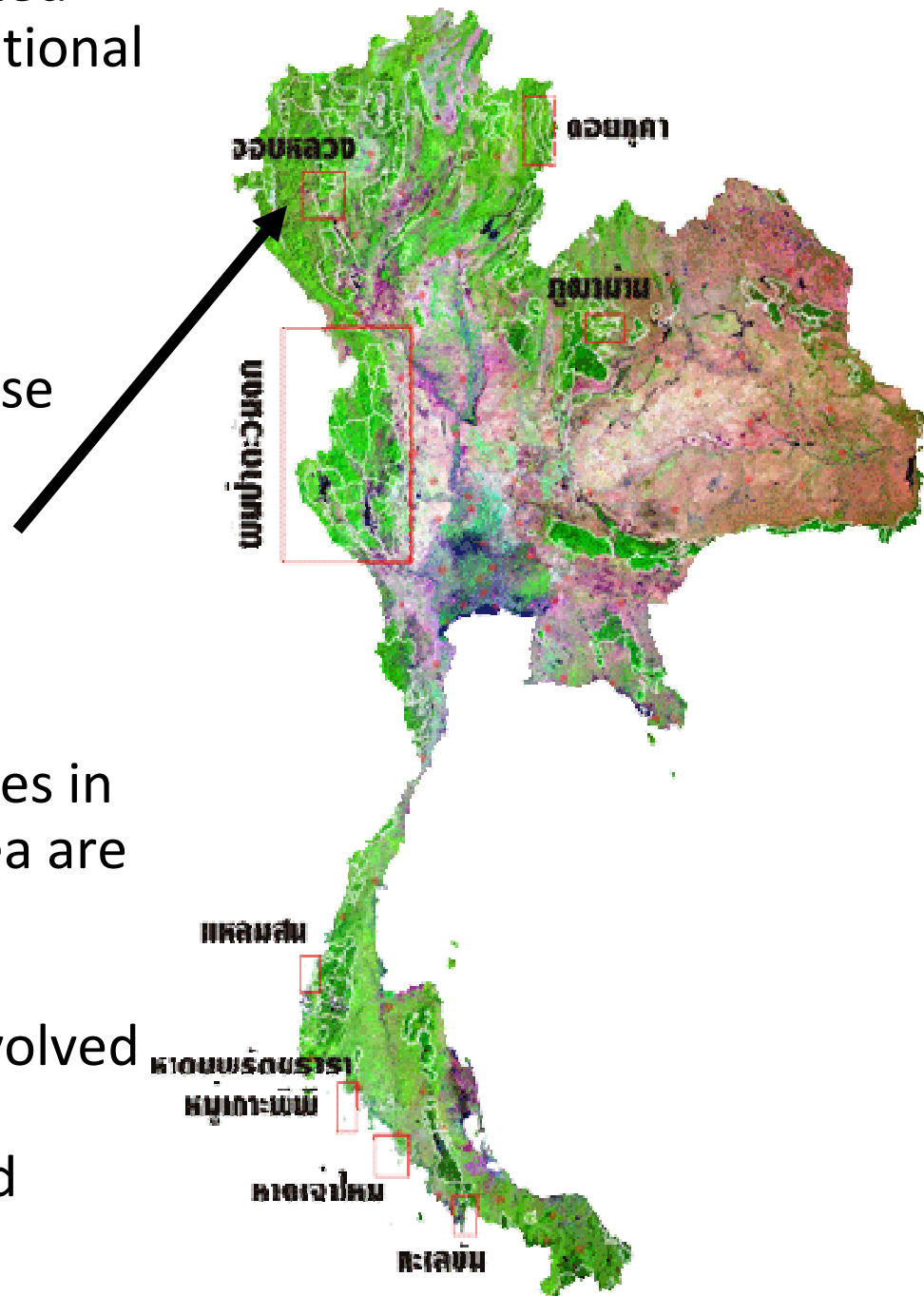
'Joint Management of Protected Areas Project' in Ob Luang National Park, Thailand

Previously:

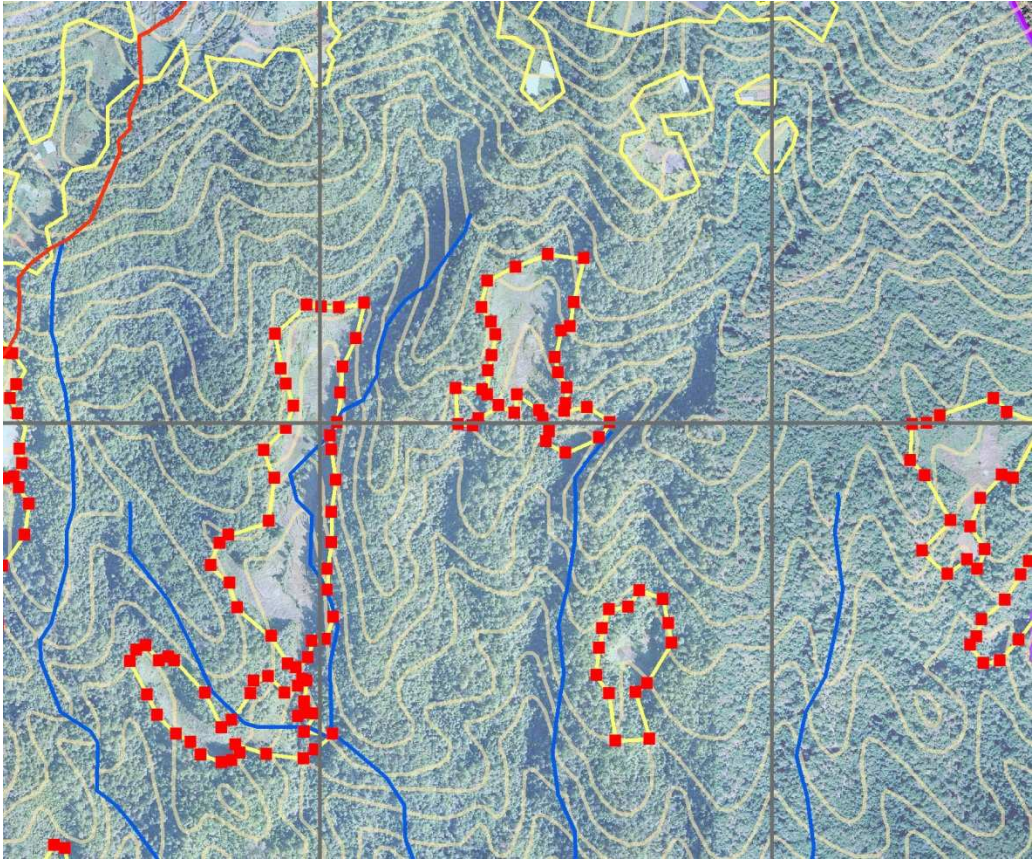
- Human rights violations
- Limitations on access and use

Result of joint management project:

- Access and resource use issues in and around the protected area are addressed
- Indigenous peoples more involved in the decision-making and management of the protected area.



Demarcating community land use zones in areas overlapped by the Ob Luang National Park





Initiatives to protect and maintain traditional knowledge and practices (skills) related to sustainable resource use



Karen and Hmong in Thailand: passing on indigenous culture and knowledge related to the environment



Transmitting traditional knowledge and skills to youth



Indigenous Education Festival, Suriname

Training on customary practices for resource users (Sundarbans)



Formation of Indigenous cultural team (transmission of traditional knowledge through songs)



Community responses to climate change



Document climate change impacts

Analyze and diagnose problems related to communities and ecosystems which are vulnerable to climate change



Inventories of flora and fauna in the vulnerable ecosystems

Mapping exercises

Bangladesh: community vulnerability mapping

resource mapping of areas that are vulnerable to flooding and other threats in the Sundarbans



Using customary practices and traditional knowledge to adapt to climate change

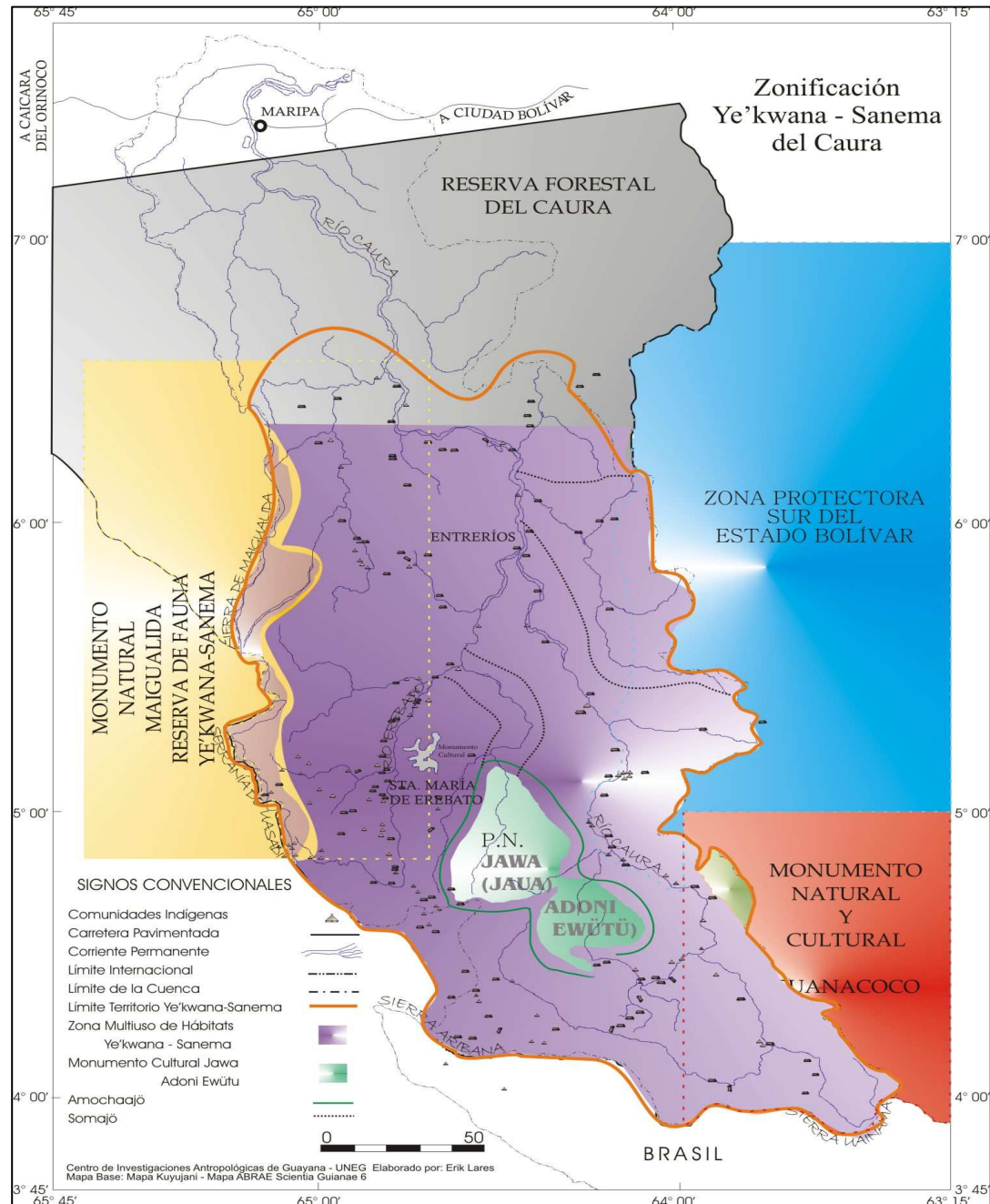
Example: promotion of community mangrove forestry: a tool for adaptation in coastal areas



Developing community-based management plans

- Developing management plans for conservation, use and sustainable development of the territories





SIGNOS CONVENCIONALES

- Comunidades Indígenas
- Carretera Pavimentada
- Corriente Permanente
- Límite Internacional
- Límite de la Cuenca
- Límite Territorio Ye'kwana-Sanema
- Zona Multiuso de Hábitats Ye'kwana - Sanema
- Monumento Cultural Jawa
- Adoni Ewütü
- Amachaajö
- Somajö



Centro de Investigaciones Antropológicas de Guayana - UNEG Elaborado por: Erik Lares
 Mapa Base: Mapa Kuyujani - Mapa ABRAE Scientia Guianae 6

Conclusion

Lessons learned from the 10(c)project:

- Will be used to provide suggestions for the new component of work on customary sustainable use (tomorrow!)
- THANK YOU