
Nurturing Future Indigenous Women Leaders.

Indigenous Women and Biodiversity Network



Acknowledgement

When we formed the Indigenous Women Biodiversity Network we never thought we could go this far. Today we say thank you to you all who supported us through the years.

Netherlands center for Indigenous Peoples, the Secretariat of the Convention on Biological Diversity, The Parties to the Convention on Biological diversity who have supported our recommendations during the Conferences since 4th conference of the parties to date, the International Indigenous Forum on Biodiversity. Our Partners who for a long time supported and still support us, the Christensen Fund. To All our Indigenous women whom we started together in 1998 and have moved on to other areas of work and to those who today still work with us all. To the different Partners we continue working with we cannot say thank you enough. We look forward to your continued partnership.

For the Young Indigenous women who helped us compile this report, Malia Nobrega, Winnie Kodi and Viviana Figueroa, Thank you. Thank you everyone and lets keep up our great work.



Forward

Red de Mujeres Indígenas sobre Biodiversidad (RMIB)



Para la Red de Mujeres Indígenas sobre Biodiversidad es un orgullo haber caminado esta ruta por 20 años, construyendo juntas este sendero, desde el año 1998, de la mano con jóvenes, hombres y ancianos, aportando e intercambiando conocimientos como semillas que a través del tiempo han germinado en ideas, acciones y propuestas que quedaron plasmados en normas internacionales como en diversos sitios y época.

En ese contexto reafirmamos y reconocemos el rol de las mujeres indígenas en mantener, proteger, preservar y salvaguardar a la Madre Tierra y sus ecosistemas para las presentes y futuras generaciones de nuestros pueblos y la humanidad en general.

Para nosotras, asumir esta responsabilidad no ha sido fácil, sin embargo, a través de las enseñanzas y prácticas que nos han sido transmitidos de generación en generación, las mujeres indígenas desde niñas hemos aprendido el cuidado y el respeto a la Madre Tierra, y a entender que ella es la que nos provee de lo que necesitamos para vivir y para mantener con vida nuestros pueblos y este principio ha sido nuestro norte.

Asumimos como madres, hermanas, hijas, o simplemente como mujeres, el rol fundamental que tenemos en la transmisión de estos conocimientos para la pervivencia de nuestras culturas, por eso el trabajo de nosotras está orientado a seguir fortaleciendo esos liderazgos de las mujeres indígenas en todo el mundo.

Honramos a todas las mujeres del mundo en estos 20 años y más, reconociendo sus luchas, compromisos y ese amor a la Madre Tierra, a la gran biodiversidad que existen aún en nuestros territorios.

Para nosotras este proceso ha significado, aprendizajes, enseñanzas, empoderamiento y compartir juntas experiencias de trabajo, sueños y metas que como mujeres indígenas venimos tejiendo desde nuestros hogares, comunidades y pueblos en aras de aportar junto a nuestros hermanos nuestros esfuerzos en el marco de la complementariedad y dualidad. En este contexto, actualmente contamos con varias lideresas que se han fortalecido en este proceso, posicionadas en espacios locales, nacionales e internacionales de representatividad y defensa de derechos de los pueblos indígenas.

día a día mantienen viva nuestras culturas a través de sus prácticas en el cuidado de las semillas, en la educación, en las prácticas de la medicina tradicional, en sus cantos e historias entre otras.

Nuestro agradecimiento a todas las personas, instituciones, donantes y gobiernos que a través de estos años han apoyado y se han solidarizado con nuestro trabajo, respaldando nuestra lucha en el marco de la interculturalidad y confianza, compartiendo espacios, diálogos y experiencias, tal como hemos venido trabajando en este espacio del CBD y en otros espacios.

Aún queda mucho por hacer, los grandes retos y desafíos siguen vigentes, pero al mismo tiempo reconocemos que hemos avanzado y obtenido grandes resultados, esperamos seguir trabajando juntos por la vida de nuestra madre tierra y este esfuerzo en conjunto está escrito en este proceso de los 20 años que celebramos la RMIB.

For the Network of Indigenous Women on Biodiversity it is a pride to have walked this route for 20 years, building together this path, since 1998, hand in hand with young people, men and the elderly, contributing and exchanging knowledge as seeds that through time They have germinated in ideas, actions and proposals that were embodied in international standards as in various places and times.

In this context, we reaffirm and recognize the role of indigenous women in maintaining, protecting, preserving and safeguarding Mother Earth and its ecosystems for present and future generations of our peoples and humanity in general.

For us, assuming this responsibility has not been easy, however, through the teachings and practices that have been transmitted to us from generation to generation, indigenous women since childhood have learned the care and respect for Mother Earth, and to understand that she is the one that provides us with what we need to live and to keep our peoples alive and this principle has been our north. We assume as mothers, sisters, daughters, or simply as women, the fundamental role that we have in the transmission of this knowledge for the survival of our cultures, that is why our work is oriented to continue strengthening those leaderships of indigenous women in all the world.

We honor all the women of the world in these 20 years and more, recognizing their struggles, commitments and love for Mother Earth, the great biodiversity that still exists in our territories.

For us this process has meant learning, teaching, empowering and sharing together work experiences, dreams and goals that as indigenous women we have been weaving from our homes, communities and

peoples in order to contribute together with our brothers our efforts within the framework of the complementarity and duality. In this context, we currently have several leaders who have been strengthened in this process, positioned in local, national and international spaces of representativeness and defense of the rights of indigenous peoples.

Day by day they keep our cultures alive through their practices in the care of seeds, in education, in the practices of traditional medicine, in their songs and stories among others.

Our gratitude to all the people, institutions, donors and governments that through these years have supported and have shown solidarity with our work, supporting our struggle in the framework of interculturality and trust, sharing spaces, dialogues and experiences, as we have I have been working in this space of the CBD and in other spaces.

There is still much to be done, the great challenges and challenges are still valid, but at the same time we recognize that we have advanced and obtained great results, we hope to continue working together for the life of our mother earth and this joint effort is written in this process of the 20 years we celebrate the IWBN.

Florina Lopes

Co-Chair Indigenous women and Biodiversity Network
IWBN





Lucy Mulenkei

Co-Chair

Indigenous women and Biodiversity Network

The United Nation's Declaration on Indigenous Peoples (UNDRIP) in its Preamble Recognizing that "*Respect for indigenous knowledge, cultures and traditional practices contributes to sustainable and equitable development and proper management of the environment*" UNDRIP 2007.

This is what motivated Indigenous women to continue to work together despite the languages, the continents and financial constraints that they face. As women working in our own communities with different environmental challenges and conditions, we have remained connected together with a purpose. Together as Indigenous women working on traditional knowledge and biodiversity, we remain visible and focused through learning, sharing and helping each other advance by telling the world that Mother nature needs to be protected, conserved and all that is in it is important for our lives and those of our families, communities and the world. That the knowledge given to us by our ancestors should be carried on and shared with all generations and to ensure that as the world evolves, we must let that which is created to support us as human beings and all other species in the world remain respected and well conserved.

Everything that has life deserves and has a right to exist until its time expires. As Indigenous women, we are the care givers of our families and communities. We bring lives to being and we help them learn and understand that we are generous and love to work towards our own success our communities. This is our mission that helps us to ensure that we use our Traditional knowledge to save the world's biodiversity encouraging and helping all of us to live in harmony with nature

"Nothing can ever fix nature' not even all monies in the world and money rules, are never worthy following."

Auliq Ice

Motivation



JUN TUN KI SAMAJ IXOQI'

20 años de trabajo Red de Mujeres
Indígenas sobre Biodiversidad

La Red de Mujeres Indígenas sobre Biodiversidad RMIB ha trabajado incansablemente por el respeto, reconocimiento y práctica de los derechos de las mujeres indígenas, los conocimientos tradicionales y los sistemas de uso manejo y conservación de la biodiversidad.

A 20 años de su creación, la RMIB ha mostrado al mundo los aportes que las mujeres realizan día a día en la gestión de la biodiversidad, los recursos naturales y culturales, los cuales ha sido base fundamental para conservar sus territorios que albergan el 80% de la biodiversidad del planeta.

Hablar la RMIB es hablar de la Madre Naturaleza, de la Madre Tierra, de la complementariedad, del elemento femenino de los bosques, del agua y de la semilla, es hablar del ciclo de vida del ser humano y del universo, es hablar de la abuela luna y de las cuatro grandes abuelas Kaja Paluna: Agua Parada que cae de lo Alto; Chomija: Agua Hermosa y Escogida; Tz'ununija: Agua de Gorriones y Kaquixaja: Agua de Guacamaya.

Enumerar a cada una de las lideresas de la RMIB para felicitarlas sería algo complejo, además el actuar indígena es colectivo por eso me permito exhortarlas en conjunto para que sigan aportando, construyendo propuestas y planteamientos, abriendo espacios, enseñando a las nuevas generaciones que las mujeres son el origen y cimiento de la vida de nuestros pueblos, de nuestra cultura, son el pasado, el presente y el futuro, adelante hermanas de la RMIB.

*Ramiro Batzín-Coordinador Global
Foro Internacional Indígena sobre Biodiversidad
Sotz'il*



JUN TUN KI SAMAJ IXOQI'

20 years of work of the Indigenous Women Biodiversity Network

The Network of Indigenous Women on Biodiversity RMIB has worked tirelessly for the respect, recognition and practice of the rights of indigenous women, traditional knowledge and systems of use, management and conservation of biodiversity.

20 years after its creation, the IWBN has shown the world the contributions that women make every day in the management of biodiversity, natural and cultural resources, which has been a fundamental basis for conserving their territories that host 80% of the planet's biodiversity.

To speak the RMIB is to speak of Mother Nature, of Mother Earth, of complementarity, of the female element of forests, of water and of seed, it is to speak of the life cycle of the human being and the universe, it is to speak of the grandmother moon and the four great grandmothers Kaja Paluna: Stopped Water that falls from Above; Chomija: Beautiful and Chosen Water; Tz'ununija: Water of Sparrows and Kaquixaja: Water of Guacamaya.

Enumerating each of the leaders of the IWBN to congratulate them would be something complex, besides the indigenous act is collective so I encourage you to encourage them to continue contributing, building proposals and approaches, opening spaces, teaching new generations that women they are the origin and foundation of the life of our peoples, of our culture, they are the past, the present and the future, sisters of the IWBN.

Ramiro Batzín-Global Coordinator
International Indigenous Forum on Biodiversity
Sotz'il



Our History

Twenty years of the Indigenous Women's Biodiversity Network



Indigenous Women Biodiversity Network (IWBN) history comes from a journey undertaken by Indigenous Women from the global south, with a quest to create visibility of Indigenous women's role in Biodiversity Conservation. When the Convention on Biological Diversity came to force in 1993, it was very clear that Indigenous women were not visible at all, even though the convention encouraged and advocated for the participation of indigenous Peoples Globally, there was yet unfinished business reaffirming the full and effective participation.

In 1997, the Spanish Government hosted a technical working group on Article 8j where Indigenous Peoples from the different regions attended. It was very clear yet that the participation of Indigenous Women was minimal and thus a reason for a few indigenous women and their friends decided on a strategy. During the 4th Conference of parties to the convention in Bratislava Slovakia, a few indigenous women with support of the then Netherlands Centre for indigenous Peoples NCIV with other partners the traditional knowledge network and helped organized a side event that was the birth of Indigenous women Biodiversity Network. This was the beginning of a journey led by two co-chairs Florina Lopez Latin America and Lucy Mulenkei Africa.

Why was this so important to Indigenous Peoples and especially women and the convention? It was important because as indigenous women we wanted our role in the conservation of the Environment, the biodiversity around us, our community and the contribution we make to protect and conserve biodiversity using traditional knowledge was very crucial for the conservation of the global Biodiversity. For Indigenous women, biodiversity is the cornerstone of their work, their belief systems and their basic survival. Apart from the ecological services that biodiversity provides, there is the collection and use of natural resources. For indigenous Peoples and local communities in particular, direct links with the land are fundamental, and obligations to maintain these from the core of individual and group identity

Today, across the globe, and particularly in tropical regions rich in biodiversity, it is women who manage most of the plant resources that are used by humans for several uses like medicines, food, a multitude of materials for crafts and construction, firewood and other bush products for different uses in the homes and villages. At the community level, especially in remote areas, including the small Islands, forest and mountain areas wild vegetables, and other root plants and fruits help in food security during famine, floods, conflicts or any other natural disasters. Women do all these as their knowledge is immense, and they know that the family and community's health and well-being depends on them, protection and preservation of this knowledge is crucial for maintaining biodiversity.

"Biodiversity is the very core of our existence within our communities. You cannot say how many dollars this is worth because it is our culture and our survival. In this context biodiversity is invaluable ... We value our surroundings as our identity, as who we are and our inheritance that is given to us ... Our environment is many things, a classroom, a pharmacy, and a supermarket." Ruth Lilongula, Solomon Islands (UNEP/IT, 1999, p.162)

Achieving the goals of the Convention on Biological Diversity, particularly those related to sustainable use and to benefit sharing, will require much greater attention to women's knowledge, management and rights, and to the domestic sphere. Examples of positive steps needed include: prioritizing the conservation of plants that are important to women curators and reversing dynamics that lead to their erosion; recognizing, valuing and promoting the inter-generational transmission of women's traditional knowledge and





Members of IWBN during CoP 8 in Curitiba, Brazil

practices; recognizing indigenous rights systems and, within these, women's rights to plants and land resources that sustain these plants; ensuring women's full participation in decisions and policies that affect their plant rights and the status and welfare that they derive from plant resources; and promoting and disseminating research that enhances our knowledge of the above (Patricia Howard, 2003).

In Kenya, researchers have found that men's traditional knowledge is actually declining as a result of formal schooling and rural to urban migration while women retain not only a refined and widely shared level of general knowledge about wild foods, crafts and medicinal plants, but are also acquiring new – men's – knowledge about natural resources, as roles and duties change (Rocheleau, 1995).

It is not only foraging societies (those dependent mainly on hunting, fishing, and gathering) that depend on wild plants; they are also essential to human livelihoods throughout rural areas of the developing world. In most of these systems, women predominate as plant gatherers. According to one statistical analysis of 135 different societies with various subsistence bases (e.g., agriculture, animal production, hunting, fishing, and gathering), women provide 79% of total vegetal food collected (Barry and Schlegel, 1982).

Indigenous women have the Traditional knowledge that they have

kept for centuries. They know what is for the private domain and what they can share out in the public. They are the teachers of generations. Their knowledge on language, food, seeds, art has brought diversity which has further discovered innovations that has enhance alternative livelihoods among many in remote areas. They have fed their communities and natured all what mother nature has given the world. It's these indigenous women that have guided us on better ways to appreciate nature and slowly taking us through the journey of living in harmony with nature.

Despite limitation of funding and visibility, Indigenous women and Biodiversity network have continued to work with fellow International Indigenous forum on Biodiversity giving their contribution to ensure indigenous women and gender issues are discussed and recognized in the discussions and processes of the convention on biological diversity.

The Secretariat of the Convention on Biological diversity has played a crucial role in ensuring that Indigenous women are visible and their contribution is taken on board in all thematic areas of the convention. Thanks to the Spanish Government who supported capacity building for Indigenous women in Latin America for some years to not only understand the Convention but play an important role in the negotiations of different areas of work of the convention such Access and benefit sharing coming up with the Nagoya protocol which indigenous women continue to work on. Indigenous women and biodiversity have continued to work in partnership with other indigenous Peoples and local communities not only at the international but also at the regional, national and local levels respectively. It is the local level that that knowledge is visible practiced. It is that local level where innovations and other traditional knowledge discoveries happen, it's where wise women stay and share their wisdom on different areas, its where nature is and it's where ideas of who is to share the local to national to regional and to finally international.

As Indigenous women we believe in partnership and it is this partnership that has advanced us in development working with others and knowing others from different continents, has made us discover further and appreciated the fact that we have to continue together and encourage young women to join the network and bring their knowledge form the written book and them to learn the oral and visible actions that make us all understand why we have to save our declining Biodiversity and why all policy makers have to include the local voices and ensure no one should be left behind and they are living in harmony with nature means all biodiversity has to live in harmony with each other and we are all part of it.



IUCN Congress in Honolulu Hawaii



The Team during the IUCN Congress in Honolulu Hawaii(from left Alisia -Fiji, Noelani-Hawaii, Juliana- Guatemala Mueda- Thailand, Polina- Russia, Malia- Hawaii, Lucy Kenya)

The World Conservation Congress brings together several thousand leaders and decision-makers from government, civil society, Indigenous Peoples, business, and academia, with the goal of conserving the environment and harnessing the solutions nature offers to global challenges. As Indigenous Women we wanted to be part of this congress and we contributed shared and learn from each other. This was important because the Congress aimed to improve how we manage our natural environment for human, social and economic development. The congress as a venue to work with partners, indigenous Peoples and women indigenous women and other stakeholders who will be attending to create good environmental governance, engaging all parts of society to share both the responsibilities and the benefits of conservation.

As a team we were able to attend different events within the Congress different side events and some of us facilitating and cohosting events. Apart from that we attended side events outside the Complex of the meeting at Kamehameha groups of schools at the University of Manoa grounds under the theme Indigenous Women building relationships, mentoring Empowering. Invited guest were form both the Congress, from the Kamehameha schools which these are series of schools for Indigenous Peoples form the Honolulu, others were friends of Indigenous peoples who have attended other different activities organized by Indigenous peoples in the areas.



The Team at different side events, which were held during the congress.



uliana Upon on the right sharing with one of the Indigenous Women on the work they do learning and sharing with the elders. And on the left IWBN joining side events.



During the IWBN side events sharing stories form our different continents.



Malia catching up with old colleagues Latin America and more during side event

These drives reminded us always how nature was beautiful and why we should protect it at all cost. The fresh air we breathe out there was indeed soothing and healing making us always looks forward to returning back in the night to the natural environment.

During this time, we were able to do presentation at the University Organized by Malia and had a good discussion with students studying one of the units on food production. The lecturer was an indigenous woman form Canada so this was very important as it helped the students understand the perspectives of traditional foods forms other continents.



Visiting the Organic farms and joining the women elders from the community discussing and sharing our experiences from the Indigenous women



IWBN had side events hosted by the University of Hawaii department of Hawaiian Studies to share a lot of knowledge between the invited indigenous women and the Hawaiian Indigenous women and especially the young women in the University and other Indigenous women from the small island states who attended the congress. It was also be a great opportunity there were many other organizations that were supporting some Indigenous Peoples and especially women to attend the side event.

Visiting the Indigenous Language schools both junior and senior. This was a good learning discussion as the students start learning their language when they are young and the older ones also since urbanization has contributed to both distortion and disappearance of the Indigenous languages among the Indigenous peoples globally.

Results/Outcomes

This was a landmark for IWBN and we had archived a lot more than we had expected. We participated in different side events each member who attended was also able to connect with different partners including Governments from their own regions, we had press conferences, attended cocktails to celebrate different achievements from our partners and from the conference organizers.

We connected with local indigenous women's organizations, visited their different activities and shared together our journey from home to Hawaii and aspirations for beyond. We visited language school where children are taught traditional Hawaii language.

At the end of the conference we join different commissions as members - Lucy has been selected as a member of the Indigenous Peoples working group on Protected areas. Joining other members who are working towards ensuring that Indigenous Peoples fully and effectively participate and contribute and have an impact in IUCN selection on Indigenous peoples passed during the congress in Hawaii. Since the Congress the team has been working closely together and even though from different continent the process of connecting and working together is slow there is progress in that IWBN members became visible. Immediately after the congress there was the 13th conference of parties to the convention on biological diversity held in Mexico and indeed the team in Hawaii joined the selected indigenous women only two of them were not able to join due to their activities. The process was a learning process and indeed lessons learnt were



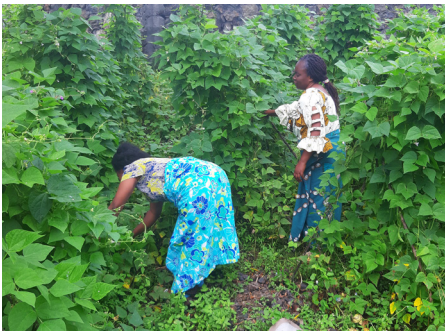
that no matter what you do if you are dedicated to a process keep it going and networking has continued. One can never work a lone you need others, you need partners and friends who can walk with you those who have the same passion that you have. It shows clearly our self-determination and our Prior informed consent matters a lot since with FPIC the team was able to run their activities effectively and with a lot of confidence and determination.

Even though in the previous meetings we participated in different capacities, IWBN members were always visible in one way or another. Indigenous Women's Biodiversity Network (IWBN) is proud of the achievements in these processes we have now our website which we have uploaded and continue improving it day-by-day.

<http://iwbn-rmibn.org>



Indigenous women at the IWBN pre-conference meeting at CoP 11, Hyderabad, India, 2012

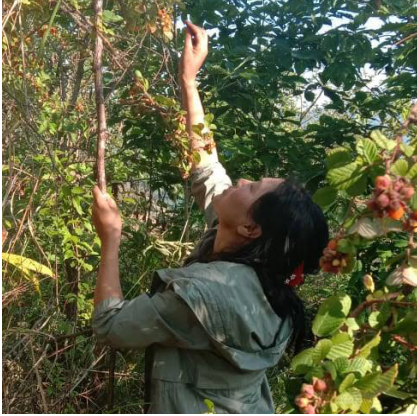


Indigenous women using traditional knowledge to contribute towards food security

Chapter1- Asia

My Land, My Culture and Biodiversity Conservation

Thingreiphi Lungharwo- SGP Fellow Biodiversity



As the Indigenous Women's Network on Biodiversity celebrates 20 years of Biodiversity, I gather thoughts to share the story of the land that I belong to and from where our identity, our culture and knowledge system derived. The Naga¹ ancestral domain stretches between India and Myanmar. We are divided into different administrative units in India's Northeast it includes the states of Arunachal Pradesh, Assam, Manipur and Nagaland,

and in Myanmar's Northwest- in Kachin and Sagaing Divisions. According to our belief, land is sacrosanct, it is God given and cannot be traded, land is our mother and the sky our father. Our relationship with our land includes the past, the present, and the future, the seen and unseen, the above and below and we uphold high respect for our land and try every possible way to protect our land.

Every Naga village is a tiny republic with well-defined village boundaries. Our village land is earmarked for different purposes like agriculture, grazing, woodland, bamboo grove, wild fruit grove, sacred grove, settlements, homestead garden, orchards, spring shed and conservation areas among others. Almost all Naga villages have their community conserved areas. Our conservation areas ensure we have safe drinking water. They are also sanctuaries full of rich flora and fauna, many endemic, some rare and others threatened. Our traditional practice of keeping a community conservation area is key to meeting the National Biodiversity Targets. In India's Northeast region which is inhabited by more than 400 indigenous communities there is an average of 65 percent forest cover which is more than three times the national average of 21 percent. It also hosts more than 60 percent of the Indian biological diversity. In a state like Manipur,

1 The Nagas are transnational indigenous people with a population of approximately 4 million and comprising of more than 70 tribes, inhabiting parts of India north-east (in the state of Arunachal Pradesh, Assam, Manipur and Nagaland) and Myanmar north-west (parts Kachin and Sagaing Division)



where indigenous territories constitute more than 80 percent of the state geographical area the average forest cover is 76.54 percent, and Arunachal Pradesh and Nagaland have 80 percent average forest cover.

Each season, our fallow forests supply us with enumerable varieties of plants with medicinal values, vegetables, insects, birds, bush meat, mushrooms, and fruits and more. It is like the super market of the modern globalized world, but the difference is we don't pay. We only take care of our land and the resources it provides. As women, we do our best in the position society has given us. Although most of us don't get the opportunity to go to school or college for education, we ensure to be a repository of knowledge on biodiversity and our fields dedicated to agriculture to be a reservoir of all kinds of crops. We keenly observe nature and transmit our knowledge to the younger generations. We ensure our daughters keep up our practice of safeguarding biodiversity and gift her with all kinds of seeds and blessings when she is sent off for marriage.

Our culture is not complete without Conserving Biodiversity and our intrinsic link with biodiversity is manifested in our art forms, clothes design and patterns, ornaments, carvings, motifs, songs, dances, folk tales and festivals. To the world, our morung¹ and traditional houses are a place of shelter, and our log drum to produce sound, but to us it bears reflection on the relationship of our being with all the elements of the cosmos. When we cut big tress from the forest for such purposes, we appease the spirit of the forest to grant permission and we tell the tree not to feel sad because it will be leaving the forest and soon, they will be cut down to give protection to the people or that warriors from different directions will be honored with its sounds. Thus, construction of traditional houses, carving of log drums or erection of monoliths follow elaborate rituals and are engraved with images of animals, sun, moon or other objects and which all relates our existence and the universe.

Our celebrations and festivals as an agrarian society revolves round the cycles of nature. There are several festivals dedicated in the name of biodiversity such as hornbill, lily, chilly, garlic, millet, orange, Sangai, lemon, and pineapple and so on. Of all the festivals, the seed sowing festival is of great importance to the Naga society and each year it is celebrated with great joy and gaiety and opulence of food,

1 Morung or the youth dormitory is a prime education Centre for the Naga Society. In the morung much of naga cultures, customs and tradition are transmitted from the elders to the youth through folk tales and oral traditions, folk music and dance, carving of wood and stone, weavings and other hand crafts. It is in the morung where dignity of labour and values is taught, refine culture, rectify personal shortcomings and encourage to build strong society collectively.



colorful attires, dances and games to pronounce nature's bountiful blessings. Celebrating festivals involves appeasing the spirit and invoking nature's blessing. It is to promote peace, harmony, prosperity and posterity and to remind the younger generations of our connections to the roots, about nature's gifts to humankind and to uphold our cultural identity.

Biodiversity is imbibed in our culture to nurture and celebrate, which in our own understanding resonates in the three objectives of the United Nations Convention on Biological Diversity of conserving biological diversity, using it sustainably and sharing its benefits fairly and equitably. As indigenous women, our call to contribute to the collective responsibility of conserving biological diversity will continue.

Sangran water festival of Rakhaine community people celebrated in Bangladesh

Myentthein Promila



Men, women, children and parents starts for monasteries for bathing Buddha.

Bagladesh is a developing country of south Asia with topography that is flat and low-lying and the most vulnerable country to the context to climate change in the world. It has a population of about 160 million and an average 6% economic growth. Poverty levels are high and livelihood/food security are reliant on natural disasters as well as climate sensitive sectors, particularly natural resource management, agriculture, fisheries e.t.c. The constitution of Bagladesh does not recognize ethnic, linguistic and cultural minority as indigenous people. Rakhaine people in Bangladesh celebrate Traditional Rakhaine "Sangran 1380". It is the most joyful celebration of the year. Traditionally Rakhaine Sangran is celebrated on 13-17 April every year, it's also

known as the Water Festival. Sangran is on Tangu, the first lunar month of Rakhine calendar. Sangran means passing from one year to another. The New Year, Sangran Celebration, symbolizes the feast of washing away the old year clean. Traditional Rakhaine Sangran is held in three stages which are: incense - grinding, offering of water to Buddha images and holding the water festival. Before the arrival of Sangran, everyone's household must be cleaned.

Bathing the Buddha: On 13th April, the opening day of Sangran, young men-women, children and parents go to monasteries bringing scented water, Buddhist flag and various food, candle etc donation. When they arrive at the monastery compound the girls carry the water and the boys wash the Buddha images and statues, then offer scented water to the Buddha images. They go around from one monastery to another offering one donation to each monastery. Before bathing the Buddha no one is allowed to play with water. When they return home from visiting the monasteries, anyone can throw water at the lorries carrying people. The Water Festival starts the next day.



Offering water to Buddha images “Bathing of Buddha”

Pandal for the Water Festival: In every suburb they make a beautiful pandal with wooden posts surrounded by toddy palm leaves hanging with green bunches of leaves and colorful flowers. In the middle of the pandal there is a container filled with water. In front of the container there are benches in a single row which provide seats for the girls. A fence is placed three feet above the ground. It serves as the divider between girls outside the pandal and women inside the pandal. Rakhaine girls who are pandal members run the pandal.



Greets with water by gently thrown: The girls sit on the benches facing the water container, they wear the same colour and designed uniform. The boy can choose the girl he likes as his mate. Every group has to wait for its turn while the other group is enjoying the water festival in the pandal. While they are waiting for their turn, there is singing and dancing in the fore ground. When the whistle blows, it means that the time is up. The next group takes the place opposite the girls of their choice. The boy invites the girl to join him for the water festival, he greets her with a cupful of water gently thrown on her back. The girl gets up and throws a bowl of water at him.



Girls enjoying the water festival in the pandal

The girl fills his bucket with water. He takes a cup of water from his bucket and throws it at her. She throws him a bowl of water from the boat. They play face-to-face, faster and faster. If some-one's cup drops down or he/she wipes his/her face, that will be a loser, as must pay a fine. A group is allowed to enjoy themselves for about 15 minutes. There are whole pandals filled with water sparks. During the Sangran days, every house cooks some traditional food and sends it to monasteries. Also, they send food to relatives and neighbors then, everywhere is filled of music until midnight. It has been mentioned here that Majority Rakhaine people living in coastal area: Cox's Bazar, Patuakhali, Barguna and little in Rangamati, Bandarban under Chittagong in Bangladesh.

ICPD-Rakhaine

1. Improving access to basic needs: health care water-hygiene education – training
 - a. Promoting Indigenous rights
 - b. Regular discussion
 - c. Advocacy, lobbying and networking
 - d. Coordination & collaboration with Adivashi forum
 - e. Raining -Social gathering
2. Developing their capacities for self empowerment by creating credit unions
 - a. Income generating Activities (IGA)-Skill development training
 - b. Foster savings habit
3. Health care: mobile health unit, training of traditional midwives, improvement of water management, hygiene awareness
4. Education: new centers for learning their native language, teacher training, student scholarships, Education material support motivational discussion session in school.
5. Job access: mobile vocational training centers.
6. Economy: setting up of credit unions, legal support service, Income generating activities.
7. Social empowerment of women, Youth
8. Strengthening Natural Resources Management and Bio-Diversity conservation
9. Enhancing adaptive capacity on climate change and Improving food security and sustainable livelihoods
 - a. Useful in waterlogged area
 - b. No fertilizer needed
 - c. High Production
 - d. Can use for two years
 - e. Environment friendly



Traditional Knowledge and the Conservation of Biological resources-the case in Africa

Lucy Mullenkei, Indigenous Information Network

"Human progress is neither automatic nor inevitable. We are faced now with the fact that tomorrow is today. We are confronted with the fierce urgency of now. In this unfolding conundrum of life and history there is such a thing as being too late...We may cry out desperately for time to pause in her passage, but time is deaf to every plea and rushes on. Over the bleached bones and jumbled residues of numerous civilizations are written, the pathetic words: Too late." Martin Luther King Jr. 'where do we go from here: chaos or community'

Africa's present biological wealth is based on innovations of successive generations of local communities, which have consistently developed and conserved their biological resources. In so doing they have accumulated knowledge, innovations and practices. The livelihood of the local communities of Nomadic Pastoralists, farmers, hunters and fisher-folk depends almost exclusively on these resources, innovations, technologies and practices. In the traditional African worldview, environmental resources (land, water, animals and plants) are not just production factors with economic significance, but also have their place within the sanctity of nature. Certain places have a special spiritual significance and are used as locations for rituals and sacrifices, for example, sacred grooves, shrines, mountains and rivers. These locations are quite often patches of high biodiversity, which are well conserved and protected by the community. As we look at the traditional knowledge the Indigenous and local communities, we will also be focusing on the objectives of the convention as quoted in Article 1 of the Convention on Biological Diversity. This will help us see how far are we in terms of achieving the 2010 targets of reducing the loss of biodiversity. Traditional knowledge for indigenous peoples is one of the best ways to reduce the loss of natural resources.

Article 1:

'to be pursued in accordance with its relevant provisions, which are the conservation of biological diversity, the sustainable use of its components and the fair and equitable sharing of the benefits arising out of the utilization of genetic resources, including by appropriate access to genetic resources and by appropriate transfer of relevant technologies, taking into account all rights over those resources and to technologies, and by appropriate funding.'

Indigenous local people in Africa have their own ways of using resources available without depleting them. They use their intimate



knowledge of plants, soils, animals, climate, and seasons, not to exploit nature but to co-exist alongside it. This involves careful management, control of population, the use of small quantities but a wide diversity of plants and animals, small surpluses, and minimum wastage. In traditional African cultures, plants provide food, medicines, pesticides, poisons, building materials; animals provide meat, clothes, string, implements and oil. Indigenous knowledge of nature has ensured the survival of many people in fragile habitats. Subsistence farmers produce to meet their family needs without attempting to dominate nature or exploit it excessively. They developed technologies, which act in harmony with nature unlike science. Indigenous knowledge is full of beliefs, which have not been explained in rational terms, but its knowledge is centered in the harmony of the natural world. All flora and fauna have a place in an ordered universe made up of humankind, nature, and spirits.

Indigenous cultures and traditions have helped to protect the natural world from destruction through religion and rituals. Cultural diversity and biodiversity are not only related, but often inseparable. Of the estimated 6,000 cultures in the world, between 4,000 and 5,000 are indigenous, which means that indigenous peoples make up between 70 and 80 per cent of the world's cultural diversity. The interaction between biodiversity, human languages and cultures may be best observed at the local level. As we look at traditional knowledge we must think of the culture and ways of life for the traditional people who still hold those cultures and traditions close to their heart and life.

Africa is a continent of historical landscapes. These landscapes are not only shaped and modified by human activity but also symbolically brought into the sphere of human communication by words, stories, songs, proverbs and legends that encode and carry human relationships with the environment. Indigenous peoples have identified themselves with these landscapes which they believe carry their lives their language and at most their spirits. It is to them a gift from Mother Earth. Indigenous peoples believe that People who do not speak in their mother tongue do not have access to traditional knowledge and are bound to be excluded from vital information about subsistence, health and sustainable use of natural resources.

In the two centuries, Indigenous Peoples of the continent and many ethnic groups around the world have been faced with many challenges



that threaten their extinction. The unfortunate and worrying situation is that, the threat is not only them as a people but also the biological and other natural resources. The causes and consequences of this loss lie in the increasingly unsustainable exploitation of the earth's natural resources and the growing marginalization and dispossession of indigenous and minority groups. Africa is economically the least developed continent, and yet is one of the best endowed in biological resources. The continent is rich in crop and medicinal plants diversity, the economic value of which has not been valued. The knowledge and innovation that its people have developed to use and conserve these biological resources is based on indigenous practices developed and tested over generations. However, the prevailing trend of biodiversity loss is a major concern since the continent's economies, cultures and political systems are heavily dependent, albeit precariously, on the conservation, management, and sustainable use of biological resources (Nnadozie et al., 2003).

Take the example of Tanzania. Tanzania has a population of over 30 million people and an area of 939,400 square kilometers. It is endowed with rich biodiversity comprising over 10,000 species of flora and fauna and marine resources. Traditional medicine plays a role in primary health care and has great future potential. For over 60% of the population seeking advice on health, the first point of contact is traditional healers, the majority of whom in rural areas. Currently there are over 75,000 traditional health practitioners in the whole of Tanzania of these about 2,000 live in towns. The traditional healers in towns earn their living solely from selling traditional remedies. With growing recognition of the role of traditional medicine in health care the selling of traditional medicines within and outside is a growing area of endeavor. This has helped change prevailing attitude towards the sale and use of Indigenous remedies. (P.P.Mhame 2004)

Globally, there is increasing acknowledgement of the relevance of indigenous knowledge as an invaluable and underused knowledge reservoir, which presents developing countries, particularly Africa, with a powerful asset in environmental conservation and natural disaster management. Specifically, from time immemorial, natural disaster management in Africa has been deeply rooted in local communities, which apply and use indigenous knowledge to master and monitor climate and other natural systems and establish early warning indicators for their own benefit and future generations.



Indigenous knowledge is therefore an essential element in the development process and the livelihoods of many local communities. In terms of biodiversity, traditional knowledge can be seen as the “knowledge, innovations, and practices of indigenous and local communities embodying traditional lifestyles relevant for the conservation and sustainable use of biological diversity”. It should at the same time be recognized that the value of African Indigenous Knowledge systems is not simply with regard to the maintenance of biodiversity and how to manage ecosystems sustainably, but also and more importantly with its significant contribution over the centuries to the world’s reserve of clinically useful plants, food crops, animal genetic resources, and increasingly, also industrially useful resources such as enzymes (Nnadozie et al., 2003, Ekpere, 2004; Shikongo, 2000).

Recognition of Indigenous Knowledge

It should be noted however that a major challenge faces some countries in the linking the traditional and indigenous knowledge with modern science. In Kenya, for example, the main challenge the country continues to face is how to reconcile indigenous knowledge and modern science without substituting each other, respecting the two sets of values, and building on their respective strengths. Recent studies in Kenya on the application and use of traditional knowledge in environmental conservation and natural disaster management cited examples of areas where such knowledge is still prevalent and harnessed. The current intellectual property rights system in Kenya does not recognize or protect the rights of indigenous and local communities to their Traditional Knowledge. Consequently, bio-prospecting has continued without Indigenous and local communities benefiting fairly from the commercialization of their knowledge and innovation (Mbeva2004).

However, despite the prevalent application and use of indigenous knowledge by local communities, it has not been harnessed to fit into the current scientific framework for environmental conservation and natural disaster management in Kenya. As a result, there is a general lack of information and understanding of the need to integrate or mainstream indigenous knowledge into scientific knowledge systems for sustainable development in the country. To achieve this integration would require a blend of approaches and methods from science and technology and from indigenous knowledge.



In some countries like Sudan and Kenya, recognition of indigenous traditional knowledge has not been prioritized. As such, these resources have been lost and continue to be lost each day. This has caused many of the elders to wish for the days when traditional knowledge was used reflectively. One interesting example of traditional conservation values is of a sedentary community at the confluence of two rivers. This community was fish-eating, and had rules designed to control how fishing was done. For example, nets were designed in such a way that they did not catch very small fish. This meant that the fish supply was sustained. There were also rules regarding the killing of certain species of animals, such as giraffes. If you killed such an animal, the punishment was to give 10 cows to the king. If a community member had suffered as a result of animal actions, for example if one's crops were destroyed by an elephant, it was necessary to go to the king to consult with him to determine the action that should be taken. Simply killing the animal was not permitted. This is how the cultural system sustained the environment. However, during the civil war, the army killed anything that crossed their path without any regard for environmental sustainability.

Looking at the two cases from Kenya and Sudan, it is important then to ensure that these are carefully discussed by all, together with the knowledge holders, to ensure positive linkages between traditional knowledge and sustainable management of natural resources. This is very important as traditional knowledge is the communal knowledge held by Indigenous Peoples, which is then passed on from generation to generation. Some examples of this are religious traditions and sacred sites; the use of traditional herbs, trees and plants by medical practitioners, traditional birth attendants, healers; and arts and music. This kind of knowledge is gradually being lost through the lack of commitment by Governments in the implementation of the convention, globalization and lack of recognition of the importance of the knowledge and holders of that knowledge.

Recently, the United Nations Environment Programme (UNEP) initiated a project in Kenya, Tanzania, South Africa and Swaziland to harness and promote the use of indigenous knowledge in environmental conservation and natural disaster management through training and access to and exchange of information. The information collected and analyzed through the project is expected to enhance understanding of the need to integrate indigenous knowledge in development processes



for poverty and disaster risk reduction as well as in fostering involvement of all constituents including the local communities. The project should be seen as part of a new interest in traditional African knowledge systems, which are still prevalent despite the numerous interruptions, by development interventionists. It is hoped that the project will be replicated in more countries in Africa and other regions of the world. UNEP agrees that Africa's biodiversity is under threat from six main sources (UNEP, 2002):

1. Loss of species or subspecies;
2. Invasion by alien (non-native) species;
3. Natural habitat destruction, degradation and loss,
4. Erosion and loss of traditional knowledge innovations and practices relevant to biodiversity conservation;
5. Human population growth, pollution and economic expansion (Unsustainable development; and
6. Lack of recognition of indigenous knowledge and indigenous property rights;

It is essential and imperative to recognize the importance of traditional knowledge across the globe. In order to do this, the Convention on Biological Diversity therefore provides that we:

1. Respect, preserve and maintain the traditional knowledge of the Worlds' indigenous and local communities who are often the most marginalized and disadvantaged of groups even in their native lands.
2. Recognize that the use of such knowledge should be promoted for wider application with the approval, involvement and prior informed consent of the holders of such knowledge.
3. Recognize that the creators, owners and holders of such bodies of knowledge should equitably share in all the benefits, which arise from the use of their knowledge.

Article 10c on sustainable use –'protect and encourage customary use of biological resources in accordance with traditional cultural practices that are compatible with conservation or sustainable use requirement'.

Traditional knowledge and access and benefit-sharing are complementary. Indigenous peoples should be able to access the resources which allow them to put traditional knowledge into practice.



This means, for example, that traditional healers should be able to access the herbs and other plant material necessary for their work. In terms of benefit-sharing, this refers to the equitable sharing of any benefits that may arise from the use of such resources. If a foreign company decides to exploit traditional indigenous resources and knowledge by patenting a plant that has been prepared and used in the curing of a certain disease, those who have been practicing that preparation and use for centuries should benefit from that. All too frequently, indigenous peoples are excluded from decision-making processes when it comes to access and benefit-sharing; often, they are not even aware of the fact that their resources are being removed or exploited elsewhere. Sometimes the government can take advantage of this ignorance by coming in the guise of visitors or researchers, and asking for indigenous peoples to sign away their rights without fully explaining the implications of the rights being signed away.

It is now increasingly recognized that traditional teachings and practices have played and continue to play an important role in decision-making, and serve as a foundation for the survival of indigenous and local communities not only in Africa but also elsewhere. Their ancient relationship with the land has given indigenous peoples a profound knowledge of the living Earth. From an indigenous world view, all parts of the universe are interconnected. Every living creature, whether bird, animal, tree or plant, lives according to the instructions it was given by the creator (Posey, 1999). The conservation of biological diversity is an integral part of indigenous teachings (Blanchet-Cohen, 1996). It has to be noted though that this is not true in all cases as there are strong evidence for human induced extinctions of large mammal faunas in North America, Australia and New Zealand by indigenous people (Cunningham, 2005, pers. comm.)

Another important aspect to consider is that African traditional knowledge was and remains of fundamental socio-cultural importance to African society. During knowledge transmission to and the socialization of children over several generations African social institutions are gradually crystallized (routine or habitual ways of doing things gradually become the customary way that things are done) and social roles become defined. These processes therefore result in Africa's diverse and unique cultures, traditions and societies. According to Ruddle (2001) referring to the pacific region, just as local knowledge and its transmission shape society and culture, so too, does culture and society shape knowledge this is equally true for



African society. It is then important to consider the characteristic and other aspects of traditional knowledge to understand the barriers to the use and application of traditional knowledge, innovations and practices of local and indigenous communities in Africa. According to Ekpere (2004) any attempt to understand traditional knowledge must recognize its:

- Holistic nature;
- Mode of transmission;
- Communal ownership and collective intellectual property construct (it is important to note that communal ownership does not always apply e.g. to some traditional medicines.
- Responsibility and custodianship to ensure true conservation and effective transfer from one generation to another.
- Non-fixation in time frame.

The above recommendations remind us clearly on the great concern of the great loss of Traditional knowledge in Africa, and what we need is action. The Convention on Biological Diversity in 8j and related provision say " subject to its national legislation, respect, preserve and maintain knowledge, innovations and practices of indigenous and local communities embodying traditional lifestyles for the conservation and sustainable use of biological diversity and promote their wider application with the appropriate and involvement of the holders of such knowledge, innovation practices and encourage the equitable sharing of the benefits arising from the utilization of such knowledge, innovation and practices.

Policies in Place

There are some requirements and constraints involving the use of traditional medicines and the even sometimes the use of indigenous and traditional knowledge in Africa. In the case of Tanzania, according to Paulo P. Mhame on his conference paper on the role of traditional knowledge in the national economy and traditional medicine in Tanzania, there is need to develop adequate facilities for research into and development of products using such resources, and an effective system of marketing the products that are available or become available in due course. Suitable control mechanisms are also needed to ensure that the underlying nature resources are used sustainably. Some of the challenges on developing health care uses of these traditional medicines at the local and national level are:

- Inadequate awareness



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- Insufficient investment in research and development
 - Inappropriate distribution chains
 - Lack of data of comprehensive information on medicinal plants

The fact that regulations governing the exploration, export and conservation of fauna and marine resources are issued by the relevant departments of different ministries is also an obstacle. Various regulations from different ministries exist, but there is no single regulation that spells out how to control and regulate the exploration, export and conservation of medicinal resources derived from animal and marine life.

Recommendations

- Traditional knowledge is concerned with values, attitudes and behaviors from one generation to another. Some of the methods for preservation of traditional knowledge include documentation, archiving and communication and information sharing. This would ensure that traditional knowledge and knowledge of daily life is not only passed on to future generations, but its use could also be exploited fully by indigenous peoples living today.
- Information on traditional knowledge and on access and benefit-sharing should be disseminated in ways that are more easily accessible by indigenous peoples on the ground. This includes translating information into local languages, and getting rid of the technical jargon. Processes such as access and benefit-sharing should be explained in simple terms that can easily be understood.
- Information should also be disseminated through the use of various types of media. One example that has been put into practice is the use of radio talk shows. Such shows could be used to discuss the proceedings at a recent COP which had been attended by an indigenous person from the region, for example. Other means, such as television shows, presentations and dramas, could also be used for information dissemination and the explanation of concepts such as access and benefit-sharing.
- Databases and registers could also be created for use in the preservation of traditional knowledge and kept at the hands of those who have knowledge for protection and preservation from exploitation or misuse in the public domain.
- In terms of access and benefit-sharing, more advocacy is needed specially with the government and other partners to ensure that ABS mechanisms are being implemented on the ground.



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- Policy makers ought to formulate methods for equitable access to traditional knowledge held by indigenous societies and for compensating its owners.
 - It is not enough to recognize indigenous knowledge, practices and innovations in writing; these practices must be recognized at local, national and regional levels and allowed to continue through access to land and resources
 - Indigenous peoples must be vigilant of researchers, companies and other prospectors entering their territories, and question the motives of anyone attempting to cut a business deal.
 - Indigenous peoples have too often gained little to nothing from the foreign use or occupation of their lands, use of their resources and of their knowledge, it is therefore important to have awareness-raising and capacity building, for the communities to be better able to protect these resources and gain compensation for their use and exploitation by outsiders.
 - Building a regional, national and international registry of traditional knowledge and innovation based on biological diversity may help in reducing transaction cost of the potential entrepreneurs, investors, fellow learning communities and even traders.
 - Compliance with prior informed consent of the communities to respect their knowledge rights for eventual benefits sharing, keeping in mind the share of not only individual knowledge holder, but also their communities, nature conservation and the ones who add value and innovation augmentation fund.
 - It is important to create open source technologies pool to support livelihoods options for disadvantaged communities.

Respect for Biological Diversity

Respect for biological diversity implies respect for human diversity. Both elements are fundamental to stability and durable peace on earth. The key to creating forms of development that are sustainable and in harmony with the needs and aspirations of each culture implies that abandon patterns that undermine the lives and perspectives of those cultures. Tolerance and reciprocal respect for cultural distinctiveness are indispensable conditions for increased mutual understanding among the world's peoples and recognition of our common humanity. At the dawn of the new millennium, humankind has a historic opportunity, not to say responsibility, to make a case that is stronger than ever for cultural diversity and biodiversity are both values of and



for the very long term. By focusing on “sustainable diversity”, we assume that human beings belong to the biological universe while, at the same time, they are the only species on earth that has the privilege of creating diverse forms of culture in time and space. Accordingly, they determine the earth’s future. This places a special obligation on them to ensure a proper balance between environmental health (especially biodiversity) and equitable development. Thus, cultural diversity should be regarded as a powerful guarantee of biodiversity. Development models produced since in the 1970s have clearly failed, despite constant revision, to live up to the expectations they raised. The concept of sustainable development, based on a clear understanding of the role of biological and cultural diversity in maintaining ecological systems, cannot be viewed exclusively through an economic prism that puts technological progress to the fore. Globalization tends to create a context conducive to interdependence, often to the detriment of the least developed countries and without consideration for the diversity of cultures. The new challenges arising from globalization are making it increasingly important to redefine the relationship between culture and development or, to be more precise, between cultural diversity, biological diversity and development.

Biological resources are the backbone of the African economy as well as the life-support system for most of Africa’s people, especially the marginalized rural communities. A variety of resources, both plant and animal, are used for food, construction of houses, carts, boats, household utensils, clothing and as raw materials for manufactured goods. Many resources, such as timber and agricultural produce, are traded commercially, and others are used in traditional crafts such as basket weaving and carving, in addition, many species with medicinal properties are harvested by local communities and pharmaceutical multinationals alike. (UNEP, 2002; Nnadozie et al., 2003; Shikongo, 2000; Wynberg, 2004). The wealth of African natural resources also has global importance, for the world’s climate and for the development of agriculture or industrial activities such as pharmaceuticals, tourism or construction, to name but a few of the most important areas. Unlike many other regions of the world where traditional knowledge, innovations and practices about biodiversity are held by geographically distinct indigenous groupings, in the African region such knowledge is intrinsic to the daily functioning of virtually all rural households (Wynberg, 2004, Nnadozie et al., 2003). Rural households depend on the continued use of their knowledge of natural resources for their sustained survival on a daily basis. This finds expression in the enormously diverse cultures of the more than 2000 ethnic groups that inhabit the continent, and in the central role played by plants and animals in African indigenous systems of medicine and agriculture.

*Shikongo, 2005-composite report Africa
UNEP/CBD/WG8J/4/INF/2*



'Having been born and brought up in a traditional setting, I long for the days when one could feel healthy and loved by all in the village and when as children we could play up to late hours of the night without fear and elders seating out watching us in the dark. When sounds and songs of wild animals were part of us and a night without the lion roaring then you would wonder what the problem was or the hyena following closely, when our grand mothers told us stories until we slept. Long gone are the mornings when we were woken by the elders praying and the mothers preparing for early morning milking of the cows. We never got sick because we were closely monitored by all the elders in the village they knew when to what traditional medicine to take at what time and what it should be mixed with. All that is gone now we no longer practice it because the knowledge has gone; what will our children learn and who will teach them. I have lost all my knowledge because of moving to the city where I hear no more the sounds of the wild but hooting cars all night long. We are all dead. We cannot live long because all our knowledge has gone with the dust along the road as we travel to this so call city which is nothing but civilization from hell'.

Sitatian katampoi- young Maasai women living in Narobi

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Indigenous Women “Healing our Waters”: Protection of Forests , the Watershed.

Edna Kaptoyo

International Alliance of Indigenous and Tribal Peoples of the Tropical Forest (IAITPTF)

Introduction

Forests play important ecological, other roles and encompass all life forms in it(plants, animals etc). Within specific forest ecosystems, the maintenance of ecological processes is dependent upon the maintenance of their biological diversity e.g. watershed

Challenges:

- Deforestation conversion of forests to agricultural land, unsustainable forest management –freshwater access issues
- Forest degradation impacts forest biodiversity and threatens resilience of forest ecosystems i.e to cope with climate change

Strategies for implementing Forest Biodiversity Conservation Initiatives by Indigenous Women:

- The preservation/protection of forest ecosystems i.e demarcation of boundaries
- The naturalization of forest systems i.e Reforestation activities (indigenous species)-ecosystem based adaptation
- The maintenance of traditional forms of forest use - a part of the indigenous peoples’ culture and traditional knowledge.
- The implementation of models for sustainable management that allow the integration of the conservation of the forest biodiversity along with social -economic development e.g Formation of forest user groups,

Introduction of agro-forestry practices, tree nurseries.

- Capacity building-exchange of experiences

Key Lessons

- Biodiversity can be mainstreamed at the local level through rights-based approaches that benefit both nature and peoples’ livelihoods
- Strengthened role of indigenous women in forest management and decision making
- Enabling environment: policy/legal frameworks, strong institutions



Chapter3: Latin America

La Red de Mujeres Indígenas sobre Biodiversidad

Florina Lopes



Members of Red de Mujeres

La Red de Mujeres Indígenas sobre Biodiversidad – Capítulo Latino América y El Caribe (RMIB-LAC), es un colectivo de mujeres indígenas que pertenecen a los respectivos pueblos indígenas desde su propia lideresa y se organizan en sus comunidades, movilizadas por su labor en nombre de la biodiversidad, con el fin de construir un tejido a nivel de Latinoamérica para dar seguimiento a las decisiones políticas y de normativa que se dan en este ámbito, en los cuales se encuentran estrechamente asociados los conocimientos tradicionales de los pueblos indígenas.

La RMIB-LAC, nace en el marco de la IV Conferencia de las Partes (COP4) del CDB, realizada en la ciudad de Bratislava – Eslovaquia, en el año de 1998 en vista de que los espacios de discusión sobre temas de biodiversidad estaban copados solamente por líderes indígenas varones, por lo que se planteó la necesidad de la creación de esta Red que asegure y fortalezca la participación de las mujeres indígenas, quienes en sus comunidades son las responsables de la transmisión de los conocimientos y en sí de la conservación de la biodiversidad. De esta forma mujeres de distintos países confluyen para dar vida a esta organización como un espacio propio de las mujeres indígenas de manera independiente, regional y global.

Desde esa época hasta la actualidad la RMIB trasciende de los espacios de encuentro como las COP y los Grupos de Trabajo, sobre todo en el ámbito del Artículo 8J del CDB y de esta manera vincular a otras mujeres que sueñan con una relación sustentable y armónica con el medio ambiente dando forma a la RMIB-LAC que hoy existe . Esta Red toma fuerza a partir de 2007 en la región de América Latina y el Caribe.

Es un espacio de incidencia política y legal con sus objetivos, misión y visión bien establecidos donde su eje central es el empoderamiento y el fortalecimiento de las mujeres indígenas en los temas ambientales y sus derechos para que sus voces sean escuchadas en los diferentes niveles de decisión.

La RMIB-LAC, en el transcurso del tiempo ha ido tomando una forma más orgánica lo que incide en nuevos retos como colectivo; esto llevó a la realización de un taller en ciudad de La Paz – Bolivia (enero de 2011).

“Ahora, no oficialmente, es reconocida como el punto focal en el tema de mujeres en el CDB”. (Taller de mujeres de RMIB, enero de 2011). En el ámbito del CDB, el rol y posicionamiento de la RMIB ha sido muy activo en el tratamiento de los temas como:

- Plan Estratégico para la Diversidad Biológica 2011 – 2020 y las Metas Aichi, en especial en cuanto a los indicadores para la conservación de la biodiversidad; la relación entre la conservación de las áreas protegidas y territorios indígenas; acceso a los recursos genéticos y distribución de beneficios; y, en cuanto al rescate, conservación y fomento de los conocimientos tradicionales.
- Grupo de Trabajo sobre el Art.8J y su plan de acciones, en particular en cuanto al sistema sui géneris sobre los conocimientos tradicionales; el consentimiento fundamentado previo para el acceso a los conocimientos tradicionales y la distribución equitativa de beneficios; los usos indebidos sobre los conocimientos tradicionales; y, la repatriación de los conocimientos tradicionales relacionados con la biodiversidad.
- Adopción y aplicación del Protocolo de Nagoya, y su socialización en el ámbito de los pueblos indígenas para su adecuada implementación, sobre todo para la participación activa de las mujeres indígenas.



Capacity-building Programme for Indigenous Women from Latino America and Caribbean Region

Yolanda Teran, Florina Lopes and Viviana Figueroa

The Indigenous Women Network on Biodiversity from Latino America and Caribbean Region with the Secretariat of the Convention on Biological Diversity and other partners had implemented a Capacity-building Programme for Indigenous Women from Latino America and Caribbean Region from 2009 to 2012 which included a series of workshops held during this period.

This initiative had as background the international negotiation within the Convention on Biological Diversity of an international regime on access to genetic resource and the fair benefit-sharing for its utilisation. Indigenous women at the Eight Conference of the Parties of the Convention on Biological Diversity (COP 8) in 2008 in Bonn, Germany point out that the negotiations of this international regime on access and benefit sharing was very complex and they little understanding about the topics was a limitation for their full and effective participation in the negotiation of this new international agreement. Also, the issue regarding the access and benefit sharing for the utilisation of traditional knowledge was a critical topic for indigenous women, as they are guarding for the traditional knowledge. Some indigenous leaders were again to participate in the negotiation process of the international regime but other particularly indigenous women wanted to protected the right of indigenous peoples and local communities.

The leadership of Florina Lopez Miro, Yolanda Teran, Maria Eugenia Choque, Hortencia Hidalgo with the support of Onel Masardule was essential for the successful implementation of the project. They provided their unique expertise along each workshop. IWNB-LAC also includes 20% of men in capacity building workshops. This project helped in the visibility of Indigenous women and learn ways of local, national and international lobby and Advocacy.

Within this context, the IWNB-LAC presented a proposal to the Government of Spain in 2009 a project to build the capacity principal of indigenous women in Latin-American and Caribbean region. The project was approved. The initiative had focus on Article 8(j) on traditional knowledge and related provisions and Article 15 (Access and benefit-sharing) of the Convention.



The objectives of the initiative were:

- (a) Building and strengthening the capacity of representatives of indigenous and local communities, particularly women, to effectively participate in processes of the Convention on Biological Diversity, especially those about Article 8(j) and Article 15; and
- (b) Increasing the number of representatives of indigenous and local communities, particularly women, involved in processes of the Convention on Biological Diversity, particularly in the negotiation of international regime on Access and Benefit-sharing.

A series of regional and sub-regional workshops for indigenous and local communities in Latin America and the Caribbean were held as part of the implementation of the initiative.

The workshops were held with the collaboration of host countries, namely:

- (a) Government of Argentina (Ministry of Foreign Affairs, International Trade and Worship; Secretariat of Environment and Sustainable Development);
- (b) Government of Guatemala (Ministry of Environment; National Council of Protected Areas, CONAP);
- (c) Government of Brazil (Ministry of Foreign Affairs);
- (d) Government of Panama (National Environmental Authority, ANAM);
- (e) Government of Colombia: (Bureau of Economic, Social and Environment of the Ministry of Foreign Affairs; Ministry of Environment); Government of Guyana (Ministry of Amerindian Affairs) and Government of Paraguay (Secretary of Environment, SEAM).

The following workshops were held in 2009-2012¹:

- (a) Montreal, Canada, 29-31 October 2009 (Latin American and Caribbean Indigenous and Local Community Capacity-building Workshop on the Convention on Biological Diversity including Article 8(j) and Access and Benefit-sharing)²;

- (b) Buenos Aires, Argentina, 4-6 February 2010 (Southern Cone region)³;

1 A first capacity-building workshop was held in Panama City, 7-9 April 2008, in preparation for the ninth meeting of the Conference of the Parties (Report: UNEP/CBD/WG8J/6/INF/8, English and Spanish, <http://www.cbd.int/doc/?meeting=wg8j-06>)

2 Report: UNEP/CBD/WS CB/ILC/LAC/1/2 (in English), <http://www.cbd.int/doc/?meeting=ABS8JC-BW-LACILC-01>

3 Report: UNEP/CBD/WS CB/ILC/LAC/3/2 (in Spanish), <http://www.cbd.int/doc/?meeting=WSC-BILC-LAC-03>



(c) Guatemala City, Guatemala, 4-6 March 2010 (Mesoamerican region)¹; (d) Brasilia, Brazil, 2-4 June 2010 (Amazonia region)²;

(e) Panama City, Panama, 11-13 August 2010 (in preparation for the tenth meeting of the Conference of the Parties)³;

(f) Bogota, Colombia, 23-25 September 2010 (Andean region)⁴;

(g) Georgetown, Guyana, 16-18 March 2011 (Caribbean region)⁵.

(h) Asunción, Paraguay, 13 - 16 August 2012 (Latin America and the Caribbean Regional Indigenous and Local Community preparatory meeting for the eleventh meeting of the Conference of the Parties to the CBD)⁶

(i) Asunción, Paraguay, 17 - 18 August 2012 (Regional Workshop for Indigenous and Local Community Trainers of the Latin American and the Caribbean Region on Articles 8(j), 10(c), and related provisions of the CBD and Nagoya Protocol on ABS)⁷

More than 300 representatives of indigenous and local communities in Latin America and the Caribbean, particularly indigenous women attended the workshop series. Topics covered in the workshops included basic issues, like the concept of biodiversity and traditional knowledge and the issues and discussion in the negotiation of international regime on access and benefit-sharing (ABS). Indigenous women learned with practical exercise complex term such as genetic resources, mutual agree terms including role play and simulation of the participation at the official meeting and negotiations related to the international regime on access and benefit-sharing (ABS). They had practical exercise with real text under negotiations.

In the process of capacity-building indigenous women could quickly understand very well complex text and concept and they were able to do substantial contributions during the negotiations of the international regimen on ABS.

1 Report: UNEP/CBD/WS CB/ILC/LAC/4/2 (in Spanish), <http://www.cbd.int/doc/?meeting=WSC-BILC-LAC-04>.

2 Report: UNEP/CBD/WS CB/ILC/LAC/5/2 (in Spanish), <http://www.cbd.int/doc/?meeting=WSC-BILC-LAC-05>.

3 Report: UNEP/CBD/WS CB/ILC/LAC/6/2 (in Spanish), <http://www.cbd.int/doc/?meeting=WSC-BILC-LAC-06>.

4 Report: UNEP/CBD/WS CB/ILC/LAC/7/2 (in Spanish), <http://www.cbd.int/doc/?meeting=WSC-BILC-LAC-07>.

5 Report: UNEP/CBD/WS CB/ILC/LAC/8/2 (in English), <http://www.cbd.int/doc/?meeting=WSC-BILC-LAC-08>.

6 <https://www.cbd.int/doc/?meeting=8J-PREPCOP11-03>

7 <https://www.cbd.int/doc/?meeting=WSILC-LAC-01>





Workshop in Buenos Aires, Argentina, 2010

As result, many articles of the actual Nagoya Protocol refer to rights of indigenous peoples and local community, particularly the Nagoya Protocol refer to indigenous women and indigenous women leader were active negotiator of the text of the Nagoya Protocol.

As lesson learnt, the capacity building initiatives was a great success because, the indigenous women were able to understand very quickly complex terms because, as they have deep knowledge, they related the complex term with their knowledge about biodiversity.

Indigenous women could better explain and present their views during the negotiation of the international regimen on ABS and get support for the inclusion of their recommendation, that today is an international agreement.

This initiative also got the support from the Government of Japan thought the Japan Biodiversity Fund and from the IUCN Sur among others.IWNB-LAC became an expert organisation in the topic and many other initiatives were implemented after. Indigenous women who were trained during this initiative are actively working and following the issues today.The efficacy of the trainer was based on the exchange of experiences from other indigenous women and the explanation of complex issues with examples and topics related to their realities.

Participant Experiences During the CBD-CoP



Experiencia

Indigenous Women´s Biodiversity Network Preparatory Meeting
Como estudiante de una Universidad Intercultural comprendemos el valor del conocimiento tradicional arraigado en nuestros Pueblos Indígenas y Comunidades Locales y la importancia del respeto a la diversidad cultural.

El foro pre-COP llevado a cabo por el Foro Internacional Indígena (FIIB) nos permitió entender como sería el proceso de nuestra participación durante la sesión plenaria además de fortalecer los conocimientos en los temas donde los Pueblos Indígena y Comunidades Locales tendríamos incidencia.

Escuchar las experiencias que tienen nuestros hermanos fruto de un largo caminar largo en este proceso fue muy gratificante y enriquecedor para nosotros como principiantes.

Cumbre “Muuchtamnbal”

Durante el recorrido en la Reserva observamos esa estrecha relación entre la diversidad cultural y la diversidad biológica, la cual se ve plasmada en las artesanías, gastronomía, vestimenta, prácticas tradicionales y tradiciones del Pueblo Maya, comprender esta relación nos permite revalorizar los conocimientos tradicionales de nuestros Pueblos Indígenas y Comunidades Locales.

La cooperativa “Sian Ka’an” es resultado del empoderamiento, resistencia y voluntad de un Pueblo Indígena consiente de la riqueza de su biodiversidad, conocimientos e identidad cultural. Aprendimos que el valor de la cooperación y el trabajo en equipo son grandes iniciativas que permiten el buen vivir de los pueblos y Comunidades Indígenas.

Las presentaciones en la Cumbre me permitieron conocer el trabajo que nuestros hermanos están llevando a cabo a nivel mundial y que visibiliza el renacer de nuestra identidad.



La sesión plenaria es una parte esencial en la Conferencia de las Partes, debido a que en esta sesión se analiza y aprueban los documentos o en su caso se ponen a discusión ante grupo de contacto especialista en el tema. Ser parte de la sesión plenaria implica una gran responsabilidad desde buscar donde es el lugar del FIIB, como se abordarán los temas, en que momento podemos tomar la palabra, como hacer un pronunciamiento, hasta como saber negociar con las partes.



Mainstreaming Biodiversity- Indigenous Women's Agenda

Alisi Rabukawaqa

The Coral Reef Alliance works in 8 areas: Fiji, Hawai'i, Honduras, Indonesia, Mexico, Palmyra, Oakland, California (HQ). CORAL's main mission and approach was to unite communities to save coral reefs and Working with people around the world—from fishermen to government leaders, divers to scientists, Fijians to Hondurans—to protect our most valuable and threatened ecosystem. This was done in order to:

- Reduce local threats through integrated approach with communities.
- Invest in local capacity and build partnerships.
- Implement sustainable financing mechanisms.
- Provide technical and research support.
- Engage the private sector in conservation through sustainable tourism.
- Use science and best practices to improve management globally

Local & Global Threats

CORAL works on addressing a number of local and global threats. There is a short window to make a big impact for coral reefs and help them respond to threats in a meaningful way. Overfishing or use of inappropriate fishing gear- In Fiji, CORAL works with the Namena Marine Reserve and KRMC to ensure they have a process for leading effective patrols to curb poaching and overfishing Coastal development, erosion from agriculture/mining activities, and sedimentation-In Hawaii, CORAL works with several communities to address ways to reduce land-based sources of pollution including reuse of grey water for irrigation and landscaping for several hotels and businesses along the coast. In Fiji we are discussing with communities what their concerns are for mining activities and other activities resulting in sedimentation and downstream impacts to fishing grounds and the reef.

Land based sources of pollution and poor waste water treatment- In Hawaii and Honduras, CORAL works with communities to connect to improved sewage treatment systems to help reduce nutrient loading to coastal waters. CORAL is looking at ways CORAL could engage communities in Fiji to improve waste water treatment.



Global Threats

Changing climate conditions: Rising temperatures, coral bleaching, and changing storm patterns and intensity

CORAL is addressing global threats, by working with local, national, and regional entities to create conditions that ensure corals can thrive in the face of global threats like climate change and increasing ocean temperatures. We are doing this by performing research to estimate the best conditions for corals to adapt to changing environmental conditions, supporting implementation of best management practices across scales, and providing guidance on how networks of managed areas can be designed to promote evolutionary adaptation. Because of the rapid loss of the world's corals, there is a small window to make a lasting impact on the long-term health of reef systems so CORAL is working with other local communities, government and partners to achieve success and amplify the likelihood of success.

CORAL's Work in Fiji

Past & Present

CORAL has a rich history in Fiji that spans more than ten years.

CORAL in Fiji

Prior to CORAL's engagement, the Kubulau community recognized the importance of their reef. They created a tabu, no take area in 1997 approximately 70 km². Although the community established the reserve, they also wanted help.

CORAL first began our work with the community based on their desire to manage their reef area and need to establish a way to fund that management. CORAL has continued to work with the community to support capacity development, identify alternative livelihood opportunities, provide technical assistance and advice, as well as supporting activities through microgrants

CORAL worked with the community and other marine recreation providers/operators to establish the tag system

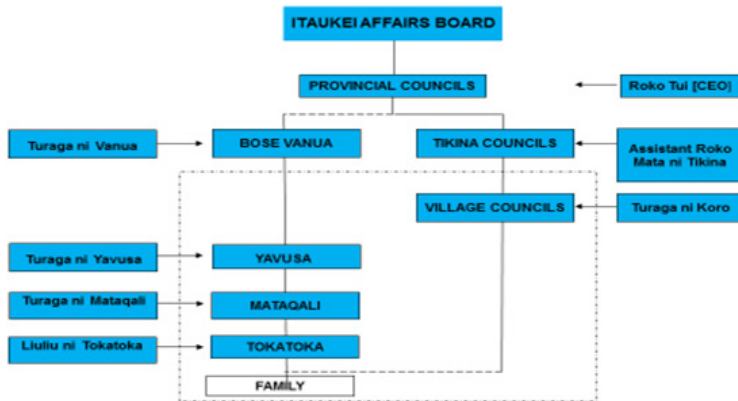
Beginning in 2005 CORAL worked with the community and other NGOs to create the first ecosystem-based management plan to help guide the management of the Kubulau marine and coastal resources including Namena Marine Reserve.

The first plan was completed in 2009 and coincided with the formalization of the Kubulau Resource Management Committee who oversees management of the marine reserve and other resources in the district. In 2010 CORAL began our work supporting alternative livelihood development



In 2011-2012 CORAL began our work on a Shark Conservation campaign; In addition, we further supported revisions to the EBM plan as well as the creation of the Kubulau Business Development Committee, which is a committee comprised of business men from the Kubulau district, mostly living in Suva with business acumen and experience who could provide advice and information to the KRMC to help them run the dive tag, scholarship, and community development activities successfully.

How did CORAL engage successfully?



Namena Marine Reserve

Value of Namena Marine Reserve

- FoodTourism value
- security value
- Cultural value
- Biodiversity value

The Namena Marine Reserve in Fiji has it’s own inherent value that lends itself to being managed similarly to a business. Namena’s value is related to tourism, food security, culture, and biodiversity.

Successful Ongoing Implementation

- User fee system that supports
 - Ongoing management
 - Scholarship
 - Community projects
- Strong stakeholder relationship that
 - Tackles illegal fishing
 - Allows for good-will fee to be collected
- Elements of a business and management plan
 - Providing goals and suggestions for growth



CORAL's Future

- Continue community investment in the Namena marine
- Reserve and the KRMC/KBDC
 - Tackling overfishing and poaching
 - Strengthening management capacity and autonomy
- Work with communities, non-governmental partners, and the government to address threats across the Vatu-i-ra reefscape
 - Water quality improvements
 - Ridge-to-reef conservation
- Strengthen community capacity for conservation and build long-range conservation financing
- Working in 3 new sites in Fiji

How Can You Help?

Because of the rapid loss of the world's corals, there is a small window to make a lasting impact on the long-term health of reef systems

You can do this by taking actions daily and while traveling, supporting local management including the dive tag at Namena Marine Reserve, and supporting groups like CORAL who are amplifying CORAL conservation efforts through work with communities, partners, and the government

What to Do While Traveling

- When traveling support coral –friendly business
- Check out a list for Hawai'i at www.coral.org
- Abide by best practices while in the water or wildlife viewing
- Guides can be found at www.coral.org
- Support local guidelines and reef fees (like the Namena Marine Reserve dive tag)

Make a Difference Everyday

- Follow the "3 R's"—reduce, reuse, recycle—to decrease the negative impacts of pollution and landfills on the health of our oceans
- Use water wisely
- Choose seafood that is sustainable (for a reference list, check out www.seafoodwatch.org)
- Don't buy coral jewelry or curios

Become an advocate for reefs: Call, email, and send letters to your elected officials to let them know you are passionate about ocean conservation. It does make a difference!



Kū'oko'a: Sustaining Abundant 'Āina (Land) & Resilient Leadership Initiative in Hawai'i

Malia Nobrega



The University of Hawai'i (UH), established in 1907, is a "land-grant, sea-grant and space-grant university, with the mission of serving the public by creating, preserving, and transmitting knowledge in a multi-cultural environment, supporting the values and goals of a democratic society and improving quality of life for present and future generations". The UH system includes three university campuses and seven community colleges, conferring associate, bachelor's, master's, and doctoral degrees; plus a number of university and education centers, and research facilities, across the Hawaiian Islands. The University serves as both a focus of preservation and conservation and a source of new knowledge. Established in 2007 at the University of Hawai'i at Mānoa (UHM), Hawai'inuiākea School of Hawaiian Knowledge (HSHK) is the "first new school or college established on the Mānoa campus since 1982, and it is the only college of indigenous knowledge in a Research I institution in the United States". HSHK is comprised of 3 centers: Kamakākūokalani Center for Hawaiian Studies, Kawaihuelani Center for Hawaiian Language, and Ka Papa Lo'i 'O Kānewai Cultural Garden.



The mission of Hawaiʻinuiākea School of Hawaiian Knowledge is to “pursue, perpetuate, research, and revitalize all areas and forms of Hawaiian knowledge, including its language, origins, history, arts, sciences, literature, religion, education, law, and society, its political, medicinal, and cultural practices, as well as all other forms of knowledge”.

In 2017, The Office of the Vice Chancellor for Research at UHM selected eight multi-disciplinary initiatives to advance knowledge and understanding. The Kūʻokoʻa: Sustaining Abundant ʻĀina (Land) & Resilient Leadership Initiative positions the University of Hawaiʻi at Mānoa to extend its reach to enhance the resilience of communities across Hawaiʻi, while enhancing sustainable decision-making regarding land and resources through the following objectives:

1. Establish a Certificate Program for graduate students & professionals focused on culturally grounded resource management & sustainability.
2. Build a network of graduate-level team taught Field Courses for applied, place-based learning.
3. Support collaborating faculty in converting existing courses to Distance Offerings.
4. Build an interactive multimedia resource center, for enhancing access to and application of research and other existing resources.
5. Enhance University wide Collaborative Scholarship and Teaching on issues of culturally grounded sustainability, resilience and mālama ʻāina.

Here are some of the highlights of the accomplishments of the Kūʻokoʻa Strategic Initiative as of June 2019:

In January 2019, the Authority to Plan 1 (ATP-1) form was submitted and approved by the UHM Office of the Vice Chancellor of Academic Affairs by the Department of Natural Resources and Environmental Management (NREM) and Kamakakūokalani Center for Hawaiian Studies (KCHS), with the intention to jointly house the program in both departments.

This graduate level Kūʻokoʻa Certificate in ʻĀina (Land) Based Leadership would offer a culturally-grounded approach to working with natural resources and communities in Hawaiʻi.



It seeks to:

- Address environmental, cultural, legal, and social aspects of mālama `āina (caring for the land), through collaborative research, teaching, and training.
- Focus on interdisciplinary solutions to natural and cultural resource management, sustainability, and food security issues facing Hawai'i and the Pacific.
- Ground approaches in traditional knowledge and practices, while drawing on cutting edge strategies and tools from around the world.

The certificate would prepare students, alongside practitioners and professionals, to care for, cultivate and govern `āina (land) in Hawai'i, by building skills, knowledge and relationships in five focal areas: Hawaiian Culture, Environmental Science, Law and Policy, Community and Organizational Development, and Education. The certificate model consists of 15 credits including: two team taught core courses integrating ecological, cultural, policy, economic and social aspects of sustainability, one field-based course, two elective courses, and an individual research project or capstone designed to address a community need. Both classified and non-classified UH students will be eligible to apply, and will meet bi-weekly within their cohorts, check in regularly with their advising team, and mentor an undergraduate student or younger person they work with.

In addition, a variety of field courses have been supported by this initiative and have been very successful in working with and in Native Hawaiian communities on a variety of topics. For example, in Spring 2018, two field-based courses were taught (and continue to be developed):

NREM 620: With the guidance of 2 UHM faculty and support of 3 graduate research assistants (GRAs), 11 students conducted 18 interviews with 21 salt makers of Hanapēpē, Kaua'i, and administered 20 surveys in March. Students presented findings to 31 Hanapēpē community members on Kaua'i in May. The surveys from the event indicated positive responses among community members, including enjoyment in learning place names, seeing youth involvement, coming together for the same cause, and hearing others advocate for taking care of the salt ponds.



LAW 576 and Pro Bono student work: The Ka Huli Ao Center for Excellence in Native Hawaiian Law, Hawaiʻinuiākea School of Hawaiian Knowledge, and Hui ʻĀina Momona through the Kūʻokoʻa Initiative sponsored and facilitated a legal workshop training for Kauaʻi Island ʻAha Moku Council leaders. The goal of this training was to increase community capacity to advocate for ʻāina (land) and collaborate effectively with government. Areas of training included 1) History of the ancient ʻAha Kiole (People’s Councils), 2) State ʻAha Moku law, 3) Ethics and Good Governance, 4) UN Declaration on the Rights of Indigenous Peoples and the right to Free Prior and Informed Consent, 5) Administrative Law (how agencies operate and the public participant process), 6) Hawaiian Traditional and Customary Rights, 7) Water Rights Law, 8) Iwi Kūpuna and Historic Sites Preservation, 9) Environmental Review process, and 10) Kiaʻi Kanaloa outreach to protect religious traditions for the protection of Kanaloa species, particularly cetaceans. 15 community members from 4 different moku attended this training.

The Kūʻokoʻa: Sustaining Abundant ʻĀina (Land) & Resilient Leadership Initiative is led by a team of Native Hawaiian women in collaboration with twenty-five Native Hawaiian faculty across the University of Hawaiʻi who teach courses and conduct research in key areas related to sustainability, resilience and aloha ʻāina (love for the land) in fourteen different departments.

More information about this initiative can be found online at <https://manoa.hawaii.edu/kuokoa/>



Chapter 5: Russia and the Arctic

Indigenous Women Traditional Knowledge and Biodiversity Conservation

Polina Shulbaeva
Centre for support of Indigenous peoples of the North



Traditional Knowledge on biodiversity

In Russia due to the characteristics of our land and climate, we have very traditional methods and forms of life - hunting, reindeer herding, fishing, sea hunting, cattle-breeding.

In the Arctic part of the North - reindeer herding and seasonal migration between the tundra and northern taiga. In the coastal and wetland areas is fishing, sea mammal and gathering. All our traditional knowledge, language and culture are directly related to this traditional activity and way of life.

Traditional Knowledge

Most of the of reindeer herders of the Russian North, are very traditional - a woman's place in the house, chum, near the children.

the wife is always there with her husband, with family, all nomadic together. The woman makes skins and fur, sewing of clothes they make belts, prepare meals transmit this knowledge to girls. Many study together, but gradually there is a complete separation. Usually after 5-6 years old, boys and girls, many learn separately.

Chum can has a female part. Where all women and girls learn the traditional knowledge and practices, dances and songs, customs, traditional calendar and medicine. Most of this knowledge is transmitted through the help of older women.

Traditional use of the Chaga, a parasitic mushroom on birch and other trees;

- Antibacterial properties, anti sores and cold diseases.

How to use it:

- Drink everyday like a tea.
- Burn in the fire to coal formation and use is mixed with water for:
- Bathing children.
- Wash all newborn babies in this water.
- To rinse in this water, underwear.
- Add to tea, food, medicines, ointments.

Traditional Knowledge for the Conservation of Salmon

Indigenous peoples from Far East of Russia- Itelmen, Nifhs, Ulchy - programs for the Conservation of Salmon, based on traditional knowledge.

Red salmon - it is basis of their life: food, clothing, language, all culture.

Itelmens from Kamchatka developed special educational program «Salmon protection» for schools and eco-environmental education centers of the Far East.

Actively cooperate with the International Center for Wild Salmon.

This program is based on women traditional knowledge:

Conservation of habitat WS

Traditional calendar of using salmon

Ceremony and rituals

Medicine, food,

Tanning fish skin and sewing traditional clothing



Mainstreaming Biodiversity Russian Indigenous Women Agenda

Tatiana Degai, PhD
Council of Itelmens "Tkhsanom",
Russian Center for Support of Indigenous Peoples of the North

Small-numbered indigenous peoples of the Russian Federation (further small-numbered peoples) are peoples living on the territories of traditional settlements of their ancestors who keep practicing traditional lifestyle, household and activities with the total population of less than 50 000 people living in the Russian Federation and who identify themselves as independent ethnic communities. A unified list of indigenous peoples of the Russian Federation is asserted by the Government of the Russian Federation according to the applications from the regional governments of the Russian Federation where these peoples live.

Indigenous peoples of the North, Siberia and the Far East. 41 Federally recognized Indigenous Peoples of the North, Siberia and the Far East total population - about 250,000. 60 % of the total territory of the Russian Federation.

Indigenous leadership

- Aboriginal Forum;
- Center for Support of Indigenous Peoples of the North;
- Russian Information Center for Indigenous Peoples;
- Russian Association of Indigenous Peoples of the North, Siberia and the Far East (RAIPON);
- Regional Associations of IPs of the North;
- Communities

Capacity-building

- Regional workshops on human rights;
- UN Human Rights Indigenous fellowship programme (OHCHR);
Indigenous Peoples' Center for Documentation, Research and Information (Docip).

Fishing

Brief overview

- Nomadic schools (throughout the Arctic part of Russia);
- Traditional medicine (Central Siberia, Altai, Tomsk) use of snake poison, mushrooms, herbs, lotions;
- Salmon skin (Khabarovsk, Kamchatka, Sakhalin) workshops on traditional
- Traditional food workshops for tourists (Khabarovsk)
- Publications (educational posters on plants, fish, animals) traditional knowledge of Siberia (GEF, UNDP, Indigenous NGO)
- Actively involved in the forest revival



Chapter 7: Collective Voices

Statement of the Indigenous Women's Biodiversity Network (IWBN)

7th Conference of the Parties to the UN Convention on Biological Diversity February 9-20, 2004 in Kuala Lumpur, Malaysia

On February 4-5, the Indigenous Women's Biodiversity Network met on the island of Manukan, Sabah in preparation for the 7th meeting of the Conference of the Parties.

We would like to highlight six key issues that emerged from our meeting which we will be contributing to the deliberations of the next two weeks.

First, we remind the Parties that Indigenous women have a vital role in the conservation and sustainable use of biological diversity. Therefore it is critical that Indigenous women are active participants and decision-makers at every stage in developing and implementing the programmes of work and decisions of the CBD, in accordance with COP Decision VI/10, and that our knowledge of local ecosystems is recognized.

Second, our priority is to protect our inalienable and inherent rights over our knowledge and our biological and genetic resources. Any benefit sharing regime must include the right to free, prior informed consent as well as the right to deny access to our knowledge and refuse to participate.

Third, we believe there is the need for sui generis systems for protecting our knowledge as current intellectual property regimes are inadequate and inappropriate as they do not take into consideration our customary laws.

Fourth, the health and well-being of Indigenous women is intimately linked to their access to traditional medicines, practices and the health of ecosystems. We urge the Parties to address the issues of globalization, climate change, contaminants, such as persistent organic pollutants, and biopiracy which threaten our health and well-being, and that of our children.

Fifth, Indigenous women have not been sufficiently engaged in the identification and management of protected areas, which have often violated our rights, restricted our access to livelihood and cultural resources and impoverished our Peoples. We urge that the decisions of the Parties and the programme of work in relation to protected areas fully incorporate issues of equity and rights.

Finally, recalling Recommendation 26 of the Working Group on Article 8(j) and related provisions (UNEP/CBD/COP/7/7) specific capacity-building activities for Indigenous women should be carried out.



The members of the Indigenous Women's Biodiversity Network look forward to actively participating in and providing our unique contributions to this COP.

**Déclaration du Réseau des femmes autochtones sur la
biodiversité
7ème Conférence des Parties de la Convention des Nations
Unies sur
A diversité biologique, 9 au 20 février, 2004, Kuala Lumpur,
Malaisie.**

Du 4 au 5 février, le Réseau des femmes autochtones sur la biodiversité (RFAB) s'est réunie sur l'île de Manukan, à Sabah, en préparation pour la 7ème réunion de la Conférence des Parties.

Nous voudrions souligner les six questions clé surgissant de notre réunion que nous contribuerons aux délibérations des prochaines deux semaines.

Premièrement, nous rappelons aux parties que les Femmes Autochtones ont un rôle essentiel dans la conservation et l'utilisation durable de la diversité biologique. Il est donc fondamental que, en accord avec la décision VI/10, les Femmes Autochtones participent activement et prennent les décisions à chaque étape du développement et de la mise en œuvre des programmes de travail et des décisions de la CDB et que nos connaissances relatives aux écosystèmes locaux soient reconnues.

Deuxièmement, notre priorité est de protéger nos droits inaliénables et inhérents à nos connaissances et à nos ressources biologiques et génétiques. Tout régime de partage des avantages doit comprendre notre droit au consentement libre, préalable et informé ainsi que notre droit de nier l'accès à nos connaissances et de refuser de participer.

Troisièmement, nous croyons que des systèmes sui generis pour la protection de nos connaissances sont nécessaires étant donné que les régimes actuels relatifs aux droits à la propriété intellectuelle sont inadéquats et inappropriés de par leur manque de considération pour nos lois coutumières.

Quatrièmement, la santé et le bien-être des Femmes Autochtones sont intimement liés à leur accès aux médicaments et pratiques traditionnels et à la santé des écosystèmes. Nous poussons les Parties à adresser les questions relatives à la globalisation, au changement climatique, aux contaminants tels que les polluants organiques persistants, et à la biopiraterie, qui menacent notre santé et bien-être, et ceux de nos enfants.



Cinquièmement, les Femmes Autochtones n'ont pas été suffisamment engagées dans l'identification et la gestion des aires protégées, qui ont souvent violé nos droits, restreint notre accès aux moyens de vie et aux ressources culturelles et appauvri nos Peuples. Nous insistons que les décisions des Parties et le programme de travail des aires protégées incorpore pleinement les questions d'équité et de droits. Finalement, rappelant la Recommandation 26 du Groupe de travail sur l'article 8(j) et dispositions connexes (UNEP/CBD/COP/7/7), des activités spécifiques de renforcement des capacités pour les Femmes Autochtones devraient être réalisées.

Les membres du Réseau des femmes autochtones sur la biodiversité anticipent maintenant avec plaisir de participer activement et de fournir nos contributions uniques à cette COP

**Conference of the Parties to the Convention on
Biological Diversity, the Cartagena Protocol and the Nagoya
Protocol
Cancun (Mexico), 4 - 17 December 2016**

**Opening statement of the Indigenous Women's Biodiversity
Network**

Mr. President:

On behalf of the indigenous women I would like to congratulate you on your election and wish you success in your task at the helm of the COP13 of the CBD and its protocols. We are grateful for the hospitality of the Mexican Government and the Indigenous Peoples of this region. In the same way, we express our gratitude to those State-Parties that made possible the participation of a few indigenous peoples and local communities' representatives.

We, Indigenous women, as responsible for the custody and transmission of knowledge to our new generations, hope that from this space firm and consistent decisions are taken to ensure the compliance with the Aichi Targets, especially in relation to traditional knowledge, as well as regarding the ratification process of the Nagoya Protocol by those Parties that have not done so and to effectively comply with the provisions regarding free, prior and informed consent for the access to traditional knowledge, the fair and equitable benefit-sharing, and the development of the Community Protocols.



In the framework of our mission of conservation, preservation, innovation, protection and intergenerational transmission of traditional knowledge, We indigenous women demand that spaces for our full and effective participation be consolidated with the proper technical and financial cooperation, both at the international, regional, and national levels, with the aim of establishing a mutual cooperation with the parties and the Secretariat of the CBD, in particular for the implementation of Decision XX/7 of the COP12 on the Gender Action Plan on Biodiversity 2015 – 2020. Through our own consultative mechanisms, the IWBN of Latin America, has adopted our own Gender Strategic Plan on Biodiversity from the perspective of Indigenous women, according to the social roles and relationships of indigenous men and women and focused on the achievement of the Aichi Targets and international advocacy; on the implementation of the Sustainable Development Goals; on the national biodiversity strategies and their implementation; and on our full and effective participation in the national policy framework processes, which we will share with the CBD Secretariat. (Not sure if this last sentence is appropriate since this is a global statement for the IWBN. Do we need to keep this sentence? Can the Latin America IWBN share their gender plan with the other women?)

We will follow intently the discussions at this COP and in particular with regard to the report on the outcomes of the 9th meeting of the Working Group on the Art. 8j and related provisions regarding the guidelines on free, prior and informed consent; Task 15 on Guidelines for the Repatriation of Traditional Knowledge; the Glossary of Terms and the Ratification of the term Indigenous Peoples and Local Communities. In this context, you will have our effective cooperation to consolidate from a practical point of view the goals which will allow us to move toward a better future, toward the collective good living as we all depend on Mother Nature and its ecosystems. We support the statement issued by the International Indigenous Forum on Biodiversity (IIFB).

Thank you, Mr. President

IWBN Declarations

The Manukan Declaration of the Indigenous Women's Biodiversity Network Manukan, Sabah, Malaysia, 4-5 February, 2004

Preamble

We, the Indigenous women, who have come together in Manukan, Sabah to prepare for the deliberations of the 7th Conference of the Parties (COP 7) to the UN Convention on Biological Diversity February 9-20, 2004 in Kuala Lumpur, Malaysia, issue this declaration on behalf of our respective organizations, communities and Nations.

We note with alarm that since the beginning of the Convention on Biodiversity, there continues to be a decline in the world's biological diversity. We also note the increase in corporate control of biological resources, and a proliferation of policies that facilitate biotechnological development of resources taken from our territories.

Indigenous women play a major role in environmental conservation and preservation and have done so throughout our histories. We are the holders of Indigenous knowledge and have primary responsibility to protect and perpetuate this knowledge. Our weaving art, music, songs, our dress, knowledge of agriculture, hunting and fishing, are examples of some contributions to the world. We are the children of Mother Earth, and to her we are indebted. Our ceremonies recognize her and we return our children's placentas to her. She also holds the remains of our ancestors.

Indigenous women continue to affirm our cultures, histories, views of creation and ancestry, our views of life and the world, and ways of being. These life-ways are essential to the continued perpetuation, promotion, and development of the world's biodiversity.

Indigenous women ensure the health of our Peoples and environments. We maintain a reciprocal relationship with Mother Earth, as she sustains our lives. Indigenous Peoples have developed our own health systems, and Indigenous women are the fundamental conservers of the diversity of medicinal plants, so frequently used from the moment of our conception

Indigenous women stand firmly upon our rights to self-determination. Our rights to self-determination are fundamental to the freedom to carry out our responsibilities in accordance with our cultural values and customary laws.

We also note the importance of work still to be done by States to honor treaty obligations made with Indigenous peoples. Many treaties contain specific obligations for States to guarantee Indigenous rights



to protect the flora, fauna, lands, foreshore, fisheries, seas and lakes. As Indigenous women, our priority is to protect our rights over our traditional knowledge and biological resources, which must be preserved and protected for future generations. Any decisions regarding the use and protection of our traditional knowledge and biological resources must respect the rights of Indigenous peoples.

We bring to your attention these key areas of concern:

Indigenous Women as Knowledge Holders

Indigenous women are holders of environmental, spiritual and cultural knowledge, wisdom and experiences that play an integral role in the transfer of this knowledge, wisdom and experience to younger generations

Our traditional Indigenous knowledge systems long predate Western systems of education or property rights regimes, and have a right to exist free from external interference and in their own integrity.

Non-Indigenous education systems are negatively impacting Indigenous knowledge and lifeways. Indigenous peoples have a right to protect, develop and perpetuate their own educational systems that are consistent with their cultural and spiritual values as an integral aspect of self-determination.

As Indigenous women, we recognize that these languages are fast disappearing and this threatens the maintenance and continuance of our knowledge. We urge governments to support our efforts to maintain the use of our languages through culturally-based and appropriate educational systems.

Indigenous women oppose the imposition of databases and registries of Indigenous knowledge as mechanisms required for the protection of Indigenous knowledge.

Indigenous Women and Biodiversity

Indigenous knowledge systems and the diversity of life within our territories are collective resources under our direct control and administration.

Indigenous women play a key role in the protection and maintenance of the biodiversity in diverse ecosystems including forests, dry and sub-humid, inland waters, marine and coastal, mountains regions. Our lifeways, our artistic expressions, are dependant on and the bounty of the land. Any erosion of biodiversity can irreversibly impact our cultural heritage.



Medicinal knowledge of Indigenous women is widespread and in their vast expertise, they are our widwives, spiritual leaders, healers, herbalists, botanists and pharmacists. Their knowledge, use and control of these medicinal plants must be protected from external research and commercialization efforts.

We oppose technologies and policies such as the Intellectual Property Rights (IPR) regimes that violate Indigenous Peoples' rights to maintain our traditional knowledge, practices, seeds and other food related genetic resources.

We are opposed to the introduction of genetically engineered life-forms, and genetic use restriction technologies (GURTs) which pose serious negative impacts to Indigenous peoples food security, health, environment, and livelihoods;

Indigenous Women and Health

Indigenous women acknowledge that the womb is every person's first environment and that the state of the health of this sacred environment is intrinsically related to and dependent on the health of the waterways, air, earth, plants and animals. The poor health status of Indigenous women is intimately linked to their access to traditional medicines, practices and the health of ecosystems. For example, in the Arctic region, Indigenous women's milk has the highest levels of PCBs and mercury in the world due to the trans-boundary travel of persistent organic pollutants and their bioaccumulation and magnification in the food chain.

Indigenous women are also the primary food producers for their communities and environmental pollutants threaten food security, cultures and life-ways.

We recognize that Indigenous knowledge has greatly contributed to food security and many medicines used in the world. We oppose any efforts for external parties to commercialize and benefit from the enclosure of our knowledge and resources.

Indigenous Women and Industrialization

Industrial projects including, but not limited to, mining, logging, hydroelectric projects, nuclear power and waste, toxic dumping, agribusiness expansion, commercial fisheries, tourism development and war devastate our lands, destroy our economies, and threaten our survival within our territories.

Power in the government in many countries is largely concentrated in



the hands of the industry lobby so they have an opportunity and advantage to make decisions about environmental problems. We need instruments to ensure the participation of Indigenous peoples in the decision-making processes related to industrial developments and environmental policy.

Indigenous Women and Protected Areas

Indigenous communities have been and continue to be expelled from their lands and to be victimized by the despoilment of their lands and sacred sites, on the pretext of the establishment of protected areas and national parks. We demand that our rights be restored and that these acts, which violate our human rights and the rights of women, cease immediately. We also call for adequate compensation for all the past wrongs inflicted by the establishment of protected areas.

Indigenous Women and Trade and Globalization

Indigenous women strongly oppose the appropriation and commodification of their knowledge, ceremonies, songs, dances, rituals, designs, medicines and intellectual property. Any acquisition, use or commercial application of Indigenous women's intellectual, cultural and spiritual property must be in accordance with their prior informed consent and customary laws.

Intellectual property regimes must be prevented from asserting patents, copyright, or trademark monopolies for products, data, or processes derived or originating from the biodiversity or knowledge of Indigenous peoples.

We affirm that natural life processes and prior art and knowledge are clearly outside the parameters of IPR protection and therefore eliminate IPR protections over any genes, isolated genes, or other natural properties or processes, for any life forms, or knowledge derived from Indigenous knowledge.

The advancement of free trade policies through international and regional free trade agreements, state laws, and policies is allowing an increase in the exploitation of Indigenous peoples knowledge and resources. We oppose the trade policies that impose the Western legal frameworks upon us and fail to recognize our rights to maintain and implement our systems of management based upon customary law.



Indigenous Women and Conflict and Militarization

Indigenous women have been severely affected by colonialism, armed conflict, displacement and enforced removal from their communities, discriminatory laws, lack of laws or lack of enforcement of laws.

In regions where conflict is rife, Indigenous women are the first victims of the destruction of biodiversity. Dependant on and linked to their lands, but displaced as a result of war, they are unable to provide for the needs of their families. We therefore call upon the international community to support our call for immediate peaceful resolution of conflicts.

We recall previous declarations, conventions, and decisions that affirm the rights of Indigenous peoples to the full and effective participation in international fora that impact our lives:

Recalling the Charter of the United Nations, the International Covenant on Economic, Social and Cultural Rights and the International Covenant on Civil and Political Rights affirm the fundamental importance of the right of self-determination of all peoples, by virtue of which they freely determine their political status and freely pursue their economic, social and cultural development;

Recalling decision VI/10, Article 8(j) and related provisions "emphasizing the need for dialogue with representatives of indigenous and local communities, particularly women for the conservation and sustainable use of biological diversity within the framework of the Convention."

Noting ..."the vital role of Indigenous Peoples in sustainable development" as affirmed by the political declaration of the World Summit on Sustainable Development, Johannesburg, 2002 in paragraph 25; and,

Affirming other international instruments and mechanisms that ensure our participation and contribution within the discussions, such as:

The Rio de Janeiro Declaration on the Environment and Development (in particular Principle 22), the Agenda 21 (in particular Chapters 11 and 26); the Convention on Biological Diversity (in particular Article 8 (j) and related provisions); the Convention on Elimination of All Forms of Racial Discrimination; the Statement on Forest Principles and IPF/IF/UNFF; Convention 169 of the ILO on Indigenous and Tribal Peoples, among others;



Further recognizing, that at the close of the UN Decade on Indigenous Peoples, some progress and gains have been achieved, however, much still needs to be done.

Recommendations

We, therefore, call upon the Conference of the Parties to include the following recommendations in the final decisions of the COP7, as follows:

We encourage the development of instruments that prevent the expropriation and commercialization of our knowledge and biological resources.

Affirm that natural processes and prior art and knowledge are clearly outside the parameters of IPR protection and therefore eliminate IPR protections over any genes, isolated genes, or other natural properties or processes, for any life forms, or knowledge derived from Indigenous knowledge.

Parties must declare an immediate moratorium on the development, cultivation, and use of genetically modified seeds, plants, fish and other organisms.

Request the Parties reaffirm paragraph 23 of its decision V/5, in light of the continued lack of data on the potential negative impacts on Indigenous Peoples and in line with the precautionary approach.

Parties ensure Indigenous women are free to implement their own practices and institutions to ensure food sovereignty.

Scientific research, and any bioprospecting activity, conducted without the full consultation and prior informed consent of the impacted Indigenous populations must be halted and be handled in a comprehensive and protective manner.

States take immediate action to urgently work to stop the introduction of alien or invasive species which threaten the health of our traditional territories and food sources.

With the knowledge that contaminated ecosystems threaten the very survival of our Peoples, Indigenous women strongly request that governments ratify and implement the Stockholm Convention on Persistent Organic Pollutants.



States ensure decisions protect and promote the development of sui generis systems based upon customary law.

States ensure intellectual property rights regimes are not imposed upon Indigenous knowledge, biodiversity, and customary management systems.

Ensure that any benefit sharing regime protects the rights of Indigenous peoples to prior informed consent as principle parties when their knowledge or resources are impacted, and further protect their rights to deny access and refuse participation.

Parties must insure national legislation reflect and be consistent with the standards established by the CBD.

Decisions must recognize and reflect the intrinsic link between Indigenous knowledge and biodiversity.

The Secretariat, in its outreach and capacity building activities, should specifically target the full and effective participation of Indigenous women.

All decisions must recognize and protect the fundamental premise that Indigenous peoples are rights holders with proprietary, inherent, and inalienable rights to our traditional knowledge and biological resources.

Respectfully submitted by the following participants:

African Indigenous Womens Network (Kenya)

Asia Indigenous Peoples Pact

Asociación Napguana (Panama)

Asociación Regional Aborigen del Dikes (Costa Rica)

Canadian Indigenous Biodiversity Network (Canada)

Centro de Estudios Multidisciplinarios (Bolivia)

Concerned Women Action for Peace (Sudan)

Hadzabe Survival Council (Tanzania)

Ilaratak Lorkomerey (Tanzania)

Indigenous Peoples Council on Biocolonialism (US)

Indigenous Peoples' Secretariat on the CBD (Canada)

Nga Wahine Tiaki O Te Ao (Aotearoa)

Na Koa Ikaika O Ka Lahui Hawai`i (Hawaii)

National Aboriginal Health Organization (Canada)

Onissons-nous Pour la Promotion de Batwa/Uniproba

Programme D'Integration and de Developpement on Pouple Pygmee ou Piop_ Kiyuss

Tebtebba Foundation (Phillipines)



The Curitiba Declaration of the Indigenous Women's Biodiversity Network (IWBN)

Curitiba, Brazil, 28 March 2008

We, Indigenous Women, from Africa, Asia, Arctic, North and Latin America, Pacific and Russia affirm our cultures, traditions, values, perspectives on creation and our views of life and the world, and ways of being, which to a great extent is retained in our languages, are essential and fundamental for the protection, promotion and development of the world's biodiversity.

Having worked together in Curitiba, Brazil with the guidance of our ancestors within the framework of our attendance of the 8th Conference of the Parties to the Convention on Biological Diversity (COP 8) we wish to present the following statement:

We remind the Parties that Indigenous Women are key to the conservation to biological diversity, as well as to Indigenous Peoples' traditional knowledge, cultures and languages, which they pass on from generation to generation. However, Indigenous women are concerned that inappropriate policies cause resource abuse, climate change, foster extractive industries, and over-harvesting that have resulted in the continued loss of biodiversity. This loss of biodiversity causes grave social, economic, cultural, environmental, and health problems for Indigenous peoples, often resulting in displacement from their lands.

Indigenous Women have a vital role in the conservation and sustainable use of biological diversity. Therefore, it is critical that Indigenous women are active participants and be decision-makers at every stage in the development and implementation of the programs of work and decisions of the CBD, in accordance with COP Decision VI/10. In this regard, we call for capacity building especially on communication and awareness on the CBD processes and relevant international instruments. We call upon the Executive Secretary to ensure the inclusion and effective participation of Indigenous Women.

We demand respect and guaranty for the prior informed consultation



of indigenous peoples regarding access to our traditional knowledge and on benefit sharing, especially when indigenous women are involved since we have an important role in conservation of environment and the traditional indigenous knowledge held by holy people, shamans and obsteritians.

Indigenous women play a vital role in transmitting knowledge from the past to future generations. This link allows for strengthening cultural values within indigenous communities. These values support the empowerment of governance mechanisms and sustainable trade and economic systems. In this regard, indigenous women should be protected from global forces of commercial and capitalist encroachment that colonizes indigenous systems of economic, political, social and cultural governance.

Access and benefit-sharing

The medicinal knowledge of Indigenous women is vast. Our specialized experience has made us midwives, spiritual leaders, healers, herbalists, botanists and pharmacists within our communities. Our knowledge, use and control of medicinal plants, must be protected from outside research and commercialization efforts.

We recognize that Indigenous knowledge has contributed greatly to food security and to many of the medicines used throughout the world. We are opposed to any attempts from outside to commercialize and profit from our knowledge and resources.

Indigenous women play a vital role in transmitting knowledge from the past to future generations. This link allows for strengthening cultural values within indigenous communities. These values support the empowerment of governance mechanisms and sustainable trade and economic systems. In this regard, indigenous women should be protected from global forces of commercial and capitalist encroachment that colonizes indigenous systems of economic, political, social and cultural governance.

Article 8 (j) and related provisions, education and public awareness

Indigenous women reaffirm their commitment to the work on the article 8(j) and its related provision. We are aware that a lot of work is still to be done and it is crucial that the Parties ensure the continuity of the working group on.



Armed conflict, militarization, refugees

Indigenous women have been seriously affected by colonialism, armed conflict, resettlement and forced displacement from our communities by discriminatory laws or lack of enforcement of laws.

In regions where conflicts exist, we as Indigenous women are the first victims of the destruction of biodiversity. Dependent and linked to the lands, but displaced as a result of war, they are unable to provide for the needs of our families.

Climate change, dry lands, displacement

The industrial activities that have affected global warming, have caused prolonged draughts in humid and sub-humid areas, causing loss of life and livestock.

Research

Indigenous women should be included in research, includes data collection, as we play a role in identifying the indicators for loss of biodiversity in the local level.



Advancing Indigenous Peoples' Issues in Conservation: The Sixth World Conservation Congress of IUCN Honolulu, Hawai`i, September 2016 Focus on Indigenous Issues

Overall about 100 events on indigenous peoples issues were held at the Congress Forum. Topics discussed at these events included:

- Protection of traditional lands and territories from destructive developments
- Management of indigenous peoples' territories
- Involvement of indigenous peoples and communities in protected areas management
- Indigenous protected areas and other forms of conservation
- Traditional knowledge revitalization and application
- Sacred lands and sites and indigenous spirituality
- Wildlife management and indigenous peoples, including tackling illegal trade
- Financing indigenous peoples' conservation work
- Indigenous conservation approaches, including for marine resources
- The Sustainable Development Goals (SDGs) and other policy processes and indigenous peoples
- Climate change and indigenous peoples

Some events and discussions also focused on regional issues, such as on Central Africa, South, Central and North America, and the Pacific (including Hawai`i).

Thematic highlights of indigenous peoples issues and recommendations

Protection of traditional lands and territories from destructive developments

Fast-paced changes caused by development on indigenous territories and protected areas have caused significant concern of indigenous organizations and their supporters globally. The Congress provided an appropriate venue for indigenous peoples to present their views and to call for measures and partnerships in defence of indigenous territories. Several events during the Congress Forum featured indigenous leaders and representatives presenting specific cases about their struggles to defend their lands from destructive developments.

Main messages and recommendations from the Forum included:

- Many indigenous peoples and communities living in valuable areas for conservation face livelihood insecurity and threats to their well-being because of the threats posed on their territories, lands and resources by unsustainable developments;
- The frontiers of resource extraction have rapidly expanded and today no indigenous lands are safe from pressures from governments and commercial interests on such resources;
- A fundamental step in supporting indigenous peoples on these matters is enhancing their tenure security, because overall only a fraction of indigenous lands is legally titled and enjoy legal security;



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- However legal titles are not enough and other measures are required that provide indigenous peoples with enough capacity to control their lands, and greater commitment from governments and other stakeholders to ensure respect for the integrity of their lands;
 - The characteristics of indigenous territories, lands and resources related to their biodiversity and ecosystem values make them particularly vulnerable to commercial interests;
 - Islands, coasts and marine areas inhabited and used by indigenous peoples are not exempt from such kinds of threats;
 - Indigenous peoples are struggling to keep their territories, lands and resources safe not only for their own interests and use by their communities, but also for global benefits (for example for climate change mitigation);
 - The conservation community is increasingly involved in supporting indigenous peoples in such struggles, but much remains to be done;
 - IUCN and other conservation organizations have recognised the need to be more active in promoting and facilitating conflict resolution. This includes working with governments in this regard.

Management of indigenous peoples' territories

Worldwide, indigenous peoples and the conservation community are increasingly concerned about the need to work together to ensure sustainability in the management and use of their territories, lands and resources. Sustainability is threatened by the factors described above, but also by cultural and socio-economic change, external drivers particularly from the economy, breakdown of the intergenerational transmission of knowledge and values, climate change, and other factors. Several technical discussions at the Congress focused on opportunities and approaches to work with indigenous peoples for improving management of their territories, and the important role that IUCN and other conservation organizations can play. Some important conclusions were drawn from these discussions, such as:

- For indigenous peoples, conservation or sustainability of biodiversity and ecosystems found on their territories are not isolated or separate objectives; rather, they are an integral part of the way they see the overall sustainable development of their lands and communities, as well as the maintenance of their cultures;
- A frequently used approach, especially in Latin America, is the development of "Life Plans" of indigenous peoples for their territories. Life Plans are precisely integrated plans that they develop based on their own cultures and cultural values, their aspirations, and their vision about their future in all dimensions – ecological, economic, social and cultural. Youth and women have particular roles to play in relation to these Life Plans and their application for improving management and enhancing sustainability. Many good examples of such processes exist and were showcased at the Congress;
- Improved management of territories, with its positive effects on biodiversity conservation, requires tenure and access security and full respect of the rights of indigenous peoples to determine their own priorities for their peoples, communities and territories;



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- Combinations of traditional and “modern” knowledge and techniques are a fundamental necessity and help enhance capacities; many good examples exist of its application. The role of conservation organizations is greatly valued in efforts towards this;
 - Customary governance of indigenous peoples has proven a key requirement for sustainable management, but has in some cases weakened. It needs to be revitalized, strengthened, and supported for successful adaptation – including for example the reformulation of traditional normative regimes for resource use when needed;
 - Strong and effective customary governance systems can be also very effective to counter the perverse effects of illegal exploitation and trade of wildlife resources on their lands and territories;
 - A special focus was on the management of coastal and marine resources, highlighting that they should receive more attention internationally in relation to all the topics above.

Many indigenous and traditional communities are engaged today in new forms of sustainable management of fisheries, for example, based on their own traditional systems but also as a response to the lack of effective action by governments for the control of unsustainable practices. In many countries of the world, the response to such practices will largely depend on the capacity of communities to effect action.

Involvement of indigenous peoples and communities in protected areas management

Protected areas continue to be a key topic for indigenous peoples in relation to conservation. Three essential issues were addressed:

- The effects of the establishment and management of government-designated protected areas on the territories, lands and resources of indigenous peoples, especially in countries with unclear or weak tenure systems;
- The opportunities and approaches developed especially since the fifth World Parks Congress for inclusive management of such protected areas with indigenous peoples, including co-management and other arrangements that include governance, technical and operational considerations;
- The growing trend to establish “Indigenous Protected Areas”, as they are termed in Australia, by indigenous peoples on their own territories, making use of their right of self- determination.

For more information please check:

https://www.iucn.org/sites/dev/files/content/documents/iucn_ip_unpfii_update_april_2017.pdf

