

Linking the Satoyama Initiative and CBD Article 10(c) on the ground; the 10(c) experience on customary sustainable use (so far...)



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The *Satoyama Initiative* and Art. 10(c)

- The *Satoyama Initiative* is a timely effort to bring the world's attention to the fact that “*protecting biodiversity entails not only preserving pristine environments, such as wilderness, but also conserving human-influenced natural environments, such as farmlands and secondary forest, that people have developed and maintained sustainably over a long time*”
- Although the SI is new, it should be developed and implemented in synergy with existing Articles of the Convention, especially with Article 10(c) as both aim to promote customary sustainable use that provides positive outcomes for biodiversity and human wellbeing.

The COP-10 Decision on Sustainable Use:

- *Recognizes and supports* further discussion, analysis and understanding of the *Satoyama Initiative* to further disseminate knowledge, build capacity and promote projects and programmes for the sustainable use of biological resources, and **promotes synergy of the *Satoyama Initiative* with other initiatives** or activities including.... to **advance understanding and implementation of customary use in accordance with Article 10 (c) of the CBD**

Sustainable use = one of the 3 main objectives of the CBD
= CBD cross-cutting issue

Article 10. Sustainable Use of Components of Biological Diversity

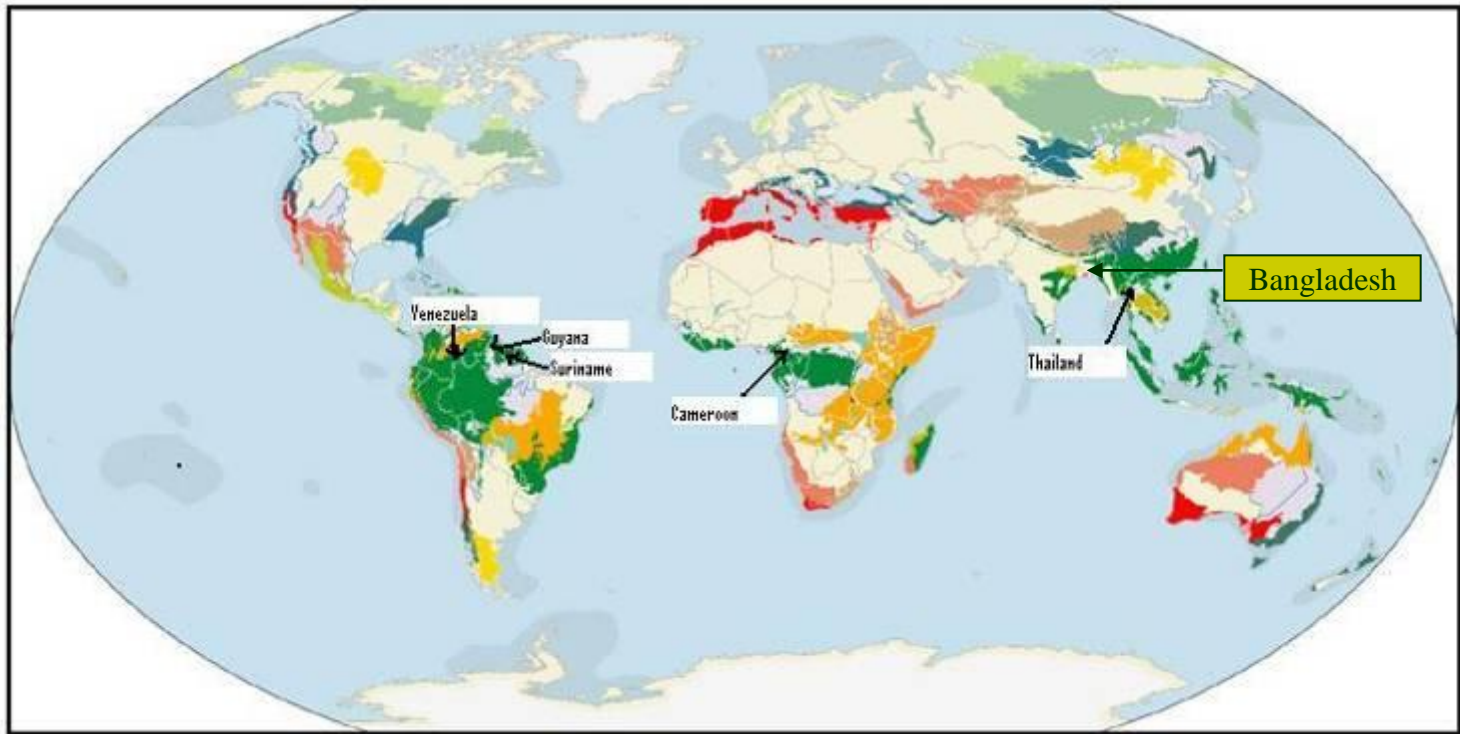
Each Contracting Party shall, as far as possible and as appropriate:

(c) Protect and encourage customary use of biological resources in accordance with traditional cultural practices that are compatible with conservation or sustainable use requirements



10(c) is also a related provision of Article 8(j) on 'traditional knowledge, innovations, and practices'

10(c) Project: Where & Who?



- Venezuela by Sanema and Ye'kwana IPs
- Guyana by Wapichan IPs
- Suriname Lokono and Kalina IPs
- Thailand by Karen and Hmong IPs
- Cameroon with Baka IPs
- Bangladesh with Sundarbans resource users (incl. Munda IP)

How: Research Method

- Identification of community researchers through community workshops
- Training of community researchers
- Questionnaires, group discussions, individual interviews, PRA, observation, village walks, site visits
- Compilation of case study report
- Field workshop to evaluate and validate report
- National workshop with government and civil society reps, international environmental agencies, donors
- Dissemination of project findings



Customary use of biological resources

To provide community food security

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



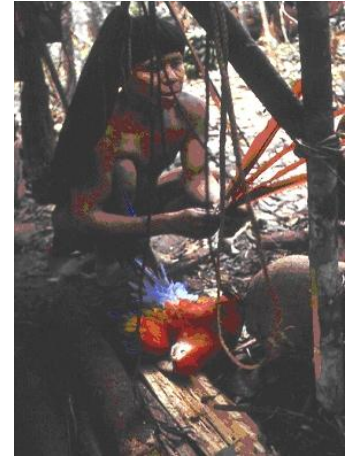
Customary use of biological resources

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



Customary use of biological resources

- Hammock-making
- Pottery, weaving, beading
- musical instruments
- clothing

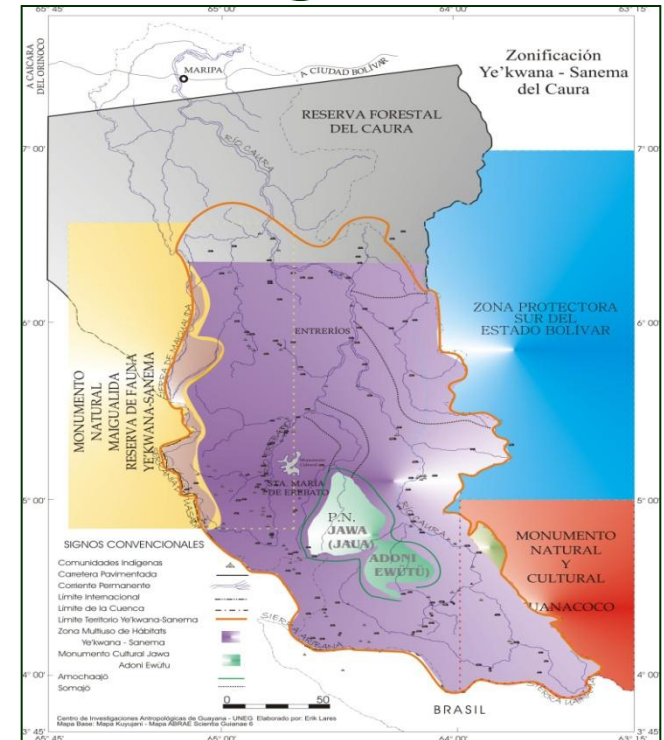


Bush Foods (Wapichan, Guyana)

125. pawishi awun mooton	tree	fruit	Kanoko	Eaten fresh
126. saakoma	plant	tuber	kanoko	Cooked
127. waraarara	tree	fruit	Kanoko	Eaten fresh
128. powakun	tree	fruit	Kanoko	Eaten fresh
129. sokoru	tree	fruit	Kanoko	Eaten fresh
130. atamuni tini	fungus	fungus	kanoko-katonaru	Cooked
138. kashuru	invertebrate	ants	baarazi	Parched

Customary laws regulating use

- Territories are regulated commons, not open-access areas
- Collective properties
- Strong moral codes, ethical norms (e.g. something bad happens if wrong-doing occurs)
- Controls by traditional institutions (sanctions and criticisms) and among community members



Spiritual beliefs: the guide to our actions



Suriname

Breaking laws can cause diseases or accidents (must be treated by shaman)



Thailand (Karen): De Paw Thu

a spiritual ceremony carried out by the Karen of Northern Thailand where the umbilical cord and placenta of a new born is placed into a bamboo box and tied to a tree in the village forest. The baby's soul will thereby live in a deep relationship with the tree, which will be protected forever.

Traditional sustainable uses and conservation


- Beliefs imply deep respect for nature and interconnection with past and present generations
- Caring for territories and resources is a fundamental social and cultural responsibility
- Greed, wastefulness and overuse are discouraged: take only what you need; do not shoot young or pregnant animals



continued

- No, or very rare use, of natural poisons in fishing
- No using (cutting or killing) of sacred species (trees, animals)
- Traditional rules are unwritten, but are followed and transmitted to new generations orally and through practices
- Combining traditional knowledge with modern science through trainings of Indigenous para-biologists (Venezuela)






What are some of the obstacles
to effective implementation of article 10(c) in
the local and national contexts...?


Obstacles to practicing CSU

- Lack of secure land and resource tenure (rights)
- Very limited or no recognition and respect of customary laws and importance of customary use and traditional knowledge
- Conventional protected areas establishment sometimes unfairly restricts the use of territories and resources and curtail CSU
- External threats (e.g. extractive industries and major development projects) on lands and territories of indigenous peoples and local communities
- Mainstream education and assimilation policies that curtail use of indigenous languages and practice of culture



So what are some of the
proposed **solutions**?...

What can governments and other actors do
to improve support for indigenous and
local communities' customary sustainable
use of biodiversity?

- 
- Support communities to secure access to and control of their lands (preferably by recognising their legal rights to their lands and resources);
 - Take steps to recognize customary laws and traditional institutions, and take actions to acknowledge the value of customary use and traditional knowledge
 - Apply FPIC in all matters that may affect indigenous peoples' lands and territories.



(continued)

- Address and solve cases where protected areas or other external interventions have adversely affected indigenous peoples' territories and communities' customary use
- Promote and stimulate the use and revitalisation of indigenous languages and traditional knowledge in educational policies and programmes

How are the communities contributing to solutions...?



They have done a lot of preparatory work and compiled information which will make it easier for governments and others to

- **understand Article 10(c) better**
- **carry out the requirements for effective implementation of 10(c) better or quicker.**

Documenting customary use and customary laws

- providing more insight into their customary management systems, and what is needed to maintain them.
- contributing to increased understanding and acknowledgement of the value of customary practices and traditional knowledge
- and of the important role of customary laws and traditional institutions,



Can lead to concrete actions to recognise and institutionalise these.



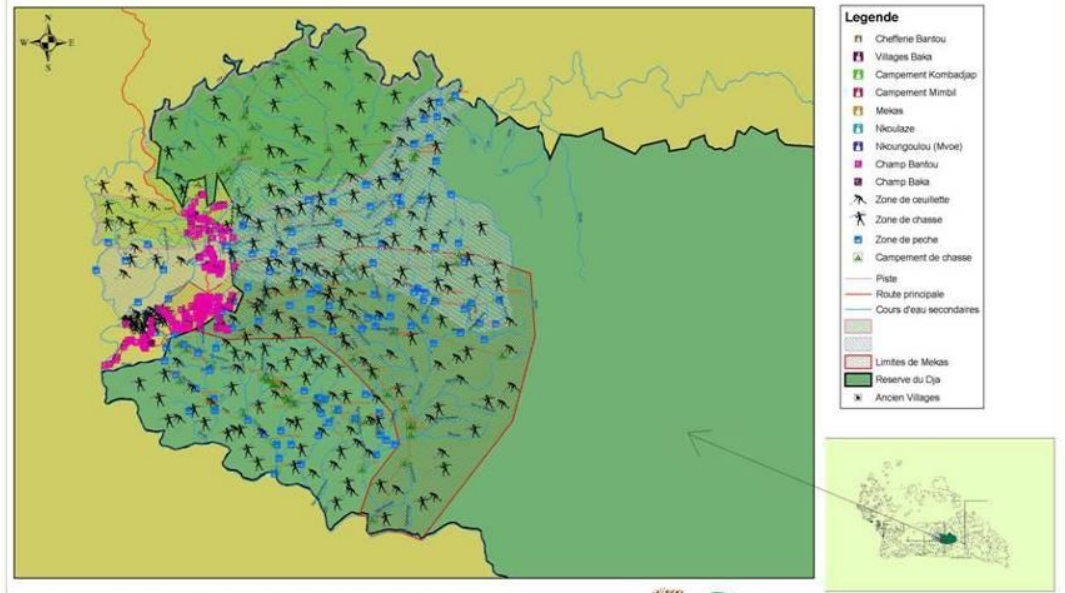
Community mapping

- The maps demonstrate and clarify traditional occupation and customary use of resources in their territories.
- Maps used as a tool at the local and national levels to assert more secure land and resource rights
- To support the communities in dialogue and negotiation processes with outside actors who want to access their forests

Current phase: development of community-based territorial management plans



Carte d'utilisation des ressources forestieres des Baka et Bantou de Nkolmbembe, Mimbil, Mekas et Nkougoulou



Cartographes locaux: Mokomo Dieudonne(Baka); Atyi Jean-Marie(Bantou); Djala Luc (Baka);Megolo Bonaventure (Bantou); Djampene Pierre (Baka); Assing Didier Claver(Bantou); Onanas Thomas(Baka); Megata Francois(Bantou)
Appui logistique: Tamo Jerome; Tchenang William. Realisation: Georges Thierry Handja



Land use map of Mae Tae Khi

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

Rotational fields 935 Rai

Ritual forest 1,593 Rai

Public land
51 Rai

Burial grounds 296 Rai

Community
conserved forest
1,297 Rai

Use forest 7,159
Rai

Traditional forbidden
forest 67 Rai

Spring area 2,602 Rai

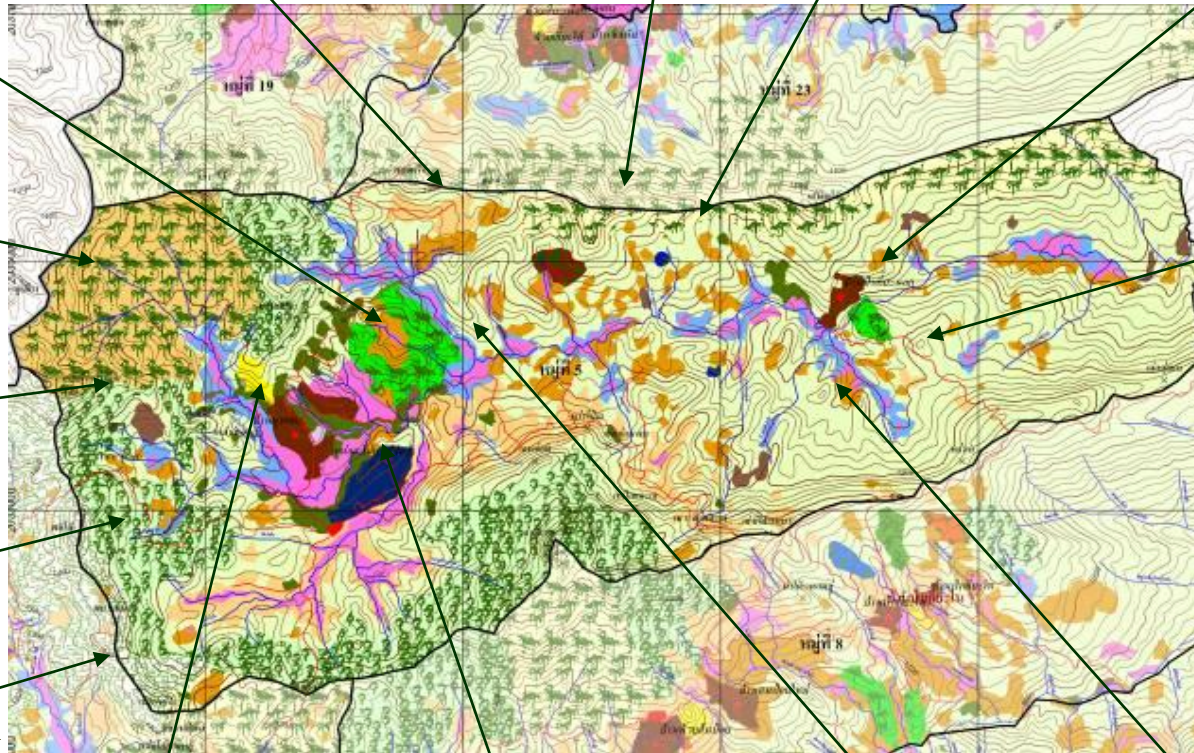
Government reforestation
232 Rai

Settlement 178 Rai

Queen project 132 Rai

Paddy 795 Rai

Grazing area



Participatory videoing in
Cameroon and
Bangladesh to
demonstrate
customary use in
indigenous territories
and areas used by
traditional resource
users



Getting involved in joint or collaborative management of protected areas together with governments or others

Example: Thailand

- The communities joined the government-coordinated 'Joint Management of Protected Areas Project' in Ob Luang National Park which overlaps with their traditional territory.
- Through their involvement, the communities were able to
 - address access and resource use issues in and around the protected area
 - become more involved in the decision-making and management of the protected area.



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



Karen and Hmong in Thailand organise youth camps to pass on indigenous culture and knowledge related to the environment



Indigenous education festival in Suriname



Conclusion

- If governments, organisations, and indigenous and local communities continue to work together, the protection of, and support for, CSU can be achieved, leading to implementation of both Article 10(c) and the objectives of the IPSI
- Both communities and biological resources will benefit
- Opportunities for synergy at global policy level: IPSI activities and CBD international meeting on 10(c) (1-3 June, Montreal)



Thank you!