

**The importance of**  
**recognizing indigenous community rights**  
**and**  
**the application of traditional knowledge**  
**in the management of Socio-Economic**  
**Production Landscapes (SEPLs)**

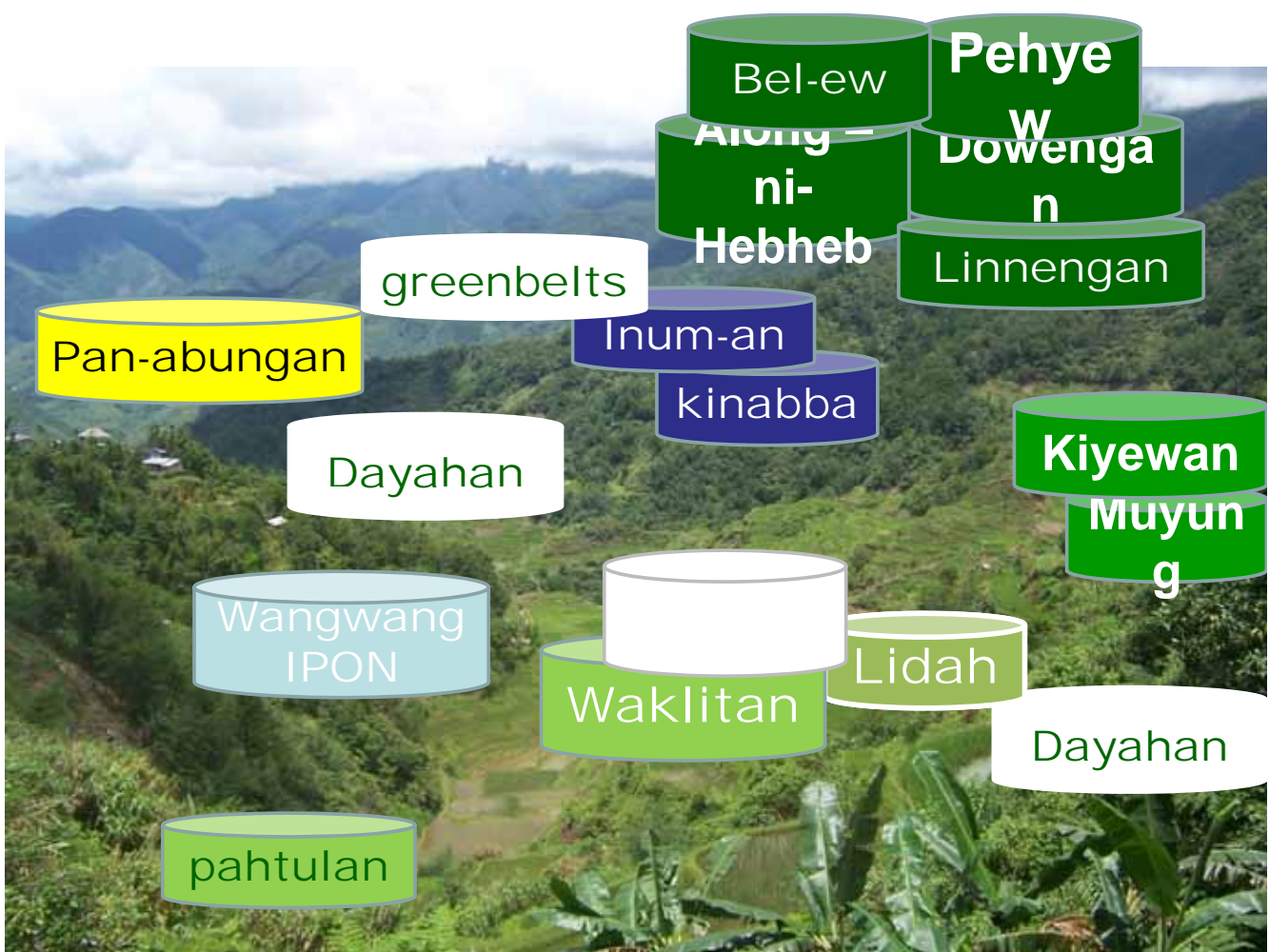
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**The importance ....**

- **Traditional territories of indigenous peoples are some of the most long-standing, biodiversity-rich, sustainably used and managed production landscapes and seascapes in different regions of the world.**

# Indigenous territorial and landscape management

- Indigenous peoples have been practising approaches similar to a landscape management for hundreds, even thousands of years.
- They don't focus on one aspect of an ecosystem, but on the entire system or landscape, and explicitly consider themselves to be a part of it.



# Indigenous territorial and landscape management

Indigenous customary resource management  
**IS APPLIED TRADITIONAL KNOWLEDGE**  
developed through long inter-actions with the  
natural environment

Traditional Knowledge is embedded  
in diverse cultural systems

- Traditional occupations
- Sustainable use practices
- Customary resource management systems
- Worldviews and spiritual beliefs
- Social and cultural institutions
- Human well-being and security
- Living in harmony with nature

## The importance ...

- Indigenous territories are biodiversity “hotspots” or areas of high biological diversity and high direct and indirect pressures on biodiversity.
- These are critical areas or key biodiversity areas in the global effort to halt irreversible decline in ecosystems values, functions and services

## The importance ...

- These complex and multiple use systems provide livelihoods and cultural sustenance for indigenous peoples and local communities, while securing ecosystem resilience
- These critical ecosystems are also core areas for climate change mitigation and adaptation

## PASTORALISM



## What is Pastoralism

- ❖ African pastoralism has high reliance on livestock (cattle, sheep, goat, camels, horses, donkeys etc) as a source of economic and social wellbeing
- ❖ Employs strategic mobility to access water, pastures and other grazing resources in drylands
- ❖ Livestock contribute at least 50 percent of subsistence and market production values for pastoralist households;

# Values of Pastoralism

- ❖ A dominant livelihoods system in the Arid and Semi-Arid Lands across Africa, occupying up to 40% of the land mass (varying from country to country).
- ❖ Pastoral areas are less suitable for agriculture, and livestock production remains the most viable opportunity to use scarce biomass resources
- ❖ Pastoralist culture is part of the cultural heritage of Africa, and animal and plant resources in pastoral areas comprise important genetic resources on the continent.

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## Challenges

- ❖ Traditional land management systems, which once sustained the environment and minimised conflict, have been abolished in many countries.
- ❖ Competition for land with farmers and other industries is rising and pastoralism is coming under increasing pressure from external forces.

## Recognizing indigenous community rights ....

- Indigenous peoples, are vulnerable and face risks of displacement, increased impoverishment, disasters and resource conflicts, driven by global unsustainable production and consumption patterns.
- On-the-ground initiatives need a supportive policy and legal environment at the national level to thrive and flourish.

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## Recognizing indigenous community rights

- Although indigenous peoples' holistic management systems are increasingly recognized for their contribution to biodiversity conservation and sustainable use, in reality they are being severely eroded by modern legal and political systems and development programmes.
- The most common obstacle and challenge is the lack of secure land and resource rights.

# Recognizing indigenous community rights

- Secure rights to access and manage lands, territories, and resources are fundamental for maintaining and practising customary use and traditional knowledge in daily interaction with biodiversity.
- In many countries, indigenous community lands and territories fall under overlapping and competing land use classifications and sectoral tenurial instruments such forests, protected areas, concessions to extractive industries, agricultural expansion, urban development, etc.

## Community Responses

- Campaigns to defend their lands and resources
- Advocacy for legal reform and policy change
- Community cultural and land use mapping
- Self Determined Development of Development with culture and identity
- Cultural revitalization



## WAPICHAN VISION

- ❖ We will keep our Wapichan values and traditions, including rotational farming, hunting, gathering and fishing, ant-stinging, healing ceremonies, cotton farming and weaving, making clay pots, using bow and arrows, and eating traditional foods such as cassava bread and pepper pot.

## Wapichan Vision

- ❖ We will use, conserve, control and monitor our lands, territory and resources ourselves through our own institutions, traditional leaders and experts.

# Wapichan Vision

- ❖ We will continue to live together on our traditional lands as one Wapichan people, using our savannahs, forests, mountains and creeks freely and sustainably according to our customary laws and traditional practices.
- ❖ We will have a strong economy and enjoy a high level of self-sufficiency.

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## Strategic Plan for Biodiversity and Aichi Biodiversity Targets

### **Strategic Goal E - Target 18:**

By 2020, the traditional knowledge, innovations and practices of indigenous and local communities relevant for the conservation and sustainable use of biodiversity, and their customary use of biological resources, are respected, subject to national legislation and relevant international obligations, and fully integrated and reflected in the implementation of the Convention with the full and effective participation of indigenous and local communities, at all relevant levels

# “The Future We Want” at Rio +20

49. We stress the importance of the participation of indigenous peoples in the achievement of sustainable development. We also recognize the importance of the UN Declaration on the Rights of Indigenous Peoples in the context of global, regional, national, and sub-national implementation of sustainable development strategies.

## “The Future We Want”

58. We affirm that **green economy policies** in the context of sustainable development and poverty eradication should:

(j) **enhance the welfare of indigenous peoples and their communities, other local and traditional communities, and ethnic minorities, recognizing and supporting their identity, culture and interests and avoid endangering their cultural heritage, practices and traditional knowledge, preserving and respecting non-market approaches that contribute to the eradication of poverty;**

## Oceans and Seas

**175. We commit to observe the need to ensure access to fisheries, and the importance of access to markets, by subsistence, small-scale and artisanal fishers and women fish workers, as well as indigenous peoples and their communities particularly in developing countries, especially small island developing States**

## Biodiversity

**197. ...We recognize that traditional knowledge, innovations and practices of indigenous peoples and local communities make an important contribution to the conservation and sustainable use of biodiversity, and their wider application can support social well-being and sustainable livelihoods. We further recognize that indigenous peoples and local communities are often most directly dependent on biodiversity and ecosystems and thus are often most immediately affected by their loss and degradation.**

# Tebtebba's Work

*Securing respect for Indigenous Peoples human rights, traditional knowledge, and customary governance in the national implementation of Biological Diversity, Climate Change and Sustainable Development Plans in the Philippines and other countries*

**“Integration of traditional knowledge in the analysis of and responses to today’s challenges is the way to the future not a return to the past.”**