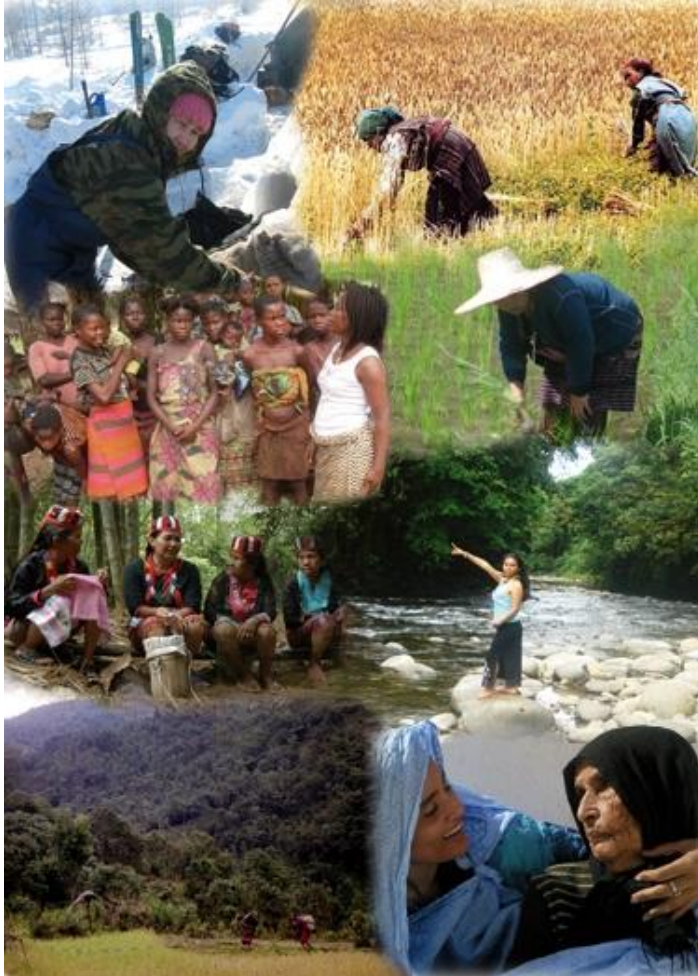


Messages from Indigenous Women on Biodiversity and Climate Change



TIN HINAN - Association for the Empowerment of Nomadic Women
Institut für Ökologie und Aktions-Ethnologie



Messages from Indigenous Women on Biodiversity and Climate Change

A compilation



TIN HINAN
Association for the Empowerment of
Nomadic Women, Burkina Faso



**Institute for Ecology and
Action Anthropology,**
Germany

Gefördert durch



Aktion Selbstbesteuerung e.V.

Messages from Indigenous Women on Biodiversity and Climate Change

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Germany

Front photos by the authors of the contributions if not otherwise indicated (see inside).

Edited by Saoudata Aboubacrine, Elke Rothkopf and Sabine Schielmann

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Introduction

Indigenous peoples have contributed the least to climate change because of their sustainable and carbon neutral lifestyles. Despite of that, they are among the most affected by the impacts of climate change as well as the mitigation and adaptation measures being designed to address climate change. The burden of the impacts is particularly heavy on marginalized, discriminated and economically poor population groups. In this context, indigenous women are among those carrying the heaviest burden being the main providers of water and food and caregivers of their families. Women need to seek water sources further away from home, care for an increasing number of sick people in their families and are facing disturbed planting seasons and periods for cultural ceremonies, declining harvests, floods and many other impacts of climate change.

However, because of this situation indigenous women are also the ones who have developed the most diverse and sophisticated measures and strategies of adaptation and mitigation. “Indigenous women are crucial biodiversity managers, traditional custodians of seeds and experiment with a diversity of seeds, keep sophisticated water management systems and agricultural technology in order to adapt to the changing conditions. “Many of their systems remain unnoticed, unseen, unreported”, says Phrang Roy.”¹

¹ Gonzalo Oviedo, IUCN Senior Social Policy Advisor : **One of the key issues raised at the United Nations Forum on Indigenous Peoples (UNPFII), 18-29 May 2009, New York City, concerns the neglected role of indigenous women in climate change negotiations.** See under http://www.iucn.org/about/work/programmes/social_policy/news/?3403/Indigenous-women-most-vulnerable-to-climate-change-but-key-agents-of-change

Indigenous peoples in general and indigenous women in particular are however seldom given the opportunity to effectively participate, voice their concerns and contribute their knowledge when adaptation and mitigation measures are being negotiated at the government and international level, such as under the United Nations Framework Convention on Climate Change. Furthermore, their rights are not being recognized even if decisions directly affect their lives, land, water and resources. Adaptation and mitigation measures currently being designed such as for example mechanisms to reduce emissions from deforestation and forest degradation (REDD) bear potential negative impacts for indigenous peoples, their rights and land and the biodiversity in their territories.

Therefore, it is crucial to inform about the impacts of climate change on indigenous women who depend on biological resources for the livelihoods of their families as well as the cultural practices of their people. It is important to raise awareness among politicians as well as NGOs and the general public on the diverse responses indigenous women as the holders of sophisticated traditional knowledge about their local environment and “crucial biodiversity managers” have developed to address climate change. This booklet hopes to contribute to the understanding and recognition of the important role indigenous women play in biodiversity conservation and climate change adaptation and mitigation and of the need for their full and effective participation in the relevant negotiations and decision-making processes at all levels.

The contributions by indigenous women in this booklet and the messages they share with the reader represent diverse answers

to manifold problems related to climate change and biodiversity loss faced by indigenous women in the different regions of the world. Experiences from indigenous women from Africa (Burkina Faso and the Democratic Republic of Congo), Asia (India, Nepal, Malaysia and Thailand), the Arctic (Chukotka) and Latin America (Ecuador) have been compiled in this booklet. We were hoping to include experiences from indigenous women from all the regions of the world. However, this was not possible due to various reasons. We are deeply sorry that no contribution by Inuit and Sami women from the Arctic region could be included as well as none by an indigenous woman from the Pacific region, despite these being regions where indigenous women are particularly affected by climate change and its impacts on their culture, way of life and biodiversity. Trying to compensate a little for that, we have included some references and links for further reading on these regions at the end of the book.

The compilation includes experiences ranging from the daily difficulties faced by indigenous women sustaining their families at the community level to the political responses brought forward by indigenous women at the international level in the framework of the current negotiations under the Convention on Biological Diversity and the UN Framework Convention on Climate Change. At the latter level, some complex and technical issues have emerged which affect indigenous women and peoples at the community level without them being adequately informed, not to speak of their effective participation and the recognition of their rights in this context. Acknowledging the importance of these issues such as REDD we have also included a recent statement by indigenous women in this regard.

*By Sabine Schielmann, INFOE and
Saoudata Aboubacrine, TIN HINAN*

AFRICA

Saoudata Walet Aboubacrine, Burkina Faso

Personal background

I am Saoudata Walet Aboubacrine, a Tuareg woman born near Goundam, region of Timbuktu in Mali. For 20 years, I have been active in the promotion and defence of the human rights of indigenous peoples in general and of pastoral women in particular. In collaboration with different NGOs, specialized state institutions and UN bodies, I conducted a number of studies on human rights issues relating to indigenous peoples in Africa and the Tuareg people such as a study on the health of nomadic peoples in the province of Oudalan in Burkina Faso and the human rights situation of indigenous peoples in Burkina Faso and Mali. Since 2003, I am the programme coordinator of TIN HINAN - The Association for the Empowerment of Nomadic Women in Ouagadougou, working in Burkina Faso and Mali.

The Tuareg relation to biodiversity

The indigenous Tuareg view of the world is based on bringing about harmony between life on earth and the cosmos. The concept of life shows itself in the behaviour and the attitude towards the environment. According to the Tuaregs, all human beings, animals, plants and even inert matter have a soul and every soul deserves respect and consideration.

All unnecessary violence against animals and inert matter should be banned from human behaviour. All abuse therefore generates an imbalance of the cosmos. And that can result in the anger and lightning of the supernatural forces. If, for

example, a playing child hits the sand or a shrub with a stick he is usually told that he should not do so and that the sand or the bush might take its revenge one day. The protection of the environment is a quite important component of the way of life of the Tuaregs.

Among the indigenous Tuareg communities there never really existed any forbidden subject or theme. The experiences and words of the wise are lessons and references which everyone takes into account and reveres. Anyway, the nomadic herder is first of all a being sensitive to ecology, sensitive to subjects and words relating to biodiversity.

Everything has an explanation which puts everyone in the situation, where he or she can seize the exact meaning of his or her acts, in order to find an answer or benefit from it. The following examples show very well to what extent the Tuareg community is concerned about finding harmony and balance.

The traditional Tuareg education promotes a diversified acquisition of nature's elements by a multilevel approach of the natural and human environment. In the context of the more or less spread out nomadic dwellings, the child takes advantage of the different family spaces, in the same way as he or she accesses gradually to the different cultural spaces corresponding to a variety of landscapes, which makes learning easier in corresponding age groups. So the child is prepared to survive in an environment, that is certainly rough and barren, but where nature offers the necessary resources for life. The main concern is to train the child to be an ecologist, "well equipped" with notions of vital space and endowed with a

knowledge of phenomenon that are often acquired “on the job”, i.e. learning by doing. For that purpose, the adults often organize educational or symbolical sparring matches on all levels. The first ones targeted by the games are the children of the communities, open to all propositions and carriers of hope and future responsibilities. For instance, when hunting, the child knows which animals are not supposed to be killed, like pregnant females or the leading male of the herd. It has learned how to spot runoff water in the mountain folds or where this liquid essential to life shows up at the surface. It will be taught that shrubs are not simply cut off in any whatsoever fashion. The branches of trees are only cut off to make the penning enclosure for the animals or used as tent pegs. The cutting is done according to rules. Therefore, the axe used for cutting should under no circumstances be of inferior quality, etc.

The impacts of climate change on the nomadic communities in the Sahel region

The situation is particularly complex for the herders. According to Nick Brook, pastoralism originated on the African continent and can be dated back to 5000 years. Pastoralism results from adaptations to climate change phenomena. Unfortunately, this capacity to adapt has deteriorated, since pastoral systems have progressively been marginalised. Today, herder communities are much more sensitive to climate change than other groups.

Two groups of herders still live in a traditional way: those who have kept strong ties with their ancestral territories for thousands of years, like the Kel Tamachek (Tuaregs), and those who have been migrating in-between African regions (the

Peuhls). These different migrations, internal and external, - mainly due to desertification caused by climate change - have had a very great impact on these population groups and that on all levels: economic, social and political. To that may be added the disastrous consequences of the colonial and post-colonial periods, which have not only marginalised these population groups, but have also made them dependant. In some countries the migration of herders into cultivated lands or forested areas has caused violent conflicts. In other countries, we witness the expropriation of whole tribes, who are forced off their traditional territories. Generally these territories are the ones with the most resources in pasture and water. This is, for instance, the case of the Tuareg tribes living along the river Niger in the region of Timbuktu (Toya, Ilwa) and of those in the Goundam around the lake Fagibine.

The severe droughts in recent years, mainly due to climate change, have strongly affected the economy of the pastoral communities in the Sahel, a blight with disastrous consequences for these population groups. In addition to all the animals that have been decimated, famine accounts for a high toll in human lives. The scarcity of water in the Sahel regions of the Sahara continues to affect these population groups. A large number of wells dry up. Some of them are burdened with an excess of mineral salts and calcium, becoming a health risk for man and animal alike, causing diarrhoea or kidney diseases. Water resources of good quality can be found in groundwater or sources, but the lack of means leaves them unexploited.

It is certainly a lot easier to talk about the impacts of climate change on people and their environment or even to point out the appropriate solutions to the people than to convert into

fact adapted and precise measures of support to allow people to survive and to significantly attenuate these impacts.

There is, for instance, the use of sustainable energies (solar, wind, etc.). By drilling boreholes equipped with solar or wind driven pumps, the people could develop activities which could upgrade their living conditions and lead to economic growth. It would also allow the breeders to improve their territorial management and strengthen their claim on it. The measures of such an approach should depend on a close cooperation with indigenous organisations to ensure a better counselling of the population groups, as well as the perfect handling of choices - traditional or modern, in technical, political, administrative and judicial terms - essential to a sustainable implementation.

During the last twenty years, herder societies created groups, associations and networks to have their voices heard and to have their rights respected. They yearn for a development adapted to their way of life.

Positive and concrete results of any negotiation are only possible with an effective participation of these organisations on all levels of discussion, decision making and informing. They possess the information, the knowledge and the territorial ties concerning the regions, which are among the most affected by climate change. They have the capacity to evoke changes in the behaviour of the pastoral populations and to commit themselves in a process that does not only aim at a higher production, but also at an integrated development of the different zones and at an adapted way of life.

Saoudata's Message
FADHI - an indigenous view on biodiversity

The schooling under open sky is what Fadhi, my grandmother, prefers in her different relationships with the community.



A well-advised manager of the ecosystem

Because of her advanced age, Fadhi, my grandmother, remains a reference concerning the respect for biodiversity and an example for the behaviour of the indigenous Tuareg communities in their historical setting. Realistic, though often mystic in her reflections, she accounts for many innovations, with which she has influenced the activities and habits of her nomadic herder surrounding.

In the course of her occupations, Fadhi, together with other women, used plants to dye wool and cotton strings, which the weavers weaved into the colourful and different patterns of their beautiful blankets. The blankets are used to protect us against the cold or to put on camel or horse saddles. Less and less girls and women of this social group, who learnt these practices on the job, continue to perpetuate these dying techniques and still use medicinal plants, inspired by their elders. A great number of activities carried out by the women of the association Tin Hinan, are drawn from this traditional know-how to show living examples.

Fadhi insists on keeping in balance the harmony of the whole of her environment. Regarding the management of her herd, she takes into consideration, according to every animal species, its age, its cultural value² and its economic usefulness. The diversification of the flock also makes an important part of the care and attention attached by her and her family to the environment.

When conditions allow, she avoids to put different animal species on the same pasture (like camels, cattle and small ruminants). Density of each species and its way of grazing has a different impact on the plant cover. Those surrounding her will learn all that in an informal atmosphere, intimately linked to everyday life of the family circle inside the camp. When choosing a new camp site she weighs the advantages of the best pastures against the concern of overgrazing on the long run.

² Because of their horns or skin, some animals are considered as lucky charms

It is important to know which impact each gesture, each tone has. Another important element for her are omens, to which she adopts corresponding attitudes. For example, she takes in account the cyclic dimension of cultural or ecological phenomena. For her, this expresses itself through many different elements and their respective behaviour or relationship: human beings, animals, concrete and abstracts things.

Even if the next campsite is generally chosen by the family head or by the emissaries sent out for exploration (asniyess) of places, it falls to the women to decide on the ideal location for putting up the tents, taking into consideration the season, the set-up of the soil and some other parameters. Before setting, Fadhi observes and considers the wind direction, the different moon patches, the nature of the tracks on the ground³, the surrounding vegetation, water sources, the former campsites, the distance between the husbandry and the tent sites, the space reserved for the animals, not to forget the position of the cemeteries, i.e. places to respect and which continue to be venerated. Before taking the decision to settle down on a specific campsite, she inquires on the behaviour of her future neighbours.

The nomads move often, being very dependent on waterholes and pastures. For example, during the dry and hot season, when the animals are generally weaker because of less pasture and the intense heat, the campsites are put up closer to the waterholes than during the cold season. During winter time, the biomass is found in abundance and some animal species, -

³ For the experts, the tracks on the soil indicate, if it is a good a bad place to settle, whether dangerous animals like snakes or praying animals are around.

like the dromedary, commonly known as camel, which resists very well to thirst -, can stray far away.

During the dry season for example, the camp is installed at a distance away from the woods because of the choking heat linked to the high humidity; a tent, however, can be put up close to a big isolated tree, which can offer shade and shelter to animals, especially to small ruminants sensitive to harsh differences in temperature. The hillside of a mountain or a dune can serve as shelter to soften the vehemence of the wind.

When the cold season comes, the camp returns to the woods, where it is protected against the icy and dry winds, which maintain the intense cold. During that season, the droppings of the animals are piled up and scattered under the trees, where, together with human excrement just dumped on the ground, they decompose to form a fertilizing humus. The rains will then wash it into the ground, nourishing and vivifying the trees, and thereby perpetuating the natural balance of the ecosystem.

The setting of a camp in relation to the wadis and oases also depends on the season. It can be very dangerous to settle in a dry river bed as sudden strong thunderstorms can generate huge quantities of rain water, causing violent current that sweep away everything in their course. These torrents, which can surge up by surprise, often come a long way, resulting from rains that fell at a distance of a hundred kilometres from the campsites. On the other hand, during the dry season, a site in the middle of a ravine should be the well balanced spacial choice.

Once these “geostrategic” requirements for a settlement have been considered, the women go over to the details of putting up the tent. In addition they will take into account the main

wind direction to decide, where the tent should be positioned with regards to the penning of the animals. For hygienic reasons all the animals, except the female camels, are placed on the opposite side of the wind direction. The same goes for the dumping of the rubbish and of human faeces, some way off the enclosures.

Fadhi directs the observation on the quality of the pasture, which depends on the set-up of its soil and the lie of the land: the plateaus, desert dunes, steppe or valleys. When an animal suddenly dies, she will have it dissected to find the reasons for its death. Often the cause is the accumulation of rice, of rags and plastic bags or just because the animal swallowed mud from the bottom of a pond drying up. On such occasions, she gathers all active members of her community to explain and to raise awareness on the dangers of pollution and the consequence for man and animal.

She participates at activities to collect water, where she explains, and points out how to find underground water. For instance, when it comes to sink a well, she will draw the attention on the presence of certain signs generally indicating groundwater pockets, like termites' nests or certain trees, e.g. the *maerua crassifolia* (known as adiar or agar, depending on the community). She knows how to collect the rainwater running off the slopes of a tent with the help of folded animal skins. This drinking water will be used for the family and the calves, lambs and weakened animals which cannot walk long distances anymore.

With her great age, Fadhi explains better than anyone else, how and why certain waterholes have dried up so much, have collapsed or have been given up. She recommends their

maintaining by replanting resistant vegetation adapted to the climate like the euphorbiaceae “tagh-hilt” or leptadonia pyrotecnica “anâ” and other plants of the like. She also advises to keep the animals under control at a certain distance of the water, as they should have access to it in a certain order to avoid that they jostle and kick sand into the pond or well.

A renowned « tradi-therapist »

Above all, Fadhi is a therapist. Her relevant experience is born of the conscience that the development of her own therapeutic formulas in full respect of nature is done in the need to maintain the balance of biodiversity. She has this certain gift that makes her a successful traditional healer with a great reputation, as many ill people come to see her. Referring to her cures, the plants, animal parts or rocks of the surroundings, are very rare which do not have any therapeutic virtues to relieve the patients from their suffering.

The collecting and harvesting of the products like roots, barks or animal urine, hare fur, rocks, etc. are done with the strict respect of nature and within the limits of basic needs. Going about her usual frequent research in a moderate and thoughtful way, Fadhi has developed a whole set of reactions and initiated a methodological approach to distinguish between toxic and medicinal plants. The applications of cures, which she offers to humans and animals alike, are always done in the spirit of avoiding harmful ecological impacts. She has learned how to cooperate with nature, to extract of it the best it can offer to heal those who suffer from diseases, but also just to live in harmony with her environment.

Fadhi has achieved all that because she could learn from her elders at a time when mankind lived in symbiosis with nature and its unlimited generosity.

Fadhi's knowledge is immense, but is less and less called upon. And yet it is essential to protect biodiversity and the environment. But today Fadhi is already very old and the biotopes, which allowed to develop her “science” are severely deteriorated. How can one put to advantage this immense reservoir of indigenous knowledge, practices and wisdom, necessary for the survival not only of a community which has resisted for a long time in a very rough eco-climatic context, but also for the good of everyone?

Fadhi and her unquestioned know-how represent a living heritage, which has inspired the association Tin Hinan in its involvement in matters concerning biodiversity and climate change. And it is not purely by chance that Tin Hinan participates at discussions and negotiations about the adoption of article 8(j) of the Convention on Biological Diversity neither is the launching of its projects in which animals and plant species are protected and put to advantage by communities in the Oudalan Province. These initiatives are fuelled by the inexhaustible and prodigious source of experience that my grandmother represents and to whom this text is dedicated.

Adolphine Muley, Democratic Republic of Congo

Personal background

I am Adolphine Muley, an indigenous Twa pygmy woman originally from the eastern part of the Democratic Republic of Congo in Central Africa, more precisely from the Kalima community in the Buhavu chieftainship of the Kalehe territory in Southern Kivu Province.

After having suffered from discrimination and marginalization myself, I initiated in 1998, together with other indigenous women and men, the founding of the Union for the Emancipation of Indigenous Women (UEFA). Since its creation, I have been coordinating the organization trying, little as it may seem, to cut down this discrimination and marginalization and thereby contributing to the well-being of indigenous women in the DR Congo in general and in Southern Kivu Province in particular. As coordinator of the UEFA and head of the directors' board of the Indigenous Peoples' Group Dynamics (DGPA), I do lobby work pleading for indigenous women's rights on local, provincial, national and international level. This includes fund raising for effective projects on grass-root-level, which contribute to reducing the extreme poverty of the indigenous "pygmy" women and also to strengthen their capacities. With these limited means, the UEFA is working in three out of eleven provinces of the DR Congo, namely: in Northern Kivu, Southern Kivu and Equatorial Province. On national level, UEFA's lobbying and pleading is done in collaboration with other indigenous organizations and with those supporting the indigenous peoples.



Capacity-building of women regarding their rights to access to natural resources in Bikoro

My people, the environment and the major natural resources

The indigenous peoples of the Congo Basin are traditionally forest peoples and dependent on the resources of the forest. For them, the forest goes beyond its economic and ecologic function. For them, it means the true essence of their existence. To deprive them of the forest would amount to crime, to genocide.

Traditionally, they live of gathering, picking, hunting and fishing, arts and crafts and exchange. They possess an unheard of knowledge about the biodiversity and are undeniably ingenious in the use of medicinal plants. Furthermore they traditionally have the experience, knowledge, traditional practices and the ways of doing and applying “inventions” that preserve the biodiversity.

Meanwhile, in many places, they are driven off their ancestral lands to make way for “public use” (like the creation of protected areas, for logging concessions, mining concessions, quarries etc.) without having been consulted beforehand or compensated. This is the case in the DR Congo. Even the ecosystem of the National Parks, in the east of the country, which are supposedly really protected and which should contribute to the diminution of CO₂ and thus to the diminution of greenhouse gases, are destroyed by bush fires used for hunting and agriculture, by wild and illegal logging, by unprofessional mining, etc. Once the flora is destroyed, the fauna is not spared.

So, the indigenous peoples in the eastern part of the DRC are, in general terms, erring around having become sedentary peasants without land, without resources, poverty being their fate. In order to survive, they carry out hard labor for landowners for a miserable pay. Slaves to mercy, they are imprisoned in a spiral of constraint through debt. And even if the Forest Act acknowledges a customary right for them, it is rather mockery, as the guards of the parks don't respect it. In short, the access to local natural resources, anyway difficult, seems today impossible. While the law allows an indigenous pygmy woman to pick up dead wood, she, in fact, does not have any access to firewood anymore.

The most renowned hunter-gatherer-societies are the Pygmies of the African Great Lake region, the San of southern Africa, the Hadzabe in Tanzania and the Ogiek in Kenya. Generally, they live under inhuman conditions. The Batwa peoples or pygmies - all of them living on the fringes of society - dwell in the equatorial forests of central Africa and the Great Lake

region and have different specific names according to the forests they live or lived in. They are called Ratwa in Rwanda, Burundi, Uganda and the east of the DRC, while those of the Labaye forest in the Central African Republic and of the Minvoul forest in Gabon are called Baka. They are named Yaka and Babendjele in the northwestern Congo basin and Baka and Bagyeli in Cameroon. Even if the Batwa peoples or Pygmies speak different languages, all the Batwa of Central Africa acknowledge that their common ancestors were the first inhabitants to hunt and gather in the tropical forest. Their marriage with the forest is thus indissoluble.

Impacts of climate change in the Congo basin area

The visible impact of climate change on the environment of my people is, in first place, the disturbance of the seasons as a forerunner to (real) climate change, with the dry season becoming unusually longer than the rainy season. The planters cannot distinguish the cultivating seasons (A and B) anymore in order to plan their activities. It does not take more than a misleading rain in early September and everybody starts sowing, just to be deluded. A devastating sun will simply char the seeds that did not even have a chance to germ.

The savanna is drying up and with no more pasture the livestock dwindles. The spawning zones in the lakes and rivers are also affected. The fish migrate. Famine, malnutrition, higher mortality are the result, mainly affecting children under 5 years, pregnant women and older people. Merciless winds bring destructive erosion that uproots trees still standing. The water level in the lakes is going down. The hydroelectric power plants become incapable to produce enough electricity, leading

to a halt of engines, the slowing down of production, economical pandemic or recession. The atmosphere is polluted, diseases sprout and death follows.

Protecting biological resources and the environment and encountering climate change

The indigenous pygmies of the DR Congo are nomads preserving the environment and the biological resources by their way of life. For some of them this way of life is disappearing, either because of logging concessions or because of the creation of game reserves and national parks. As hunters and gatherers, their activities have not destroyed but rather protected the environment. The current practice of governments and private companies is destroying at full speed, what indigenous peoples have been protecting for thousands of years. Some lose their grounds, their forests, through the foundation of nature parks or logging concessions, unable to carry on their way of life and thereby being forced to settle permanently. That is how easily they can be expropriated without any compensation nor compassion.

Today scientists speak of the natural disasters all over the world caused by climate change and appeal to all, regardless of status, to protect the environment, to save the planet. Yes: without having studied or acquired any diplomas, the indigenous peoples always have understood that the environment has to be conserved to avoid negative impacts on their lives. Aiming at a fast development by all means, some countries have chosen to cut down their forests with the help of the private sector without replanting any, while others wanted to distinguish themselves through their

industrialization; now everyone is supposed to pay the bill, and unfortunately the poorest, like the indigenous peoples, are the first victims.

Today different strategies to save this planet are discussed, among others, the exchange of carbon emission rights. We do not believe that this system can really save the planet as long as the industry is not prepared to cut emissions, as long as states do not want to stop the hemorrhagic sell-out of their countries' forests. The UEFA (Union for the Emancipation of Indigenous Women-DRC) never believed in the trade of carbon emissions rights. Its detrimental effects are probably not far from those caused by logging and mining concessions, which are not the only ones leading to deforestation and destruction of forests. And, by the way, who is going to be paid? To whom belongs the forest? To speak of Africa: does the soil and subsoil belong to the state? Isn't it just another system of expropriation? If we want to save this planet earth, it is necessary to capitalize the traditional knowledge of indigenous peoples in order to manage environment and all its resources in a good way. We are the geniuses of conservation without patents nor academic titles and we can contribute to fight climate change!!!

In order to save biological resources, protect the environment and to encounter climate change, the UEFA has initiated and leads a project called "Project for the popularization of improved hearths integrated into agroforestry". Hundreds and thousands samples of a fast growing tree species have been planted and are, at the moment, in their growing phase. This will, for sure, diminish logging for fire wood. The UEFA has always been convinced that these forests allow, at the same

time, to fight climate change, to reduce poverty and save biodiversity. In line with this conviction, UEFA plans, in a second step, to regenerate the forest, naturally or artificially, with local tree species, which can furnish wooden and other forest products (caterpillars, gum, snails, mushrooms, honey etc.) which could in turn overcome the poverty of the people.

The experience seems conclusive and bearing hope, as rain falls have been noticed in the project zone, while elsewhere the menace of drought persists. So there are enough good reasons to repeat this project in many other places. It should be underlined that women were more interested in the project than men, as local custom accords to women to be in charge of the kitchen.

The reader can see and listen to me talking about the defense of our forests under the following link:

http://www.ipacc.org.za/eng/resources_videos.asp

Adolphine's Message

Assisted by Roger Anderson

Nourishing mother, we mourn you.

*We, the indigenous pygmy women, forest dwellers and
dependent on the forest,
We mourn our mother nature.*

*Nourishing mother,
You have always and under all circumstances, been nice and
motherly,
rich and splendid, naturally and generous.*

*But today we mourn you.
We are starting to miss you, beloved mother,
Don't you pity us? Have you decided to leave us as orphans?
Nourishing mother, we mourn you.*

*Your generosity and your patience are the essence of our
existence.
Though old and always rejuvenating, we continue to love you,
and swear by all the saints, that we will continue to protect
you.*

*You taught us when, where and how to hunt or trap game,
without destroying your ecosystems.
Nourishing mother, we mourn you.*

*You have always cared for us, without ever asking any fees.
You have always sheltered us without ever demanding any
rent.*

*You have always brought us in contact with our ancestors
without us having to fill in any reception forms.
Nourishing mother, we mourn you and will ever do so.*

*You have always kept and preserved your beauty, your wealth
and your motherly benevolence.*

*Our language did not know words like poverty, wandering,
begging.*

Heat never was our fate.

Our rivers always had been pure.

Our children did not know what pollution means.

*Our constitution was always of iron, our longevity always
assured.*

Nourishing mother, today we mourn you.

*Being your beloved children, it is our plight to protect you.
Against the tide, until the last drop of our blood.*

*Evil ones have come upon us and the balance of forces has
turned out to be unequal
to deprive us of your manifold benefactions.
The planet's enemies have come to knock you out and chop you
down.*

*Forever we stay behind as orphans, without protection nor
hold,
with no certainty for the future.
Those liable to protect us, which call themselves governments,
political executors, bi- and multilateral organs, world bank,
have chosen the riches in the name of public interest, of
economical growth;
Laws unjust and prejudicial to our future have been laid down
in order to thrust you into hell.*

*Nowadays they speak to us in new words that are meaningless
to us.*

*Poaching, deforestation, degradation, climate change,
protected areas, etc... Vast forest concessions are completely
devastated, without any pity, by the rich who exploit the
forest, pushing out the poor indigenous without protection.*

*But we have been at your side, despite our childish
frolicsomeness.
We never caused you any harm.
We have, nevertheless, been at your school and know how you
could get out of long coma.*

*We traditionally own the knowledge and experience to
reanimate you, if the big ones of the world will only let us do
it.*

*So, open your eyes, oh nourishing mother,
See the tears of your daughters, convinced to resuscitate you.
Who is touched enough by this mourning, to show some
compassion? We appeal to you: **PRIORITY: stop the
deforestation.***

ARCTIC

***Nadeschda Kutynkewa*, Chukchi Peninsula, Russian Federation**

Personal Background

I, Nadeschda Mihajlowna Kutynkewa, was born in 1963 and belong to the Chukchi people. I live in the north easternmost part of Russia, in the Chukotka Autonomous Okrug, in the village of Bilibino situated in the Rayon Bilibinsk. My homeland is the village of Omolon. This is where my ancestors have lived, this is where my relatives live and this is where my children and my grandchildren shall live.

Apart from my people, there are also other indigenous peoples of the North living in my home village - the Evenks and the Yukaghir. But most people living there are not indigenous people: Russians, Ukrainians, Dargwa (Dargin) and many others.



I work as a veterinary at the "Bilibinskaja Okrug Centre against Animal Diseases". On official business I often have to drive into the Omolonskaja Tundra, to the Kajettin County where the reindeer herders live and move about with their animal stock.

My environment and culture

We live in the northernmost part of Siberia - it is the land of the eternal ice. Nature in the Rayon Bilibinsk is the most beautiful of Chukotka. The tundra - a harsh, but rich country. In winter it is very cold in our region, there is snow and frost of up to -40 C° (the lowest temperature is at -65 C°). The snow cover is about 40-50 cm thick. Heavy blizzards are relatively seldom in our region. Summers are short, but warm and sunny. It may also be very rainy and get very hot, between $+20\text{C}^{\circ}$ and $+24\text{C}^{\circ}$ ($+34\text{C}^{\circ}$, at a maximum).

The Rayon lies in the forest-tundra zone, except for the area north of the Anjuj Mountain Ridge. At their lower thirds, the river valleys, the gorges and the mountain slopes are covered by scattered broadleaves and grown over by lichen. Large areas in the tree cover are covered by alder shrubs and short-stature cedars. On the islands and on the river banks small poplar copses grow. On the mountain tops the mountain-tundra extends. The forests in the Bilibinsk Rayon comprise 46 % of the territory and are located in the Kolyma river watershed including the Omolon, Kedon, the Bolshoy and the Maly Anyuy River and their large tributaries Oloju, Baimke and Kurja.

In the forests and tundra there are several animal species - moose, brown bears, wolves, wild deer, red foxes, sables, arctic foxes and many other. As to birds, there are swans, owls,

ducks, loons, capercaillies, partridges, hazel hens and others. In our rivers live a variety of Siberian fish species. In the lakes there are crucian carps, luses and others. In the forests, several types of berries grow - cowberries, blueberries, rose hips, black and red currants, fungi, nuts, herbs - this all serves mankind. And how clean is the air of our tundra!

Staple food of the indigenous people are fish, deer meat and game. Our ancestors have composed songs, fairy tales and sayings about the forest, the animals and the insects. To this day, the Kajettin keeps the tradition to "feed" the fire, the forest and the water. To this date, our elders know the old traditions and customs. They pass over their experience to the young people talking about and demonstrating it. They say that we should thank the forest and may not forget it, otherwise the forest would forget us. We indigenous people, we live to a great part from our natural environment. The inhabitants of the tundra lead a traditional lifestyle - in harmony with nature. Nature gives them food, clothes and shelter. The residents of the Rayon Bilibinsk have also learnt to grow organic vegetables in green houses (white cabbage, potatoes, tomatoes, cucumbers, carrots and even melons and honeydew melons).

Reindeer are bred in our Rayon. Reindeer are particularly worshiped because reindeer provide us with everything: we eat their meat; from their furs we make clothing and roof covers, and reindeer are our means of transport. On the occasion of feasts, reindeer races are carried out. If, on a frosty night, the Chukchi see polar lights, they say „there run our ancestors“. Nice, isn't it?

Special protected areas are „Sakasnik“, „Omolonskij“ and the natural geological monument „Anjujskij“ comprising a no longer active strato-vulcano. The protected area is to be converted into a national park in the near future.

Interaction with nature

We, the inhabitants of our country, do not only use nature, we also change it. The exploitation relationship with nature has led people to regard nature as an object of exploitation. By doing so, they are not aware that nature is a part of themselves and that they are a part of nature. For the construction of homes and enterprises, new space is needed, also for the construction of new roads. As fuel we use wood. This of course leads to forests being cut down. Due to this, winds are blowing more often in our region. Swamps develop with the effect that midges and small flies continue to increase. This leads to climate change. People ought to understand that the forest is the guardian of water supplies and the soil. With its beauty, the forest is a source of much happiness for us, a walk in the forest cheers up our mood and strengthens our health.

Forest fires are created by man, piles of rubbish (bottles, paper, cans, plastic bags) are left by fishers and people collecting berries. All this pollutes our environment. Also, many companies behave badly, they dispose of their oil drums incorrectly and upon decanting them they act so carelessly that fuel, oil or kerosene enter the soil. Such actions prove that the inhabitants carelessly contaminate their close environment.

To destroy the thousands of years old tundra soil, it only takes only a metal caterpillar to go over it once. Throughout the

year, geologists, miners, rural workers, hunters, fishers drive over the tundra soil in their tractors, cars and cross-country vehicles. Their tracks collect water with the result that underground ice (permafrost) melts. Thus, soil is deposited creating big depressions filled with water so that swamps and lakes develop. In this way, thousands of hectares of dry tundra are lost.

The reduction of grasslands leads to decreasing reindeer stocks. The reduced number of reindeer on the other hand leads to unemployment among the local indigenous peoples. The Chuckchi and Evenks, hitherto reindeer nomads and hunters, now have to lead a settled life. However, it is hard for them to work in gainful employment.

Unemployment is particularly widespread among the indigenous peoples, alcoholism and drug dependence increase with effects well-known to all: an increasing death toll, the degradation of the human being as individual character, a growing crime rate, orphanages continue to house an ever growing number of children even though their bodily parents are still alive. The children of reindeer nomads go to boarding schools. They no longer know nomad life, forget their mother tongues, their traditions and the customs of their peoples - the Chuckchi and Evenks. It turned out that the preservation of traditional lifestyle, mental culture and knowledge of the mother tongue depend on the sane interaction with natural resources.

Problems

Within the borders of the Rayon Bilibinsk we have reindeer breeders moving about with tractors and cross-country vehicles. We veterinaries try to convince the reindeer nomads to train their reindeer to be able to move around with them. They are the most comfortable and environmentally safe means of transport. In our region, only the reindeer nomads from the Kajettin and Burgahschan district ride on their reindeer. People have now begun to train also the reindeer in „Ostrownoe“. I am involved with the „Omolonskoj organization of indigenous peoples“ to establish the protected area „Omolonskij“. When I was a member of the Kajettin community, we managed to achieve that up to now no exploitation of natural resources may take place within the reindeer area no. 10.

Nadeschda's Message

The Future of the Chuckchi Peninsula with the Eyes of one of its Indigenous Inhabitants

I do believe that in the near future the appreciation of untouched nature is going to increase. And, if its protection is guaranteed, nature on the Chuckchi Peninsula is to unfold even more. My opinion is that deeds must follow words because, at this point, environmental destruction may still be reversed. But later it will be too late, the situation is getting out of hand. I ask all humans on planet earth, that every individual stops treating badly the environment. Only then together we can save nature for the generations who come after us.

ASIA

Shimreichon Luithui, Manipur State in Northeast India

Personal background

I am Shimreichon Luithui, a Tangkhul Naga from Langdang village of Ukhrul District, Manipur State in Northeast India. I went to school in Ukhrul and after class XI, I went to Delhi for higher education and my Master of Philosophy in Political Science. During my first years in Delhi my elder brother and other senior Naga students founded the Naga Peoples Movement for Human Rights and I became its active member. I have for many years worked with indigenous peoples' issues within The Other Media, an organization formed by grassroots based mass movements, academics and media people of India. I was coordinator of the All India Coordinating Forum of the Adivasi/Indigenous Peoples, India. I am also one of the founding members of the Asia Indigenous Women's Network. I worked as Regional Coordinator of Indigenous Knowledge and Peoples (IKAP), a network in Mainland Mountain Southeast Asia, for almost 5 years till May 2010. Presently, I am the Focal Person of Asia Regional Indigenous Knowledge and Biodiversity Caucus and member of the COP10 (10th Conference of the Parties to the Convention on Biological Diversity) Coordinating Committee of the International Indigenous Forum on Biodiversity (IIFB).

My people and environment

Our village is called *Langdang*, named after the village founder who has settled here many generations ago. Langdang is one of the *Tangkhul Naga* villages of Ukhrul District in present Manipur State in Northeast India. Langdang has about 100 households. Like other Naga villages, Langdang is located on the top of a ridge, the houses have kitchen gardens in their backyards, there is a big play ground in the middle of the village, and the

churches (Baptist and Catholic) stand out very prominently. The village is surrounded by rice terraces, swidden fields, grazing lands and forests, there are small streams feeding into the *Langdang kong* and *Nungshang kong* (river) below. Land which is not agricultural grazing land used to be thickly forested. However the size of the forests has decreased a lot in the last 3 decades and there is hardly any thick forest left.



Tangkhum Naga women from Langdang village carrying rice. Photo © Christian Erni

Almost all the families in our village are subsistence farmers. In the terraced fields we grow rice once a year. Rice is our staple diet. A family's status is measured by the amount of rice in the granary and the kind of terraced fields they have. If they are able to produce a surplus they are considered rich. This is changing since more and more people are migrating to the urban centres to find jobs and thus have to depend on the rice from the market. In the swidden fields we grow legume, all kinds of vegetables, cereals like maize, millet, job's tears,

tubers like taro, yam, potato, as well as spices and herbs like chilli, ginger, sesame etc. We supplement our diet by collecting non-timber forest products such as mushrooms, bamboo shoots, wild vegetables, fruits, tubers and roots from the forests and fields. We also catch fish, snails, crabs and other aquatic animals in our streams and paddy fields when they are flooded. We collect herbs, bark and roots for healing ailments.

Shimreichon's Message

Climate Change and Biodiversity Conservation: A Reflection from Langdang

I had a long discussion with some of our women and talked to many others, both men and women, about the impact of climate change on their environment, livelihood, way of life and the strategies and measures they are taking to protect the environment. Sadly, I came to learn that they are too busy coping with life to be much concerned about conservation of environment and biodiversity. The people are aware of the degradation of their environment, as they are directly affected by it. Nowadays they have to walk further and further to collect wild vegetables, fruits, fire woods etc. as resources are getting scarcer. They are also aware of the changes in the weather which has become more unpredictable. Sometimes the much needed monsoon rain for the terraced fields and for growing other crops would arrive too early or too late for producing good harvests, or hailstorms may come just before harvesting thus destroying the crops. But they are not aware of the global discussions on climate change and all the talks about the various mitigation initiatives taken or proposed at the international level.

Most of our villagers are well aware that they are jeopardizing their natural resources in the long run, but they are confronted with powerful and complex forces which make changes difficult. On one hand they just cannot afford to be concerned about long-term conservation since they are so much caught in the struggle to cover their short-term survival, to generate enough cash to meet their immediate needs and their children's education. Almost all of us hope for a better future for our children through education, which however often proves to be an illusion since jobs in our areas are scarce and most are forced to leave the village for the big cities if they want to find employment. So to make some money our village women trudge 14 kilometres to Ukhrul town to sell charcoal and vegetables. They get up at 3am in the morning and get back home on time (between 8-9am) to go to the paddy fields.

On the other hand the customary systems of resource management and the enforcement of rules and regulations do not function anymore due to the undermining of traditional institutions by state-imposed structures, the decades-old armed conflict between the Indian state and the Naga resistance movement, market integration and monetization of the local economy, and rampant corruption. Let me give you an example on how corruption affects our life: As a general rule, the few schools in rural areas exist only in name. Most of the teachers do not want to go to the remote villages, therefore they engage someone from the village to stand in for them, giving them 10 to 15% of their salary, a bribe to the superior, which allows them to stay home and do other things. This has become such a common practice that instead of getting outraged, people are discussing the need to raise the share for the substitute teachers! Consequently, the parents have no choice but send their children to private schools in urban centres where they

have to pay school fees and shell out money for food and house rent. This has added more burden to the parents, especially women, because besides the need to earn extra money they do not have the help of their children anymore. Natural resources and especially forest products have become the main source for generating income. People are cutting down trees for charcoal, timber. They are collecting wild fruits, vegetables and are hunting animals, all in a rather unsustainable way, without thinking about the future.

In such a difficult economic, social and political context, where the whole government administration and many of our own so-called leaders are so selfish and corrupt, it is understandable that so many of our people have become fatalistic, only think about today's needs of their own families and not the needs of others and future generations.

However hopeless the situation may look like, I also believe in the resilience of our people. It has been proved again and again that indigenous peoples like my own have not only survived but built flourishing communities in rugged and difficult environments and have coped with many outside threats. I believe that with more awareness about the impact of climate change, the need to protect the environment and conserve biodiversity, and above all about their rights as indigenous peoples they will be able to meet the challenges and continue to lead a life in dignity and self-determination.

Jennifer Rubis, Malaysia

Personal background

I am Jennifer Rubis, a Dayak-Jagoi from Sarawak, a Malaysian state on Borneo island. I work on indigenous knowledge and climate change.

My people, the environment and the effects of climate change

Interview with Jennifer Rubis at the Youth Workshop on climate change “Heiße Zeiten” (Hot Times) in Neuss, Germany, September 2009. You can listen to the interview in English under

<http://www.heisse-zeiten.org/seiten/386/>

Interviewer: Hello I am Jannik. We are right now at the workshop in Neuss “Heiße Zeiten”. Maybe you can tell us who you are and where do you come from?

Jennifer: Hi, ok. Hi Jannik, my name is Jennifer, Jennifer Rubis.

I am a Dayak which is an indigenous people found on the island of Borneo. I am from the country of Malaysia which has two states on the island of Borneo. I am representing here a network of indigenous peoples called the Indigenous Peoples Network of Malaysia and I am leading the climate change working group.

Interviewer: Climate change, so maybe you can tell us how the climate change affects Malaysia and the people in Malaysia. How do you know or how do you see the problem?

Jennifer: For indigenous peoples in Malaysia: Let me just tell you a little bit about indigenous peoples in Malaysia. We are 15% of the population, we make up a very small group of all Malaysia and we are concentrated in Sabah and Sarawak, both on the island of Borneo.

For our peoples in Malaysia, for Dayak peoples, we are mainly, we live near the forest and we depend very much on the forest and we are also farmers and agriculturalists. The key thing that we noticed as people who work very closely with the environment and very closely with the land, it that the weather is definitely changing. The rains, the rainy season, because there are two seasons in Malaysia, the rainy season and the not so rainy season. During the rainy season there is more rain and so this is very damaging to our crops. The rain is not coming on the right time.

And we as rice farmers, Dayak people are very much dependent on rice, this affects our harvest. The second thing that is happening during the season where it does not rain so much, really the drought season, this dry season is longer. So there is more drought and this again affects our harvest, it affects our fruits. What are the other things that happen as a result of the changes in the weather: the species are getting different. Some of the species are not..., there is a special type of prawns, that were found in our area before, now there is not so many of that.

There is a new type of products in the area. What is happening because of that, is that there is more pests because the weather is getting warmer. When the weather gets warmer there are more insects, this again affects our rice harvest. You see this more in other countries like Myanmar or Burma, these

pests destroyed crops because there are more rats because it is dryer and hotter.

Interviewer: So, do you get any help from the government and other organizations from different countries or from our own country?

Jennifer: Right now? No! One of the things that happened just these year in June, there was an SOS from one of the churches, because there is a group of indigenous peoples called Penan where I come from and they are nomadic.

They tend to be poorer and more dependent on the land and their harvests were failed this year and they had no more food and so the only help that they could get was only when a church sent out the SOS. And then people reacted. But there was no real help in terms of people being aware of the issue and making preparations for what happens when there is a drought. There is still no preparation or emergency response for that.

Interviewer: And so that is the reason why you came to Europe. Do you want to tell the people what problem is there in Malaysia or why do you made this trip?

Jennifer: Well, because of my work in climate change, I also work at national level and international level. At international level, indigenous peoples all over the world are trying to tell people very strongly about the effects of climate change. So, it is not just on Malaysia that we are concerned, we are also concerned of all indigenous peoples. Because indigenous peoples are the ones who are most directly affected by climate change, because wherever we live, we live closer to the forest, we live closer to the environment than most other people.

We also,.. our voices are not very much heard as well so that is why we as indigenous peoples we get together and cooperate to make sure that our voices get heard very much at international levels because we have very strong positions on climate change. We think that more should be done on climate change because our forests are being affected and our dry lands and our pasturelands are all being affected. So that's why we work together to tell the world, look, climate change is happening. We can tell you right now, that it is happening on the ground in our villages, in our families and that something needs to be done about that.

Interviewer: So, you could also say that the industrial countries, most in America and in Europe, they made this problem and I think you are the first ones who get to see and be affected and to get to see these problems in your country. So I think that is the big issue too.

Jennifer: Yes, definitely you are correct. Yes.

Indigenous peoples are in the very, very small islands, they are already sinking. Because they are small islands and not so many peoples with not so much power in politics at the international levels, sometimes these voice are not been heard, And we just want to make sure that our these voice are been heard because we are very much a part of this world as well.

Interviewer: Then, Thank you for this interview and have a nice day in Germany.

Jennifer: Ok! Thank you very much. I am glad to be here.



Dayak Priestesses, Foto © Jennifer Rubis

Jennifer's Message

In times of climate uncertainty, the rains don't come as they should. Unforecasted and prolonged periods of drought are devastating to a community because crops die and there is not enough water for the village. When there is no water in the household, it is the women who make the long trek down the road to the rivers, carrying dirty pots, clothes and buckets.

I remember as a girl slipping down the muddy banks in bare feet, trying to fill and carry a bucket of water back to the house. During such times, women and girls are together, walking in groups, clad in colourful batik sarongs, fresh from the river. In the camaraderie, you don't realise how hard and time consuming it is just to make sure that there is enough water in the house to drink, to cook with and to make sure that things stay clean. When the rains have gone and the water is low, the river becomes even more important to the village and only unlogged forests can guarantee the fresh clear water that we can depend on.

Pasang Dolma Sherpa, Nepal

Personal background

I am Pasang Dolma Sherpa, National Coordinator of the Nepal Federation of Indigenous Nationalities (NEFIN) Climate Change and REDD (Reducing Emissions from Deforestation and Forest Degradation) Partnership Program in Nepal. I belong to Sherpa Indigenous Group in Nepal, with a population of 154,622, covering 0.68% of the total population of Nepal. Generally, the Sherpas live in the North-Eastern part of the mountain region of Nepal. Sherpas are found in 72 districts among 75 in Nepal and mainly engage in tourism and agriculture. I was brought up in Udayapur district in the eastern region of Nepal. I completed primary school from the village and the secondary level education from Ananda Kuti School, Kathmandu. After the completion of my Master in Arts, I began my career as a teacher and social worker. Presently, I am working as an executive member of the Sherpa Association of Nepal (SAN) comprising 7 sister organizations and 21 district level Sherpa Associations. I am also a visiting lecturer at Kathmandu University, teaching environmental education.

My people's environment and the impacts of climate change

The main traditional occupations of Sherpas are agriculture, animal husbandry and trans-himalayan trade. However, after Nepal opened the door for foreigners in the 1950's, generally Sherpas living in the mountain started involving in tourism and tourism related business.

The temperature in Nepal in the past 30 years has risen by 1.8 degree centigrade, which is far ahead the global rise of the temperature of 0.7 degree centigrade. This means, that the impacts of global warming are experienced rapidly in Nepal. The icy mountains are getting rocky, glaciers are melting and lakes in the mountain are in the state of outburst with possible severe impacts on the lives of hundreds in the mountain region of Nepal. In the plain region, due to the changing climate pattern, crop production is decreasing. Sudden floods have displaced thousands of households in the eastern region of Nepal in the past few years.

More than 70% of the population of Nepal depends on agriculture, animal husbandry and natural resources. Mainly, the forest is used for timbers, fuel wood, fodder, leaf litters and medicinal purpose. The indigenous traditional practice is based on a symbiotic relation with the forest, for the peoples' cultural and spiritual values. These are very eco-friendly and important for the sustainable management of the forest. Therefore, the deforestation and degradation of the forest and climate change have severe impacts on the livelihoods of the indigenous peoples, particularly women. In the dry season, the scarcity of water has severely impacted women's daily lives: a woman in the mountain and hilly regions sometimes has to walk for 2 hours to get a jar of water when the nearest sources of water are dried out. Even in Kathmandu, the capital city of Nepal, drinking water sources including the water resources (indigenous stone-taps) *Dhungedhara* are in the state of disappearance. People stand in queue for hours just to collect a bucket of water in Kathmandu.

Similarly, climate change has also impacts on the traditional occupation of indigenous peoples in Nepal. The traditional occupation of honey hunting among indigenous groups of the Gurung community in Lamjung in the hilly region has almost ceased because of disappearance of bees in the forest. Similarly, in Mustang, the western region of Nepal where the indigenous peoples' livelihoods patterns have changed recently because the rate of snow falling is replaced by heavy rain fall. The mud houses with flat roof are falling apart and indigenous peoples either started building concrete houses or move away from the original homelands.

Women's responses



Sherpa women harvesting buckwheat, Photo © Mr. Pasang Sherpa

Since the impact of climate change is more severe on the livelihoods of the indigenous women, indigenous mothers or women groups in many mountain and hilly regions are conscious of the importance of protecting the spiritual forest and water resources by planting trees around the water spring, wells,

ponds, lakes and river banks and keeping them intact. They have initiated the dissemination of traditional indigenous knowledge and cultural practices of worshipping the spring water resources among the younger generations for the sustainable conservation of the forest management.

Women groups are advocating and lobbying for their important role for the community forest management. There are some community forest users groups, which are solely managed by women groups. They have been more successful in the protection of the forest and biodiversity. Women groups also have been promoting rain harvesting during the rainy season, using bio-gas and improved stoves for cooking, using solar energy for light and organic farming in their respective villages. However, due to the high illiteracy rate among the women, most of them are not aware about of the causes of climate change that have severely impacted their lives.

According to the census of 2001, the women population covers 50.1% of Nepal. More than 90% of the women are engaged in agriculture; therefore land and forest are very important for their livelihoods. Although the impact of climate change is higher on women, they have limited or no knowledge on it. Therefore, NEFIN Climate Change-REDD Partnership Program has emphasized on awareness raising and capacity building on Climate Change-REDD in relation to indigenous peoples in the first phase program.

The research on national level policy and program of forest and land-tenure in relation to indigenous peoples has been helpful for the advocacy and lobbying with the concerned Government Agencies for the recognition and the respect of the rights of

indigenous peoples, their traditional knowledge, skills and customary practices for the sustainable management of the forest in the national policies, programs and strategies of climate change and REDD in Nepal. The second phase program will continue the first phase program along with research on the role of indigenous women in the sustainable management of the forest and in supporting traditional livelihood income generating activities in our demonstration area-Lamjung in Nepal.

Pasang's Message

In the sustainable conservation and management of the forest, the concerned Government Agencies should respect the eco-friendly indigenous traditional knowledge, skills and cultural practices. Special incentives should be provided for improving particularly indigenous women's livelihoods through awareness and capacity building initiatives to strengthen their important role in and contribution to the conservation of the forest and biodiversity at the local level.

Eco-friendly indigenous peoples, even though they have contributed the least to carbon emission, are the ones who are victimized. Therefore, special mitigation and adaptation measures particularly financial and technological support should be directly provided to the indigenous peoples at the local level. Therefore the following points are recommended for the concerned agencies:

- While formulating policies, plans and programs related to climate change and REDD, the state and the concerned agencies should provide constitutional, legal and administrative guarantee of ownership and indigenous

peoples' control over their waters, lands, forests and mineral resources as ensured by the ILO Convention 169 and the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP).

- The state and the concerned agencies should respect and recognize indigenous peoples' rights to self-determination with their Free and Prior Informed Consent (FPIC) when formulating policies, plans and programs of REDD and should carry out its implementation, monitoring and evaluation with the full and effective participation of indigenous peoples.
- The state and the concerned agencies should ensure constitutional and legal recognition of the symbiotic relations of indigenous peoples with their ancestral land, forest and water including traditional knowledge, skills, customs and customary legal systems when formulating policies, plans, and programs related to climate change and REDD.
- The state should particularly ensure the effective participation of indigenous women when formulating policies, plans and programs and their implementation, monitoring and evaluation related to climate change and REDD.

Norairri Thungmuang, Thailand⁴

Personal background

I am a Karen woman who is 35 years old and I was born in the mountainous area north of Chiangmai.

Now I have 2 children who are in high school. Currently I am involved in activities of the Karen Ethnic Group Network, Indigenous Women Network in Thailand (IWNT) and Inter Mountain Peoples' Education and Culture in Thailand (IMPECT Association) and acting as a board committee member of these Indigenous Peoples' Organizations. This is to participate in the public sphere of indigenous women. Moreover, I also have to spend a lot of time for my family and economical activities. The major way of making livelihood for my family is agriculture: paddy fields, vegetable plantations, and husbandry; cows and chicken, with the supplementary income being handicraft.

My environment

As I had inherited lands from my parents, nowadays I have 2 pieces of paddy fields. In my plantation there are several varieties of wild and planted fruits: avocados, bananas, mangos, and many sorts of vegetables, lemon grass, *Chaom galanga* and bamboos. As part of the plantation, there are 2

⁴ This article was elaborated and translated into English with the assistance from Anchalee Phonklieng, Programme Development and Monitoring, Inter Mountain Peoples Education and Culture in Thailand (IMPECT Association).

fish pools, with a variety of fruits and vegetables around. Several kinds of turmeric and cotton are also grown there. In my vegetable plantation, I grow salad and vegetable, however, I plant it once a year. In my upper rice field cultivation is mixed, most are vegetables, fruits and all kinds of plants for family subsistence. Since my field is located on the upper paddy field, it is very good because of the caring and making use. Once I go to the paddy field, I can gather up all the plants from the field for my ingredients to cook. Also when the neighbours and school children pass by my field, we can give them whatever they want to eat. This is the Karen tradition, if we have plenty of fruits, we need to share them, then we will have more and more fruits in the upcoming year.

When I was 8 years old, I was living with my grandmother. So every day I went to the field with her and learned a lot. She always taught me the use of all plants and she also insisted that she did the plantation just for the next



generation, for my children and grandchildren. What I learned from my grandmother is, whatever we do, it's for our future.

My grandfather gave me a banana once and asked me, is it delicious? If it is delicious, we have to plant more for our own consumption and not to beg from others. He always gave everything to children. Then he would also ask the same

question. Afterwards he would tell them to take a banana shoot and plant it in their garden. When I was young, I planted everything from the seeds which I was given by my grandmother. When I was in school, I also planted some fruits in the school's compound and there wasn't any teaching to students about planting. My grandmother always kept teaching me about planting trees and plants. She pointed out that there were some families which did not plant anything, so their children had nothing to eat. She also shared another example with me: one of the neighbours also did not plant anything for the next generation. They had to steal fruits from other plantations. It was so embarrassing.

In my village, there are only 2 *Maprang* trees that were grown by my grandmother. She planted them perhaps 15 years ago. My grandmother died 13 years ago, now they produce fruits and we harvest them. It is so sad to me since my grandmother cannot taste them, yet I feel very good because she grew *Maprang* for us. I've gained experience and taught others, regarding planting and growing trees for the next generation. And I am much appreciated to do so. When I was child, I was asked to gather all herbal ingredients from the field, too. We had no herbal garden because at home we raised animals; chicken and pigs. All were for the home consumption, either for food, ceremonies or sharing with relatives. From my experience, nowadays I gather the seeds and shoots from wherever I can get them. I do not plant everything by myself. I plant it with my family and we grow everything together in our fields. And I also have seen that my neighbours tend to do so.

Recent developments: climate change and other impacts

A few years ago when I was single, in the community fields, there were plenty of plants. After cash crop was introduced to the community, the variety of crops had decreased since many rice fields and plantations became cash crop plantations. In consequence, some kinds of crops have almost disappeared from the village, since most of the families went the opposite way of our traditional agricultural practices such as practicing the rotation system. There were less edible crops in both, plantations and paddy fields. In the first period, growing cash crops gained a lot of profit but after some time, we had to increase the investment for pesticide and fertilizer since the productiveness of the soil had declined.

Now I have a total of 5 pieces of land: a house, 2 paddy fields, 2 vegetable plantations on the upper side of the 2 paddy fields. When I was a child, there were many big trees and wild fruit abounding. Since we made paddy fields, we have no big trees in our lands. In my grandmother's time, we used paddy fields once a year, but in the past 5-6 years, we had grown cash crops in our paddy fields which were introduced by The Royal Project. In consequence, villagers have to use fertilizers and pesticides. People who brought it into the community had given neither training nor taught us how to use this new products safely. As results, obviously, we can see in the community many people with health problems, such as skin disease, heart problems and high blood pressure. Most of the farmers have finally been indebted and lost their ancestral land to others. The first few years when a huge amount of chemicals was used, there were a large number of youths committing suicide after disappointment from their love relations.

Obviously we have seen the death of river fish and the degradation of soil. The trees are growing very slowly ever since the cash crop fields had been constructed. Besides, growing cash crop has caused the degradation of soil quality, it became hard. We also have realized that planting any kinds of crop needs more and more water.

The impact on the community's natural resources also caused conflict among the neighbours because of the water shortage and overuse. The growth of plants and vegetables is delayed, slow and not abundant. If we want all kinds of plants and vegetables to grow consistently and healthy, it needs a very large amount of fertilizer.

The most serious impact on our way of life is in terms of food production and life security. If the natural resources' abundance declines, we cannot rely on our traditional ways of livelihood making. In the past we gathered all of our food from the forest, fields and plantations. When our lands were replaced by cash crop, our crops became endangered and we also cannot free our cattle in cash crop fields, because the community has become the area of the government project and the rest belongs to the government protected area. We have been strictly controlled not to use any organic fertilizer from the husbandry in the field so that no plant naturally breeds its species.

Other consequences are: the new generation has no healthy food and they also do not know about the native indigenous plant species. The parents also have no knowledge transmission regarding the traditional way of food proceeding, preservation and fermenting. This also causes serious malnutrition for the

children in the mountain areas nowadays because of lack of food in the dry season and also because the villagers have to consume the non-organic food that is around in the community.

Of course, we have seen the disaster nearby the district such as the huge flow of rain water and there was fast flood in the paddy. In the last dry season, it was so hot and no wind as usual.

In Karen tradition, we cannot cut down all trees in the field, otherwise the animals and birds have no shelter and humans will also feel these impacts on life like those animals. In Karen belief, we have “*Thoo Bie Ka*”. It means “the leader of the birds” who brings abundance to communities so that people in the community will have plenty of rice, water, food and basic needs. That is why we have to leave some trees in any field for the shelter of this bird, as our traditional teachings are:

- we consume rice, we have to preserve rice (plant)
- we drink water, we have to preserve the watershed
- we consume many things from the forest we have to preserve the forest

Regarding the weather, when we have big trees, we can breathe freshly; but now it is so hot (both at home and in the field), it’s harder to breathe because of humidity. And we feel the rise of temperature.

Therefore, nowadays, I spend less investment in cash crop since we have realized and are experienced. We better work for our consumption first since it is good for both, our health and the soil fertility.

Nowadays, we face shortage and famine. However, we would never have been suffering if we had maintained our traditional livelihood practices. It is our strong belief that it is significant for human survival that this kind of traditional knowledge is passed on to the next generation.

Lessons learned and strategies applied

Karen rely on trees from the moment we are born. Part of our body is bonded with the tree, it is a close relationship with something invisible or supernatural to us. Thus, that is why there are many types of Karen traditional teachings about environmental preservation. We recovered “*Pha Dhae Por*”, the ceremony to preserve the community forest. In consequence we will transmit that traditional knowledge. Moreover, we made a good relationship with people in the community who survive with food, water and herb from the forest. Most of our daily consumption does not come from farms with new technological and this will reduce the pollution on the earth as well. Since our life relies on the forest, we must pay more attention to the importance of forests.

Now we expand the area of community protected forest, as according to the tradition, Karen have several kinds of taboos to keep the community forest restricted for use and consumption. Importantly, promoting the traditional knowledge of women would be the vital way of maintaining and transmitting the traditional way of life, since women are the keepers of the tradition. Also, the women play a significant role in the family and pass on the knowledge to the young generation. However, the discrimination against women has to be eradicated. For example, women need equal access to basic

rights, formal education, health care service, justice, and participation in politics. Otherwise, women cannot sustainably involve themselves in all issues since it is all related to political matters including the access and control of resources, both natural and human resources.

Besides, supporting women's full participation in natural resources management is very important, since women experience their daily life that is surrounded by land, forest and water. Women spend a lot of time gathering food, preparing the field for planting, weeding, harvesting, seed collecting etc. Therefore, we should support women's to access and control over the natural resources in order to sustain the settlement and survival of communities, since food security and ensuring food on the family table are the vital responsibility of women in the community and family sphere.

Norairri's Message

I would like to urge my opinion to the public to accept the diversity and differences of society, such as culture, language, history of the nation, ways of life and geographical settlement. In any society, this existence is the multi-value of the group of peoples. As all cultures have their own values, some of those can contribute its value to the bigger society. The culture of indigenous peoples on natural resource management can be applicable in the national policy, too.

It is important to understand that the ideology and concept need to be totally changed since powerful people think that climate change is mainly caused by the vast natural resource destruction, particularly, the slash and burn agricultural

practices of indigenous peoples. All perception in policy making has been influenced by this kind of wrong understanding. The reason for this is that the indigenous peoples have less economical and political power. The indigenous peoples are victimized by such a political issue such as the so called “climate change”.

Obviously we can see the control over indigenous peoples’ way of life, such as the protected areas, National Parks, National Preservation Area etc.. Very often we can see, that the policy implementation has impacts on the traditional way of livelihood, for example, loss of land, no citizenship and so forth. Such a kind of discrimination against indigenous peoples is caused seriously by the so called “climate change” issue.

We have some small poem to teach our own people to be aware of in the natural resource management:

“Ahow Kow Pur Thor Krow Rea Rea”

***(We survive on the earth, we have to preserve our mother’s
land)***

LATIN AMERICA

Jenny Luz Chuje Gualinga, Ecuador

Personal background

I am, Jenny Luz Chuje Gualinga from Puyo in the Pastaza region of the Ecuadorian Amazon. I belong to the Kichwa - Shiwar people and am 40 years old. Currently, I am working as an expert of the female leadership of the CONAIE - the Confederation of the Indigenous Nationalities of Ecuador.



Indigenous women and biodiversity

For the women of the Amazon indigenous peoples the territory, or *sumak allpa*, does not only stand for "good land" or "land without evil" but also for the holy relationship with Pachamama, understood as the one comprising *ukupacha* (the "underworld"), *kaipacha* ("this world") and *jawa pacha* (the "upper world"). The forest has its own laws and regulations and of it we learn to live with respect, in harmony and constant renewal.

Biodiversity is born, reproduces, dies and revolves in its entirety. On the territory, the *tukuy pacha* integrates being a principle of cosmic interrelationship providing us with the knowledge, wisdom and learning (*Sacha Runa Yachay*) on both the reality of the Ukupacha, where the Supay, or ghosts, have their homes, and from where their Yachay, their protection power makes it possible that the life of the plants, animals and the human beings blooms and where it is the forest, as Kaipacha, where the lives of nature and man unite.

Within this territory the *sumak kawsay* ("the good living") substantiates which refers to a life in abundance, undamaged, in good health, or to a good life in spiritual, physical, ethical, moral and intellectual respects, not only individually, but of the community, of the *ayllus* (families). Biodiversity, referred to as *ñucanchi kausana jatun allpa* by the Kichwa peoples of the Amazon region, is the territory and its biological diversity where our ancestors have lived, where we are living now, and where our present and future generations shall be living safeguarding, maintaining, managing and governing the territories and their biological diversity.

Use and management of Pachamama by the Amazon indigenous women

From time immemorial, the indigenous societies of the Amazon region have distributed the roles of the families in accordance with their cosmic vision concerning the relationship of men and women with nature.

According to this vision, there are activities in the cultures of the Amazon region corresponding traditionally to women - one

of these being the managing of the biological diversity - and which manifest themselves in the following aspects.

In accordance with traditional religion, the fertility goddess *nungully* provided the Kichwa women of the Amazon region with the power of excess production. She also gave them the holy rites and songs for sowing and the skill to communicate with her via dreams, as well as in special cases the sensitiveness for the identification and appropriation of power stones (*misha*).

Women and climate change

From the point of view of the Kichwa women of Pastaza, climate change is caused by modern, Western macroeconomic politics of development, which have proven to be perverted and absolutely incompatible with ecological balance. In this catastrophic connection, two dimensions of perversion of the development politics implemented by the West can be seen: The first refers to the relationship between humans and nature, which is of merely rhetorical character in the discourse of development, and which at present threatens to turn into a question of survival of the human species. The second dimension concerns the subordination of ethics under economic growth: If it is necessary for growth in economic terms to eradicate the last tree from surface of the earth and to extract non-renewable resources up to the point of exhaustion, the concept of development has no logical restraints.

Therefore, we have to overcome the concepts of modernity, development, and economic growth from the modern, Western point of view, in favour of a new proposal of a sustainable

development which prefers and guarantees the design of an existence more respectful towards biological diversity and which harmonizes the ecologic balance. The indigenous peoples, we indigenous women, dispose of the philosophical knowledge concerning the use and the handling of biodiversity, we safeguard this millennium legacy derived from our ancestors which we want to share with the rest of mankind: An alternative model of development, an economically efficient model of development, culturally applicable and ecologically compatible with the environmental balance of the planet, called *sumak kawsay*, translated into Spanish as "el Buen Vivir" ("the Good Living"), ie. life in harmony with nature.

The philosophical concept of *sumak kawsay* which had been made invisible for more than five centuries, has begun to emerge again. *Sumak kawsay* is the alternative to progress, to development, to Western modernity. It is a concept which intends to re-establish the harmonic relationship between human beings and their environment and which intends to regain interrelationship with Pachamama, as a mechanism to compensate irreversible change of the badly damaged health of this planet.

Sumak kawsay is based on the healing of this planet. *Sumak kawsay* (Buen Vivir / Good Living) neither negates technology nor modern knowledge, as argue the advocates of capitalism. *Sumak kawsay* is part of the debate on the fate which human societies and beings are to have in future. Essential for the *sumak kawsay* are the human beings depending on the gifts mother nature has created for mankind, not the aims of the perverse economic growth that have caused the immense environmental genocide of the planet. Therefore, *sumak*

kawsay argues that, in order to leave the productivistic vision behind, we need to enter a process of reducing the human, of raising consciousness, of valorisation in environmental and human terms. In this context, we indigenous nationalities and peoples have to claim our self-determination to deepen and expand the practise of Good Living towards the rest of society.

The Kichwa women of Pastaza, the mothers, grandmothers see how every day shows the illness of our planet. The primeval forests, the woods, the rivers, the mountains suffer. The model of development that has been created, that of the growth of the markets, of the egoisms competing which each other, of the globalization of the markets, leads us to an environmental disaster of unforeseeable consequences. This environmental disaster goes hand in hand with the human disaster, the disaster of civilisations, caused by the present system: poverty, inequality, violence, confrontation. This system does not provide anything else. The Good Living, as part of a pluri-national state, is the alternative to avoid the capitalistic human disaster and the environmental disaster or 'climate change'.

It is urgent to start this dialogue of civilizations. The understanding of the ethic values of modern life, which have to be saved together with the ethic values of indigenous peoples and nations, has to be admitted. It has to become one of the pillars of mankind, for life, to solve the problems it faces.

The indigenous Kichwa women of Pastaza and the Amazon region believe that it is time to create the bases from which we start the dialogue of knowledge, of civilizations, between indigenous peoples and Western modern life with a view to,

literally, save what may save mankind, the ecosystems, and the planet from modern capitalism. Maybe this sounds as a utopia, but the utopia is one of the most interesting values of modern life. It is necessary to rescue these values and to start with this work of all, as it is a universal pledge of mankind for and with Pachamama.

Jenny's Message
Myth of the goddess "manga allpa mama"

The goddess *manga allpa mama* is the patron goddess of the sacred Amazon clay, symbol of artistic creation and the use and handling of the earth by the indigenous Kichwa women of Pastaza. From the cultural point of view of the indigenous women of the Amazon region, the mother goddess of the sacred mud (*manga allpa mama*) provided the ability and the skill to form and design the mud and via dreams she inspires the women in their creativity concerning the design and decoration of the ceramics. This way, the inner relationship of the Amazon Kichwa women with the territory, with biological diversity or *sumak allpa*, transcends every foreign concept of 'conservation' from a colonial point of view.

MRS. JILUCO

*(Sacred tale from the Amazon region on Manga Allpa Mama,
Goddess of the Sacred Mud)*

Many, many years ago there lived a couple. The husband was a big hunter, the wife a tough worker and her main product was a garden plant called Zapallo (type of pumpkin), but everything that she harvested she ate for herself. She made a big fire in the Chacra and boiled the Zapallo and ate it. Upon

his return from hunting the man, who was very hungry, did neither find any Zapallo, nor any other food. As he was fed up with this situation, the man wanted to discover the secret of the disappearing Zapallo.

Covered in the shrubs he watched his wife how she harvested a great amount of Zapallo, filled her mouth to the limits with it, once it was cooked, and ate all of the whole lot of Zapallo within a few moments. Profoundly disgusted, the man decided to abandon his wife. Constructing an infinite stairway leading to the universe he told her sadly and angrily: "I'm leaving, as you have never loved me, as you haven't given me any food... " Crying, the wife pledged for forgiveness, that he should not go or take her with him.

The man started climbing the stairs and his wife gathered her knives, wewishkus and other items of hers crying, while the man mounted hastingly and she, due to the weight of her ashanga, started climbing in tears very slowly, moreover, her skirt kept going loose and dropped while her man was disappearing into space. The poor woman called him crying: "Ñuka kusalla, ñuka kusalla", my husband, my husband. When the man arrived in the sky, he gave the stairs a push causing the poor woman's fall.

The man heard a gigantic crash on the earth and when he came down, he saw that it was his wife that had fallen and all the Zapallo she had eaten was the sacred mud "Manga Allpa" and she turned into a gigantic boa, protector of the sacred lagoons and mountains, and she also turned into a small owl called JILUCU . And to this day, in full moon nights in the Amazon forests you hear the jilucu crying sadly in memory of her husband, the moon. The man, on the other hand, turned very sadly into the moon and from up there he illuminates the dark and sad nights of his wife "Jilucu" or Manga Allpa Mama.

PRESS STATEMENT

19 November 2010

Securing Rights and Enhancing Capacities of Indigenous Women on Climate Change Adaptation and Mitigation

“Climate change is real and we, indigenous women and indigenous peoples, are already facing the risks of changing climate - increased flood, sinking islands, changing production and increased disease in crops. Floods frequently visit our community now than before...Our food is the first that are being affected...”

Half of the of the world’s estimated 360 million indigenous peoples are women. Some of these women are now participating the “Global Conference on Indigenous Women, Climate Change and REDD Plus,” being held in Metro Manila, Philippines from 18-19 November 2010. They are discussing the present global climate crisis and how indigenous women are disproportionately affected by this. They suffer from loss of their lands and livelihoods, food insecurity, loss of lives, increased health risks, loss of traditional knowledge and identity, increased productive and reproductive burdens, increased violence, conflict over resources, migration and displacement, and further marginalization. Unfortunately, discussions and agreements reached in the climate change negotiations hardly differentiate the adverse impacts and contributions of the most vulnerable sectors, such as indigenous peoples and women.

The differential impacts of climate change on indigenous women further undermine the gains achieved by them in securing their rights and promoting their welfare. In the

Pacific, indigenous peoples in the Autonomous Region of Bougainville who live in the Carteret Island, which has already sunk, have been relocated in other parts of Bougainville. However, there are still many problems not resolved, such as whether these relocation sites are permanent. The indigenous women's burdens to sustain their families have increased considerably. This Island has sunk because of sea level rise and saltwater has intruded into the little remaining land.

Proposed climate mitigation measures such as REDD Plus (Reducing Emissions from Deforestation and Forest Degradation) that seeks to lower greenhouse gas emissions through the protection of forests has both risks and opportunities. It can further undermine their rights to their forests and forest resources or promote opportunities for them to get governments to reform policies and programmes to respect indigenous peoples' rights and integrate indigenous women's knowledge on forest management. Indigenous women in Indonesia are working with the Indonesian government, which has received REDD money in the amount of \$1 B, to get a national legislation on indigenous peoples' rights drafted and passed by the Parliament.

Indigenous women in the Philippines are highly critical of the inability of the National Commission on Indigenous Peoples to implement properly free, prior and informed consent, which is part of the Indigenous Peoples' Rights Act. The Department of Environment and Natural Resources had a project on REDD Plus which was recently approved by the UN-REDD Collaborative Programme. It has yet to design a mechanism to consult with indigenous peoples who are the ones who have protected many of the country's remaining forests.

Indigenous women possess skills and knowledge to mitigate and adapt to climate change, but they remain vulnerable to its impact given the discrimination they face as women and as indigenous peoples. Indigenous women play significant roles in sustaining and managing forests because they are the traditional-knowledge holders which they transmit to future generations. They are also the main subsistence producers and ensure the food securities of their families and communities. They continue to adapt to climate change by practicing traditional knowledge and making necessary innovations.

However, indigenous women's rights and their crucial roles in climate change adaptation and mitigation have not been recognized nor supported. They have been relatively left behind in the discussions and processes relevant to this despite their day-to-day experiences of the on the ground realities of climate change.

Seventy five indigenous women representing 28 countries from Asia, Latin America, Africa, the Pacific and North America have thus gathered here in Manila for a 2-day workshop to discuss the impacts of climate change and mitigation measures such as REDD Plus on their rights and roles as indigenous women. This also serves to identify strategies to engage in the different processes and levels of discussions on climate change.

To ensure that their rights are recognized and their roles in climate change mitigation and adaptation are recognized and supported, the indigenous women participants raise the following demands:

1. Recognize, protect and fulfil indigenous peoples' rights and rights of indigenous women as stipulated in the UN Declaration on the Rights of Indigenous Peoples and other international human rights instruments such as the Convention and the Elimination of Racial Discrimination (CEDAW);
2. Recognize and address the gender-differentiated impacts of climate change on indigenous women;
3. Ensure and support the full and effective participation of indigenous women in discussions, consultations and decision-making processes on policies, action plans and laws with regards to climate change at the national, regional and global levels.
4. Provide relevant information and education on climate change;
5. Provide direct access of indigenous women to sufficient funds and technical assistance to build and strengthen their capacities to cope with worsening climate change related disasters

- END -

Press Statement issued by Tebtebba on the occasion of the
**Global Seminar-Workshop on Indigenous Women, Climate
Change and REDD+**
held from 18 - 19 November 2010 in
The Legend Villas, Mandaluyong City, Philippines

Further Reading and Links

Indigenous Climate Portal

<http://www.indigenousclimate.org/>

International Indigenous Forum on Biodiversity

<http://www.iifb.net/>

Tebtebba, Indigenous Peoples International Centre for Policy Research and Education, Philippines www.tebtebba.org

Diverse Women for Diversity, New Delhi, India:

International Network with a focus on the South-Perspective initiated by Vandana Shiva,

<http://www.navdanya.org/diverse-women-for-diversity>

Empowering Women. Changing the Climate!

Verband Entwicklungspolitik Niedersachsen e.V. (2008): Frauen stärken. Klima wandeln!" [http://www.ven-](http://www.ven-nds.de/index.php/projekte/frauen-und-klima/materialien/168-projektmaterialien.html)

[nds.de/index.php/projekte/frauen-und-klima/materialien/168-projektmaterialien.html](http://www.ven-nds.de/index.php/projekte/frauen-und-klima/materialien/168-projektmaterialien.html) There is also an exhibition which could be rented and the climate testimony of an indigenous woman from Bolivia can be listened to under <http://www.ven-nds.de/index.php/projekte/menschenrechte/das-hoerbuch.html>

genanet - FOCAL POINT GENDER, ENVIRONMENT and SUSTAINABILITY, Frankfurt am Main www.genanet.de

GenderCC - Women for Climate Justice is a global network of women and gender activists and experts from all world regions working for gender and climate justice.

www.gendercc.net

Global Initiative on REDD+ and Gender Equality launched by IUCN, WEDO and WOCAN at the 16th Conference of the Parties to the United Nations Framework Convention on Climate Change (UNFCCC CoP16).

<http://www.wocan.org/events/view/global-initiative-on-redd-and-gender-equality.html>

GTZs (German Association for Technical Cooperation) work on Biodiversity included gender specific projects, material and studies
<http://www.gtz.de/de/themen/laendliche-entwicklung/18459.htm>

IUCN Gender and Climate Change. Women as agents of change.
Climate Change Briefing 2007
http://cmsdata.iucn.org/downloads/climate_change_gender.pdf

IUCN Gender and Climate Change Factsheet
<http://www.gender-climate.org/pdfs/FactsheetClimateChange.pdf>

IUCN and UNDP Training Manual on Gender and Climate Change
<http://data.iucn.org/dbtw-wpd/edocs/2009-012.pdf>

MADRE - Demanding Rights, Resources and Results for Women Worldwide Information on the impacts of climate change on (indigenous) women and their responses to these impacts
<http://www.madre.org/index/press-room-4/news/a-womens-rights-based-approach-to-climate-change-245.html>

Some further reading and links regarding the impacts of climate change on Indigenous Peoples in the Arctic and the Pacific

ACIA, Impacts of a Warming Arctic: Arctic Climate Impact Assessment: Cambridge University Press, 2004
<http://www.acia.uaf.edu>

See Key Finding # 8 on the impacts on indigenous communities

Inuit Knowledge and Climate Change

Nunavut-based director Zacharias Kunuk and researcher and filmmaker Dr. Ian Mauro have teamed up with Inuit communities to document their knowledge and experience regarding climate change. This new documentary, **Inuit Knowledge and Climate Change** the world's first Inuktitut language film on the topic, takes the viewer "on the land" with elders and hunters to explore the social and ecological impacts of a warming Arctic. (Subtitled in English and

French). The film can be watched and downloaded under the following link:

<http://www.isuma.tv/lo/en/inuit-knowledge-and-climate-change>

Information downloaded from

<http://www.cwhn.ca/en/node/42713>

Furgal, C., Martin, D., Gosselin, P. 2002. **Climate Change and Health in Nunavik and Labrador: Lessons from Inuit Knowledge**, In Krupnik, I., and Jolly, D. (Eds.) "The Earth is Faster Now: Indigenous Observations of Arctic Environmental Change". Arctic Research Consortium of the United States, Arctic Studies Centre, Smithsonian Institution, Washington, D.C. Pgs 266-300.

http://people.trentu.ca/chrisfurgal/pdf/Furgal%20et%20al%202002%20Climate%20Change%20and%20Health%20in%20Nunavik%20and%20Labrador_The%20Earth%20is%20Faster%20Now.pdf

Food Insecurity Among Inuit Women in Igloolik, Nunavut: The Role of Climate Change and Multiple Stressors

<http://soa.arcus.org/abstracts/food-insecurity-among-inuit-women-igloolik-nunavut-role-climate-change-and-multiple-stress>

Galloway McLean, Kirsty (2010) **Advance Guard: Climate Change Impacts, Adaptation, Mitigation and Indigenous Peoples -A Compendium of Case Studies**. United Nations University - Traditional Knowledge Initiative, Darwin, Australia. Introduction with an overview of different regions and more than 400 examples from all regions on the impacts of climate change on indigenous peoples as well as their adaptation and mitigation strategies.

http://www.unutki.org/downloads/File/Publications/UNU_Advance_Guard_Compendium_2010_final_web.pdf

Indigenous Peoples and Traditional Knowledge Related to Biological Diversity and Responses to Climate Change in the Arctic Region

Published by: Ministry of the Environment of Finland

<http://www.indiaenvironmentportal.org.in/files/tk-cc-arctic-en.pdf>

Effects of Climate Change on Indigenous Peoples: A Pacific Presentation Contribution by Mr Fiu Mataese Elisara/Executive Director/OLSSI/Samoa at the INTERNATIONAL EXPERT GROUP MEETING ON INDIGENOUS PEOPLES AND CLIMATE CHANGE, held in DARWIN, AUSTRALIA, APRIL 2-4, 2008

http://www.un.org/esa/socdev/unpfii/en/EGM_CS08.html

Indigenous Peoples in the Pacific Region. Factsheet by the UN Permanent Forum on Indigenous Issues

http://www.un.org/en/events/indigenousday/pdf/factsheet_Pacific_FINAL.pdf

Pacific Peoples Partnership

<http://www.pacificpeoplespartnership.org/climatechange.html>